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**THE GENERAL
BIOGRAPHICAL DICTIONARY.**

A NEW EDITION.

VOL. XXV.

THE GENERAL
BIOGRAPHICAL DICTIONARY
CONTAINING
AN HISTORY AND CRITICAL BIOGRAPHY
OF THE
LIVES AND WRITINGS
OF THE
MOST EMINENT PERSONS
BIOGRAPHICAL DICTIONARY

A NEW EDITION
FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME

A NEW EDITION
REVISED AND ENLARGED BY
ALEXANDER CHALMERS, F.R.S.

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LONDON

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PARTICULARLY THE BRITISH AND IRISH;

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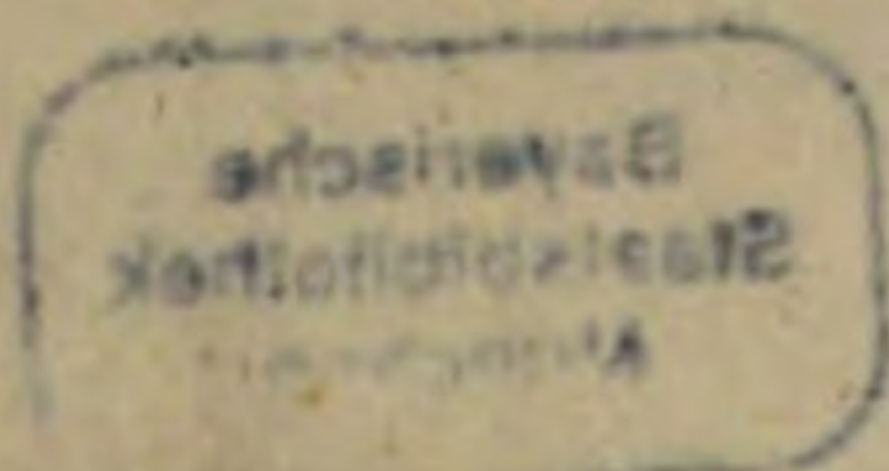
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A NEW AND GENERAL BIOGRAPHICAL DICTIONARY.

PITT (WILLIAM), earl of Chatham, one of the most illustrious statesmen whom this country has produced, was the son of Robert Pitt, esq. of Boconnock in Cornwall, and grandson of Thomas Pitt, governor of Madras, who was purchaser of the celebrated diamond, afterwards called the Regent. The family was originally of Dorsetshire, where it had been long and respectably established. William Pitt was born Nov. 15, 1708, and educated at Eton; whence, in January 1726, he went as a gentleman-commoner to Trinity-college, Oxford. It has been said, that he was not devoid of poetical talents, of which a few specimens have been produced; but they do not amount to much, and of his Latin verses on the death of George the First, it is natural to suspect that the whole merit was not his own. When he quitted the university, Pitt was for a time in the army, and served as a cornet; but his talents leading him more decisively to another field of action, he quitted the life of a soldier for that of a statesman, and became a member of parliament for the borough of Old Sarum, in February 1735. In this situation his abilities were soon distinguished, and he spoke with great eloquence against the Spanish convention in 1738. It was on the occasion of the bill for registering seamen in 1740, which he opposed as arbitrary and unjustifiable, that he is said to have made his celebrated reply to Mr. Horatio Walpole, who had attacked him on account of his youth (though then thirty-two), adding, that the discovery of truth is little promoted by pompous diction and theatrical emotion. Mr. Pitt retorted, with great severity, "I will not undertake to determine whether youth can justly be imputed

to any man as a reproach ; but I will affirm, that the wretch who, after having seen the consequences of repeated errors, continues still to blunder, and whose age has only added obstinacy to stupidity, is surely the object of either abhorrence or contempt, and deserves not that his grey head should secure him from insults. Much more is he to be abhorred, who, as he has advanced in age, has receded from virtue, and becomes more wicked with less temptation ; who prostitutes himself for money which he cannot enjoy ; and spends the remains of his life in the ruin of his country." Something like this Mr. Pitt might have said, but the language is that of Dr. Johnson, who then reported the debates for the Gentleman's Magazine.

Though he held no place immediately from the crown, Mr. Pitt had for some time enjoyed that of groom of the bedchamber to Frederick prince of Wales, but resigned it in 1745 ; and continuing steady in his opposition to the measures of the ministry, experienced about the same time that fortune, which more than once attended him, of having his public services repaid by private zeal. The dowager duchess of Marlborough left him by will 10,000*l.* expressly for defending the laws of his country, and endeavouring to prevent its ruin. It was thought soon after an object of importance to obtain his co-operation with government, and in 1746 he was made joint vice-treasurer of Ireland ; and in the same year treasurer, and pay-master-general of the army, and a privy-counsellor. In 1755, thinking it necessary to make a strong opposition to the continental connections then formed by the ministry, he resigned his places, and remained for some time out of office. But in December 1756, he was called to a higher situation, being appointed secretary of state for the southern department. In this high office he was more successful in obtaining the confidence of the public, than that of the king, some of whose wishes he thought himself bound to oppose. In consequence of this he was soon removed, with Mr. Legge, and some others of his friends. The nation, however, was not disposed to be deprived of the services of Mr. Pitt. The most exalted idea of him had been taken up throughout the kingdom : not only of his abilities, which were evinced by his consummate eloquence, but of his exalted, judicious, and disinterested patriotism. This general opinion of him, and in some degree of his colleagues, was so strongly expressed, not merely by per-

sonal honours conferred on them, but by addresses to the throne in their favour, that the king thought it prudent to restore them to their employments. On June 29, 1757, Mr. Pitt was again made secretary of state, and Mr. Legge chancellor of the exchequer, with other arrangements according to their wishes. Mr. Pitt was now considered as prime minister, and to the extraordinary ability of his measures, and the vigour of his whole administration, is attributed the great change which quickly appeared in the state of public affairs. It was completely shewn how much the spirit of one man may animate a whole nation. The activity of the minister pervaded every department. His plans, which were ably conceived, were executed with the utmost promptitude; and the depression which had arisen from torpor and ill success, was followed by exertion, triumph, and confidence. The whole fortune of the war was changed; in every quarter of the world we were triumphant; the boldest attempts were made by sea and land, and almost every attempt was fortunate. In America the French lost Quebec; in Africa their principal settlements fell; in the East-Indies their power was abridged, and in Europe their armies defeated; while their navy, their commerce, and their finances, were little less than ruined. Amidst this career of success king George the Second died, Oct. 25, 1760. His present majesty ascended the throne at a time when the policy of the French court had just succeeded in obtaining the co-operation of Spain. The family compact had been secretly concluded; and the English minister, indubitably informed of the hostile intentions of Spain, with his usual vigour of mind, had determined on striking the first blow, before the intended enemy should be fully prepared for action. He proposed in the privy council an immediate declaration of war against Spain, urging, with great energy, that this was the favourable moment, perhaps never to be regained, for humbling the whole house of Bourbon. In this measure he was not supported, and the nation attributed the opposition he encountered to the growing influence of the earl of Bute. Mr. Pitt, of much too high a spirit to remain as the nominal head of a cabinet which he was no longer able to direct, resigned his places on the 5th of October, 1761; when, as some reward for his eminent services, his wife was created baroness of Chatham in her own right, and a pension of three

thousand pounds was settled on the lives of himself, his lady, and his eldest son.

No fallen minister ever carried with him more completely the confidence and regret of the nation, over whose councils he had presided : but the king was also popular at this time, and the war being continued by his new ministers with vigour and success, no discontent appeared till after the conclusion of peace. Our triumphs in the West Indies over both France and Spain, had particularly elated the spirits of the people, and it was conceived that we ought either to dictate a peace as conquerors, or continue the war till our adversaries should be more effectually humbled. With these ideas, when the preliminaries for peace were discussed in parliament, Mr. Pitt, though he had been for some time confined by a severe fit of the gout, went down to the House of Commons, and spoke for nearly three hours in the debate. He gave his opinion distinctly upon almost every article in the treaty, and, upon the whole, maintained that it was inadequate to the conquests, and just expectations of the kingdom. Peace was however concluded on the 10th of February, 1763, and Mr. Pitt continued unemployed. He had the magnanimity not to enter into that petulant and indiscriminating plan of opposition, which has so frequently disgraced the ill-judging candidates for power ; but maintained his popularity in dignified retirement, and came forward only when great occasions appeared to demand his interference. One of these was the important question of general warrants in 1764 ; the illegality of which he maintained with all the energy of his genius and eloquence. A search or seizure of papers, without a specific charge alledged, would be, as he justly contended, repugnant to every principle of liberty. The most innocent man could not be secure. " But by the British constitution," he continued, " every man's house is his castle. Not that it is surrounded with walls and battlements. It may be a straw-built shed. Every wind of heaven may whistle round it. All the elements of nature may enter it. But the king cannot ; the king dare not."

When the discontents in America began to appear, on the occasion of the stamp act, Mr. Pitt again found a subject for his exertions. The repeal of that act being proposed in March 1766, by the new ministry of the Rockingham-party, Mr. Pitt, though not connected with them,

very forcibly supported the measure, which was carried; whether wisely or fortunately, is still a matter of dispute. About this time died sir William Pynsent, of Burton Pynsent, in Somersetshire, a man of considerable property, who, through mere admiration of Mr. Pitt in his public character, disinherited his own relations, and made him heir to the bulk of his estate. It was certainly a remarkable proof of the very uncommon estimation in which this statesman was held, that a circumstance of this nature should have happened to him at two different periods of his life.

The Rockingham ministry proving unable to maintain its ground, a new administration was formed, and Mr. Pitt, in 1766, was made lord privy seal. At the same time he was created a peer, by the titles of viscount Pitt, of Burton Pynsent, in the county of Somerset, and earl of Chatham, in the county of Kent. Whatever might be his motives for accepting this elevation, he certainly sunk by it in popularity, at least as much as he rose in nominal dignity. The great commoner, as he was sometimes styled, had formed a rank to himself, on the sole basis of his talents and exertions, for which the titular honours, which he was now to participate with many others, could not in the public opinion compensate. Still it must be owned that the high and hereditary distinction of the peerage is a just and honourable object of ambition to a British commoner; which, if he attains it, as Mr. Pitt appears to have done, without any improper concession or stipulation, may be considered as the fair reward of past services, and the most permanent monument of public gratitude. Lord Chatham, whatever might be the cause, did not long continue in office; he resigned the place of lord privy seal on the 2d of November, 1768, and it was the last public employment which he ever accepted. He does not indeed appear to have been desirous of returning to office. He was now sixty; and the gout, by which he had been long afflicted, had become too frequent and violent in its attacks, to allow of close or regular application to business. In the intervals of his disorder he continued occasionally to exert himself, on questions of great magnitude, and was particularly strenuous in 1775, and the ensuing years, against the measures pursued by the ministers in the contest with America. Nevertheless, in all things he maintained his native spirit. When France began to interfere in the

contest, he fired with indignation at the insult; and when, in 1778, it was thought necessary, after the repeated misfortunes of the war, to acknowledge the independence of America, he summoned up all the strength that remained within him, to pour out his disapprobation of a measure so inglorious. He did so in a speech of considerable energy, and being answered in the course of the debate by the duke of Richmond, seemed agitated with a desire to reply: but when he attempted to rise, the effort proved too violent for his debilitated constitution, and he sunk, in a kind of fit, into the arms of those who were near him. This extraordinary scene of a great statesman, almost dying in the last exertion of his talents, has been perpetuated by the pencil, and will live for ever in the memory of his countrymen. He did not long survive this effort. This debate happened on the 8th of April, 1778, and he died on the 11th of May ensuing.

All parties appeared now to contend to do honour to his memory: a public funeral and a monument in Westminster abbey, at the national expence, were immediately voted by parliament, and his majesty was addressed to settle upon his family "such a lasting provision as he in his wisdom and liberality should think fit, as a mark of the sense the nation entertains of the services done to this kingdom by that able statesman." A pension of 4,000*l.* a-year was accordingly appointed by his majesty, out of the civil list revenue, and confirmed in perpetuity by parliament, to the heirs of the earl of Chatham, to whom the title should descend. The monument raised to his memory is highly worthy of the occasion, being perhaps the noblest effort of British sculpture. His figure appears upon it, at full length, in his parliamentary robes, and in the attitude of speaking; the accompaniments are grand and appropriate, and the inscription has a simple dignity, much more impressive than any pomp of words, announcing merely, that the king and parliament have paid this tribute to his merits.

The principal outlines of lord Chatham's character, sagacity, promptitude, and energy, will be perceived in the foregoing narrative. The peculiar powers of his eloquence have been characterized since his death in language which will convey a forcible idea of it to every reader. "They who have been witnesses to the wonders of his eloquence, who have listened to the music of his voice, or trembled

at its majesty; who have seen the persuasive gracefulness of his action, or have felt its force; they who have caught the flame of eloquence from his eye, who have rejoiced in the glories of his countenance, or shrunk from his frowns, will remember the resistless power with which he impressed conviction. But to those who have never seen or heard this accomplished orator, the utmost effort of imagination will be necessary, to form a just idea of that combination of excellence, which gave perfection to his eloquence. His elevated aspect, commanding the awe and mute attention of all who beheld him, while a certain grace in his manner, arising from a consciousness of the dignity of his situation, of the solemn scene in which he acted, as well as of his own exalted character, seemed to acknowledge and repay the respect which he received.—This extraordinary personal dignity, supported on the basis of his well-earned fame, at once acquired to his opinions an assent, which is slowly given to the arguments of other men. His assertions rose into proof, his foresight became prophecy.—No clue was necessary to the labyrinth illuminated by his genius. Truth came forth at his bidding, and realised the wish of the philosopher: she was seen, and beloved.”—We have omitted some parts of this spirited character because not written with equal judgment: but the result of the whole is, that while he sought, with indefatigable diligence, the best and purest sources of political information, he had a mind which threw new lights upon every topic, and directed him with more certainty than any adventitious aid. Another account of his extraordinary powers, more concise, but drawn with wonderful spirit, is attributed to the pen of Mr. Wilkes. “He was born an orator, and from nature possessed every outward requisite to bespeak respect, and even awe. A manly figure, with the eagle eye of the famous Condé, fixed your attention, and almost commanded reverence the moment he appeared; and the keen lightnings of his eye spoke the high spirit of his soul, before his lips had pronounced a syllable. There was a kind of fascination in his look when he eyed any one askance. Nothing could withstand the force of that contagion. The fluent Murray has faltered, and even Fox (afterwards lord Holland) shrunk back appalled, from an adversary, ‘fraught with fire unquenchable,’ if I may borrow the expression of our great Milton. He had not the correctness of language so striking in the great

Roman orator (we may add, and in his son), but he had the *verba ardentia*, the bold glowing words."—Lord Chesterfield has given a more general picture of his character, in the following words: "Mr. Pitt owed his rise to the most considerable post and power in this kingdom, singly to his own abilities. In him they supplied the want of birth and fortune, which latter, in others too often supply the want of the former. He was a younger brother, of a very new family, and his fortune was only an annuity of one hundred pounds a-year. The army was his original destination, and a cornetcy of horse his first and only commission in it. Thus unassisted by favour or fortune, he had no powerful protector to introduce him into business, and (if I may use that expression) to do the honours of his parts; but their own strength was fully sufficient. His constitution refused him the usual pleasures, and his genius forbid him the idle dissipations of youth; for so early as at the age of sixteen he was the martyr of an hereditary gout. He therefore employed the leisure which that tedious and painful distemper either procured or allowed him, in acquiring a great fund of premature and useful knowledge. Thus by the unaccountable relation of causes and effects, what seemed the greatest misfortune of his life, was perhaps the principal cause of its splendor. His private life was stained by no vice, nor sullied by any meanness. All his sentiments were liberal and elevated. His ruling passion was an unbounded ambition, which, when supported by great abilities, and crowned with great success, makes what the world calls a great man. He was haughty, imperious, impatient of contradiction, and overbearing; qualities which too often accompany, but always clog great ones. He had manners and address, but one might discover through them too great a consciousness of his own superior talents. He was a most agreeable and lively companion in social life, and had such a versatility of wit, that he would adapt it to all sorts of conversation. He had also a most happy turn to poetry, but he seldom indulged, and seldom avowed it. He came young into parliament, and upon that theatre he soon equalled the oldest and the ablest actors. His eloquence was of every kind, and he excelled in the argumentative, as well as in the declamatory way. But his invectives were terrible, and uttered with such energy of diction, and such dignity of action and countenance, that he intimidated those who

were the most willing and best able to encounter him. Their arms fell out of their hands, and they shrunk under the ascendant which his genius gained over theirs." As a proof of this wonderful power, it is related that sir Robert Walpole scarcely heard the sound of his voice in the House of Commons, when he was alarmed and thunder-struck. He told his friends, that he would be glad at any rate, "to muzzle that terrible cornet of horse." That minister would have promoted his rise in the army, if he would have given up his seat in the house.

A small volume has recently been published by lord Grenville, containing letters from lord Chatham to his nephew, the late Thomas Pitt, lord Camelford, replete with excellent advice, in an easy, affectionate, and not inelegant style. In early life it has been noticed that he had a turn for poetry, which occupations of greater moment interrupted. Lord Orford, and his able continuator Mr. Park, have mentioned a few of his verses.¹

PITT (WILLIAM), second son of the preceding, and his legitimate successor in political talents and celebrity, was born May 28, 1759. He was educated at home under the immediate eye of his father, who, as he found him very early capable of receiving, imparted to him many of the principles which had guided his own political conduct, and in other respects paid so much attention to his education that at the age of fourteen, he was found fully qualified for the university; and accordingly, was then entered of Pembroke-hall, Cambridge, where he was distinguished alike for the closeness of his application, and for the success of his efforts, in attaining those branches of knowledge to which his studies were particularly directed; nor have many young men of rank passed through the probation of an university with a higher character for morals, abilities, industry, and regularity. He was intended by his father for the bar and the senate, and his education was regulated so as to embrace both these objects. Soon after he quitted the university, he went to the continent, and passed a short time at Rheims, the capital of Champagne. The death of his illustrious father, while he was in his 19th year, could not fail to cast a cloud over the prospects of a

¹ Preceding edition of this Dictionary, from various sources.—Collins's Peerage, by sir E. Brydges.—Annual Register, *passim*.—A life of lord Chatham was published in three volumes, octavo, by Almon the bookseller; but is a wretched farrago of party abuse, destitute of any authenticity.

younger son, but the foundation was laid of those qualities which would enable him to clear the path to eminence by his own exertions. He had already entered himself a student of Lincoln's Inn, and as soon as he was of age, in 1780, he was called to the bar, went the western circuit once, and appeared in a few causes as a junior counsel. His success during this short experiment was thought to be such as was amply sufficient to encourage him to pursue his legal career, and to render him almost certain of obtaining a high rank in his profession. A seat in parliament, however, seems to have given his ambition its proper direction, and at once placed him where he was best qualified to shine and to excel. At the general election in 1780, he had been persuaded to offer himself as a candidate to represent the university of Cambridge, but finding that his interest would not be equal to carry the election, he declined the contest, and in the following year was, through the influence of sir James Lowther, returned for the borough of Appleby. This was during the most violent period of political opposition to the American war, to which Mr. Pitt, it may be supposed, had an hereditary aversion. He was also, as most young men are, captivated by certain theories on the subject of political reform, which were to operate as a remedy for all national disasters. Among others of the more practical kind, Mr. Burke had, at the commencement of the session, brought forward his bill for making great retrenchments in the civil list. On this occasion Mr. Pitt, on the 26th of February, 1781, made his first speech in the British senate. The attention of the house was naturally fixed on the son of the illustrious Chatham, but in a few moments the regards of the whole audience were directed to the youthful orator on his own account. Unembarrassed by the novelty of the situation in which he had been so lately placed, he delivered himself with an ease, a grace, a richness of expression, a soundness of judgment, a closeness of argument, and a classical accuracy of language, which not only answered, but exceeded, all the expectations which had been formed of him, and drew the applauses of both parties. During the same and the subsequent session, he occasionally rose to give his sentiments on public affairs, and particularly on parliamentary reform. This he urged with an enthusiasm which he had afterwards occasion to repent; for when more mature consideration of the subject, had convinced him

that the expedient was neither safe nor useful, he was considered as an apostate from his early professions. As a public speaker, however, it was soon evident that he was destined to act a high part on the political stage; yet, although he seemed to go along generally with the party in opposition to lord North, he had not otherwise much associated with them, and therefore when, on the dissolution of lord North's, a new one was formed, at the head of which was the marquis of Rockingham, Mr. Pitt's name did not appear on the list. Some say he was not invited to take a share; others, that he was offered the place of a lord of the treasury, which he declined, either from a consciousness that he was destined for a higher station, or that he discerned the insecurity of the new ministers. Their first misfortune was the death of the marquis of Rockingham, which occasioned a fatal breach of union between them, respecting the choice of a new head. Of this the earl of Shelburne availed himself, and in July 1782, having, with a part of the former members, been appointed first lord of the treasury, associated Mr. Pitt, who had just completed his 23d year, as chancellor of the exchequer. A general peace with America, France, Spain, &c. soon followed, which was made a ground of censure by a very powerful opposition; and in April 1783, the famous coalition ministry took the places of those whom they had expelled. Mr. Pitt, during his continuance in office, had found little opportunity to distinguish himself, otherwise than as an able defender of the measures of administration, and a keen animadverter upon the principles and conduct of his antagonists; but a circumstance occurred which constitutes the first great æra in his life. This, indeed, was the eventual cause not only of his return to office, but of his possession of a degree of authority with the king, and of popularity with the nation, which has rarely been the lot of any minister, and which he preserved, without interruption, to the end of his life, although his character was supposed to vary in many respects from the opinion that had been formed of it, and although he was never known to stoop to the common tricks of popularity. The coalition administration, of which some notice has been taken in our accounts of Mr. Burke and Mr. Fox, was, in its formation, most revolting to the opinions of the people. Its composition was such as to afford no hopes of future benefit to the nation, and it was therefore narrowly

watched as a combination for self-interest. While the public was indulging such suspicions, Mr. Fox introduced his famous bill for the regulation of the affairs of India, the leading provision of which was to vest the whole management of the affairs of the East India company, in seven commissioners named in the act, and to be appointed by the ministry. It was in vain that this was represented as a measure alike beneficial to the company and to the nation; the public considered it as trenching too much on the prerogative, as creating a mass of ministerial influence which would be irresistible, and as rendering the ministry too strong for the crown. Mr. Pitt, who, in this instance, had rather to follow than to guide the public opinion, unfolded the hidden mystery of the vast mass of patronage which this bill would give, painted in the most glowing colours its danger to the crown and people on one hand, and to the company on the other, whose chartered rights were thus forcibly violated. The alarm thus becoming general, although the bill passed the House of Commons by the influence which the ministers still possessed in that assembly, it was rejected in the House of Lords.

To reconcile themselves to this disappointment, and perhaps to regain ground with the public, the ministers industriously circulated the report that the bill owed its rejection to secret intrigue and undue influence. It was said that lord Temple, afterwards the marquis of Buckingham, had demanded a private audience of his majesty, and represented the danger in such a light, that directions were sent to all the noblemen connected with the court to vote against it. This, however, had it been true in its full extent, made no difference in the public opinion. In a case of such danger, a departure from the ordinary forms was not thought to bear any unfriendly aspect to the welfare of the state; and some were of opinion that all which lord Temple was supposed to communicate, must have already occurred to his majesty's reflection. The consequence, however, was, that the ministry resigned their places, and in the new arrangement, Mr. Pitt, whose fitness for office was no longer a doubt, was made first lord of the treasury, and chancellor of the exchequer.

His appearance, at the early age of twenty-four in this high character, was as much applauded on the part of the nation at large, as it was ridiculed and despised by his

opponents, as the arrogant assumption of a stripling who owed to accident or intrigue, what a few weeks or months must certainly deprive him of. For some time, indeed, all this seemed not very improbable. The adherents of the coalition-ministry, in the House of Commons, had suffered no great diminution, and formed yet so considerable a majority, that when Mr. Pitt introduced his own bill into the House for the regulation of India affairs, it was rejected by 222 against 214. In this state matters remained for some months, during which meetings were held of the leading men of both parties, with a view to a general accommodation; but as Mr. Pitt's previous resignation was demanded as a *sine qua non*, he determined to adhere in the utmost extremity to the sovereign by whom he had been called into office, and the people by whom he found himself supported. After many unavailing efforts, therefore, he determined on a step which, had his cause been less popular, might have been fatal to his sovereign as well as to himself. This was a dissolution of parliament, which took place in the month of March 1784; and although during the general election the country was thrown, by the struggles of the parties, into a greater degree of political heat and irritation than ever was known, and although some of his higher opponents greatly embarrassed their estates and families by the most wasteful expenditure, in order to secure the return of their friends, above thirty of the latter, all men of consideration, were thrown out, and the minister was enabled to meet the new parliament with a decided majority, including almost the whole of that class that had the credit of patriotism and independence, but certainly excluding a mass of talent such as few ministers have had to encounter.

The first important measure introduced into this parliament was the India Bill rejected by the last, which was passed; and, with some few alterations, constitutes the system by which the affairs of the East India company have ever since been managed. Another important plan, executed by Mr. Pitt, was that for the prevention of smuggling. This, in all branches of the revenue, occupied his attention for some years afterwards, but his present object was the frauds on the revenue in the article of tea, which he obviated by what was called the Commutation Act, which took off the principal duties from tea, and supplied the deficiency by a large addition to the window-tax. This, if we remember

right, was the first circumstance which occasioned some murmuring, and it was the first instance in which Mr. Pitt showed that he was not to be diverted from what he conceived would be generally a benefit, by any dread of the loss of popularity. If at this time he seems ambitious of any distinctive ministerial character, it was that of an able and successful minister of finance; and there cannot be a more decided proof of his having attained that honour, than that his plans are still operating, and have enabled the country to sustain for upwards of twenty years a war of unexampled expence, and at the same time to support feebleness in recovering their independence from a tyranny to which they were thought to be irreversibly doomed.

In 1786, when few could have foreseen its future importance, he introduced a bill for setting apart a million annually for the purchase of stock, which sum was to be augmented by the interest of the stock so purchased. Perseverance in this plan, with occasional improvements, has already, amidst all the pressure of public burdens, extinguished between two and three hundred millions of debt, and produced a very considerable revenue to be applied to the same purpose. These effects his enemies are ready to acknowledge, but with a view to detract from his merit, they tell us that this was the *least efficient* of three plans given to him by Dr. Richard Price, and that for such an obligation he did not think it worth his while to make the smallest public acknowledgement. Whatever may be in this, the general system of finance now established was soon powerfully aided by various alterations in the mode of collecting taxes, and by a commercial treaty with France, concluded in 1787, so much in favour of our merchants, as to occasion considerable dissatisfaction among those of France.

Among the subsequent measures, in which Mr. Pitt was personally concerned, we may notice his acceding to the impeachment of Mr. Hastings; and his joining in the support of the established church by opposing the repeal of the Test and Corporation Acts, in both which he agreed with the majority, although in the latter he disappointed the hopes of the various sects of dissenters. His interference also to preserve the power of the Stadtholder in Holland, was a popular measure. But he was less successful in two other instances of interference in continental

politics, the one to check the aggrandizement of Russia under the empress Catherine, which the parliament forced him to abandon; and the other a dispute with Spain respecting the fur-trade at Nootka Sound, which was equally unpopular, and at length was adjusted by a convention.

The second great æra of Mr. Pitt's public life was now approaching, in which his power and popularity arose to the greatest height in the very moment when in all human probability he was about to be deprived of both. In the autumn of 1788, the country was thrown into a state of alarm by a calamity which rendered his majesty incapable of exercising the royal functions. Parliament having been prorogued to Nov. 20, it became necessary it should meet that day, as the sovereign, by whom only it could be further prorogued, was not in a situation to assert his prerogative. In the mean time, the leaders of the different parties who were interested in the event, assembled in the capital; and an express was dispatched to Mr. Fox, then absent on the continent, to accelerate his return. This occurrence gave occasion to a display of the firmness and decision of Mr. Pitt's character. In this article we cannot enter into many particulars; but we may observe, that the first material question brought up by this event was, in whom the office of regent was vested? The prince of Wales being then connected with the party in opposition, Mr. Fox contended that the regency devolved upon him as a matter of course; while, on the other hand, Mr. Pitt supported the doctrine, that it lay in the two remaining branches of the legislature to fill up the office, as they should judge proper; admitting, at the same time, that no other person than the prince could be thought of for the office. By adopting this principle, he carried with him the concurrence as well of those who were attached to the popular part of the constitution, as of the king's friends, whose great object was to secure his return to power, on the cessation of his malady; and he was enabled to pass a bill, greatly restricting the power of the regent, which his majesty's timely recovery in the beginning of 1789 rendered unnecessary; but such was the general conviction of its propriety, that on a subsequent more melancholy occasion, the minister of the day, Mr. Perceval, found no great difficulty in reviving it, and it became the rule of the present regency. Mr. Pitt was now left to pursue his plans of internal economy, without those interruptions to which

he had lately been subjected. He had received, during the discussions on the regency, very decisive tokens of esteem from many of the great public bodies in the kingdom; and he had the satisfaction of knowing, that the firm and steady conduct which he observed, on a question peculiarly calculated to try the firmness, steadiness, and consistency of a public character, had obtained for him, in a very marked manner, the confidence of their majesties, and greatly increased his popularity throughout the nation.

The third great æra in Mr. Pitt's life, and which, beyond all preceding parts of his conduct, will determine his character with posterity, was the French revolution, an event the most momentous in its consequences that modern history records. The influence of this vast convulsion could not be viewed, by the politician and the minister of a great empire, but in a double light, as exerted upon France itself, and upon the neighbouring states. In both cases, Mr. Pitt took up the opinion that it afforded just cause for jealousy, and he was the more strengthened in this opinion from observing the effects which the conduct of the French had already produced in this country. It is allowed by his enemies that he did not precipitately rush into war with France, or interfere in the affairs of that country, while the French seemed to be operating a change by means which were rational; and while their only objects seemed to be a representative government and a limited monarchy. It was not until they had destroyed the freedom of their representatives by the terrifying influence of clubs and parties more powerful than their legalized assemblies, and until they had dragged their helpless sovereign to the scaffold, that he saw the danger that would accrue to every country where such measures should be considered as a precedent. In England, it might have been thought that the enormities which preceded and followed the execution of the French king, would have excited universal abhorrence; that a moral, thinking, and industrious people, prosperous beyond all other nations in arts and commerce, and secure beyond all others in the essentials of liberty, would have found no provocation to imitate the most inhuman barbarities of the darkest ages. It soon, however, appeared that although the majority of the nation was disposed to contemplate what had happened in France, with the abhorrence it was naturally fitted to create, a party was arising, selected indeed from the lower

and illiterate orders, but guided by leaders of some knowledge, and of great activity and resolution, who seemed determined on a close imitation of all the licentiousness of France, and whose attacks were at once directed against the throne, the state, and the church. For some time their sentiments were considerably disguised. They affected moderation, and derived too much countenance from those who really were inclined to moderate changes, moderate reforms; and, with no little art, they revived the popular delusions of annual parliaments and universal suffrage; but moderation was neither the characteristic nor the object of this party: and finding themselves for some time unnoticed by government, they began to disdain the protection of their insignificance, and boldly avowed that they did not mean to leave the accomplishment of their projected changes to any of the legal authorities. In imitation of the French clubs, they were to produce the effect by self-created societies that should dictate to parliament, and when parliament was completely overawed, supply its place.

Such were the effects which the proceedings in France had already produced in England, among a party, which, if not originally numerous, was fast increasing, when Mr. Pitt thought it necessary to interfere. In taking this step he was accused of precipitation and of severity: the dangers he dreaded were represented as in a great measure imaginary; and the plan he adopted was said to be pregnant with mischief to the freedom of the press. It appeared, however, in consequence of inquiries instituted, that had he exercised a longer forbearance, the greatest of the dangers he apprehended must have followed in regular progress. Forbearance, in the republican language of the day, was "timidity, and the happy consequence of the vigour and spirit of the people." It was time therefore to set the question at rest by appealing to the nation at large; and Mr. Pitt had no sooner begun the experiment of checking a licentiousness so dangerous and unprovoked, than he was supported by the general mass of the people, who assembled in every county, city, town, and village, to testify their satisfaction with the constitution as then administered, and to offer their lives and fortunes in support of the government under which they had flourished. It has been objected to Mr. Pitt by his opponents that in some instances he followed, rather than produced, public

opinion: why this should be an objection with those who hold public opinion sacred, we know not. In the present instance, however, it may be allowed as a matter of fact, and it is a fact very honourable to the people of England, that he had, at this crisis, only to anticipate their wishes, and that in consequence of the precautions he took, harsh as they might have been thought at any other time, all the dangers of internal disturbance gradually disappeared, and the wild theories that had been propagated from the press either appeared ridiculous, or became obsolete.

With respect to the origin of the war with France, there was long a controversy turning on the question, whether it might not have been avoided by Great Britain preserving her relations of amity with the republican government of that nation. The party in opposition to Mr. Pitt contended that this was practicable, and the minister therefore was long censured as the cause, and held accountable for all the consequences of that war. The opinion of the minister, however, was, that enough had occurred in France to convince us that no relations of amity could be preserved with a country, which had decreed not only to spread its anarchical principles, but to send its arms to every people that sought its assistance. A negociation, indeed, had been opened between the French minister in this country, and lord Grenville, secretary of state, but was conducted on the part of the former in such a manner as to prove fruitless. The very last propositions offered by the French minister, lord Grenville said, involved new grounds of offence, which would prove a bar to every kind of negociation. The pretended explanations, his lordship added, were insults rather than concessions or apologies; and the motives which had induced his sovereign to prepare for violent extremities, still existed in full force; nor would the preparations be discontinued or omitted, "*while the French retained that turbulent and aggressive spirit which threatened danger to every nation in Europe.*" By a subsequent communication in the king's name, the French minister was ordered to quit the realm within eight days. This mandate was considered by the French as equivalent to a declaration of war; and, as soon as the intelligence reached Paris, the convention declared that the king of Great Britain, and the Stadtholder of the United Provinces, were to be treated as enemies of the republic.

What has been termed the *system* or the *principle* of

Mr. Pitt in commencing and continuing the war with France, cannot perhaps be better expressed than in the above language of lord Grenville. Mr. Pitt considered it as our duty to continue it, "while the French retained that turbulent and aggressive spirit which threatened danger to every nation in Europe," and which at length actually destroyed the independence of every nation in Europe, and ended in an attempt at universal empire, and slavish subjection to the ruler of France. It was Mr. Pitt's opinion, and the opinion of all who acted with him, of the great majority of parliament and of the people at large, that no peace could be permanent or secure with France until she had returned to her proper station among the nations of Europe, admitted of the independence of other nations, and contented herself with the territories she possessed at the commencement of the revolution. On this principle the war was instituted, and on this principle it was supported at a risk and an expense beyond all precedent, but with a success so inadequate to produce the wished-for result, that when the opposition represented the continuance of it as obstinacy and infatuation, they seemed to speak a language which events fully justified. On our own element, our success was so great as to raise the character of our navy beyond all precedent; under such men as Howe, St. Vincent, Duncan, and Nelson, the navies of France, Spain, and Holland were almost annihilated, while ours had become, humanly speaking, invincible. Mr. Pitt was therefore blamed for not confining himself to a naval war, and his sending troops to join the powers of Europe in league against France, was represented as a species of Quixotism which would soon prove its own absurdity. All this for some years seemed confirmed by events. The French armies not only outnumbered those sent against them, but acquired a military skill absolutely new in their history. So frequent and decisive were their victories that all resistance seemed in vain, and either by valour or treachery they were enabled to dissolve every confederacy formed against them. Still the English minister saw nothing in this to prove his original opinion to be wrong; France, he conceived, must be ruined at last by successes of which she did not know how to make the proper use. With every extension of territory, she carried a portion of tyranny and a system of plunder and destruction, that must one day excite an effectual resist-

ance in the nations which she had deluded by offers of liberty and friendship. Mr. Pitt and his supporters, therefore, persisted in the opinion that France must at last yield to some confederacy or other; and when the state of Europe was such as to render it unwise to send English troops to join the confederates, he conceived that no better use could be made of the annual supplies than to subsidize the powers that were still willing to take the field. He even determined to continue the struggle when, in 1800, Bonaparte, the most successful of the French generals, had assumed the sovereign power, under the name of consul, and addressed a letter to our king intimating a desire for peace. The answer of our minister was, that it would be useless to negotiate while the French seemed to cherish those principles which had involved Europe in a long and destructive war. And although he gave his assent to the experiment made by Mr. Addington in 1801, to conclude a peace with the French government, he soon had reason to revert to his former sentiments, and when recalled into office in 1804, again exerted all the vigour of his character to render the contest successful.

He did not, however, live to witness that glorious and wonderful termination which was at last brought about by a continuance of the same system he all along pursued, and which finally ended in the conquest of France, the annihilation of her armies, and the banishment of her ruler. The last event of importance in Mr. Pitt's life-time was the fatal battle of Austerlitz, and he was at this time in a state of health ill calculated to meet this stroke. He had, from an early period of life, given indications of inheriting his father's gouty constitution, with his talents, and it had been thought necessary to make the liberal use of wine a part of his ordinary regimen, a stimulant which, added to the cares and exertions of office during his long and momentous administration, brought on a premature exhaustion of the vital powers. In December 1805, he was recommended to go to Bath, but the change afforded him no permanent relief. On the 11th of January he returned to his seat at Putney, in so debilitated a state, as to require four days for the performance of the journey. The physicians, even yet, saw no danger, and they said there was no disease, but great weakness, in consequence of an attack of the gout. On the following Sunday he appeared better, and entered upon some points of public business with

his colleagues in office: the subject was supposed to relate to the dissolution of the new confederacy, by the peace of Presburgh, which greatly agitated him. On the 17th, at a consultation of his physicians, it was agreed, that though it was not advisable he should attend to business for the next two months, yet there was hope he would be able to take a part in the House of Commons in the course of the winter. On the 20th, however, he grew much worse, and his medical friends now saw that he was in the most imminent danger, and that, probably, he had not many hours to live. The bishop of Lincoln, who never left him during his illness, informed him of the opinion now entertained by sir Walter Farquhar, and requested to administer to him the consolations of religion. Mr. Pitt asked sir Walter, who stood near his bed, "How long do you think I have to live?" The physician answered that he could not say, at the same time he expressed a faint hope of his recovery. A half smile on the patient's countenance shewed that he placed this language to its true account. In answer to the bishop's request to pray with him, Mr. Pitt replied, "I fear I have, like too many other men, neglected prayer too much, to have any ground for hope that it can be efficacious on a death-bed—but," making an effort to rise as he spoke, "I throw myself entirely on the mercy of God." The bishop then read the prayers, and Mr. Pitt appeared to join in them with a calm and humble piety. He desired that the arrangement of his papers and the settlement of his affairs might be left to his brother and the bishop of Lincoln. Adverting to his nieces, the daughters of earl Stanhope by his elder sister, for whom he had manifested the sincerest affection, he said, "I could wish a thousand or fifteen hundred a-year to be given them; if the public should think my long services deserving of it." He expressed also much anxiety respecting major Stanhope, that youthful hero, who fell a sacrifice to his valour at Corunna, in company with his friend and patron, general sir John Moore, and his brother, who was also at Corunna at the same time, and who has been engaged in all the great battles in the peninsula, and more than once severely wounded in his country's service. Mr. Pitt died about four o'clock in the morning of the 23d of January 1806, in the 47th year of his age. A public funeral was decreed to his honour by parliament, and 40,000*l.* to pay those debts which he had incurred in his country's

service. Public monuments have been since erected to his memory in Westminster-Abbey, in the Guildhall of the city of London, and by many public bodies in different parts of the kingdom.

In this sketch, we have avoided entering into those details which belong to history, although convinced that Mr. Pitt's character as a statesman can never be duly appreciated, if detached from the events which he attempted to controul. Something yet remains to be added respecting his personal character.

Mr. Pitt possessed no particular advantages of person or physiognomy, but as a speaker he was thought to be without a rival; such was the happy choice of his words, the judicious arrangement of his subject, and the fascinating effect of a perennial eloquence, that his wonderful powers were acknowledged even by those who happened to be prepossessed against his arguments. In his financial speeches he manifested a perspicuity, eloquence, and talent, altogether wonderful; which carried the audience along with him in every arithmetical statement, left no calculation obscure or ambiguous, and impressed the House, at its close, with tumultuous admiration. When employed, say his opponents, in a good cause, he was irresistible; and in a bad one he could dazzle the judgment, lead the imagination captive, and seduce the heart, even while the mind remained firm and unconvinced. Yet they allow that although ambition and the love of power were his ruling passions, his mind was elevated above the meanness of avarice. His personal integrity was unimpeached, and so far was he from making use of his opportunities to acquire wealth, that he died involved in debts, which negligence, and the demands of his public station, rather than extravagance, had obliged him to contract; for his tastes were simple, and he does not appear to have had a fondness for splendour or parade. His private character has been drawn by a friend (the right hon. George Rose), and it corresponds perfectly with other accounts that we have had from those much in his confidence, and who were frequently in his company at times when the man and not the minister was displayed in all its native colours: "With a manner somewhat reserved and distant in what might be termed his public deportment, no man was ever better qualified to gain, or more successful in fixing, the attachment of his friends, than Mr. Pitt. They saw all the powerful energies

of his character softened into the most perfect complacency and sweetness of disposition in the circles of private life, the pleasures of which no one more cheerfully enjoyed, or more agreeably promoted, when the paramount duties he conceived himself to owe the public, admitted of his mixing in them. That indignant severity with which he met and subdued what he considered unfounded opposition; that keenness of sarcasm with which he expelled and withered, as it might be said, the powers of most of his assailants in debate, were exchanged in the society of his intimate friends for a kindness of heart, a gentleness of demeanour, and a playfulness of good humour, which no one ever witnessed without interest, or participated without delight.”¹

PITTACUS, one of the seven sages of Greece, of whom some sayings are preserved, but not many particulars of his life, was born at Mitylene in the island of Lesbos, about 649 B. C. By his valour and abilities he obtained the sovereignty of his native city, which he employed only to lead the people to happiness, by giving them the best laws he could devise. Having fulfilled this task, and put his laws into verse, according to the fashion of the times, that they might be more easily remembered, he resigned his authority, and returned to a private life. His fellow-citizens would have rewarded his benefits by a large donation of land, but he positively refused to accept more than a circular portion, taking the cast of his javelin from the centre every way, as the measure of its circumference. “It is better,” he said, “to convince my country that I am sincerely disinterested, than to possess great riches.” He died about 579 B. C. aged seventy. Some of his sayings were, “The first office of prudence is to foresee threatening misfortunes, and prevent them. Power discovers the man. Never talk of your schemes before they are executed; lest, if you fail to accomplish them, you be exposed to the double mortification of disappointment and ridicule. Whatever you do, do it well. Do not that to your neighbour, which you would take ill from him. Be watchful for opportunities, &c.”²

PITTIS (THOMAS), an English divine, was born in the Isle of Wight, and became a commoner of Trinity col-

¹ Gifford's Life of Pitt, &c. &c. &c.

² Fenelon's Lives of the Philosophers.—Brucker.

lege, Oxford, in 1652, where, after taking the degree of B. A. he removed to Lincoln college, and had the reputation of a good disputant. Having taken his master's degree he gave offence to the then ruling party in the university, by a speech he made in the character of *Terræ Filius*, for which he was expelled, in 1658. On the restoration he was preferred to the rectory of Gatcombe in the Isle of Wight, proceeded in his degrees of B. and D. D. and was made one of his majesty's chaplains in ordinary. Dr. Morley, bishop of Winchester, gave him afterwards, the living of Holy Rood in Southampton, and the king the rectory of Lutterworth in Leicestershire, which he exchanged for that of St. Botolph Bishopsgate, London. This last he held at his death, along with the rectory of Gatcombe, his chaplainship, and the lectureship of Christchurch, Newgate-street. He died Dec. 28, 1687, and was buried at Gatcombe. Besides a few occasional sermons, he published, 1. "A private conference between a rich alderman and a poor country vicar," &c. respecting the obligation of oaths, Lond. 1670, 8vo. 2. "A Discourse on Prayer," &c. 1683, 8vo, and, which is still frequently to be met with. 3. "A discourse concerning the trial of Spirits," against enthusiastic notions of inspiration, 1684, 8vo.¹

PIUS II. (POPE), whose name was *ÆNEAS SYLVIUS PICCOLOMINI*, was born in 1405, at Corsignano in Sienna, where his father lived in exile. He was educated at the grammar-school of that place; but his parents being in low circumstances, he was obliged, in his early years, to submit to many servile employments. In 1423, by the assistance of his friends, he was enabled to go to the university of Sienna, where he applied himself to his studies with great success, and in a short time published several pieces in the Latin and Tuscan languages. In 1431 he attended cardinal Dominic Capranica to the council of Basil as his secretary. He was likewise in the same capacity with cardinal Albergoti, who sent him to Scotland to mediate a peace betwixt the English and Scots; and he was in that country when king James I. was murdered. Upon his return from Scotland, he was made secretary to the council of Basil, which he defended against the authority of the popes, both by his speeches and writings, particularly in

¹ Ath. Ox. vol. II.

a dialogue and epistles which he wrote to the rector and university of Cologne. He was likewise made by that council clerk of the ceremonies, abbreviator, and one of the duodecemviri, or twelve men, an office of great importance. He was employed in several embassies; once to Trent, another time to Frankfort, twice to Constance, and as often to Savoy, and thrice to Strasburg, where he had an intrigue with a lady, by whom he had a son: he has given an account of this affair in a letter to his father, in which he endeavours to vindicate himself with much indecent buffoonery. In 1439 he was employed in the service of pope Felix; and being soon after sent ambassador to the emperor Frederic, he was crowned by him with the poetic laurel, and ranked amongst his friends. In 1442 he was sent for from Basil by the emperor, who appointed him secretary to the empire, and raised him to the senatorial order. He could not at first be prevailed on to condemn the council of Basil, nor to go over absolutely to Eugenius's party, but remained neuter. However, when the emperor Frederic began to favour Eugenius, Æneas likewise changed his opinion gradually. He afterwards represented the emperor in the diet of Nuremberg, when they were consulting about methods to put an end to the schism, and was sent ambassador to Eugenius: at the persuasion of Thomas Sarzanus, the apostolical legate in Germany, he submitted to Eugenius entirely, and made the following speech to his holiness, as related by John Gobelín, in his Commentaries of the life of Pius II. "Most holy father (said he), before I declare the emperor's commission, give me leave to say one word concerning myself. I do not question but you have heard a great many things which are not to my advantage. They ought not to have been mentioned to you; but I must confess, that my accusers have reported nothing but what is true. I own I have said, and done, and written, at Basil, many things against your interests; it is impossible to deny it: yet all this has been done not with a design to injure you, but to serve the church. I have been in an error, without question; but I have been in just the same circumstances with many great men, as particularly with Julian cardinal of St. Angelo, with Nicholas archbishop of Palermo, with Lewis du Pont (Pontanus) the secretary of the holy see; men who are esteemed the greatest luminaries in the law, and doctors of the truth; to omit mentioning the universities

and colleges which are generally against you. Who would not have erred with persons of their character and merit? It is true, that when I discovered the error of those at Basil, I did not at first go over to you, as the greatest part did; but being afraid of falling from one error to another, and by avoiding Charybdis, as the proverb expresses it, to run upon Scylla, I joined myself, after a long deliberation and conflict within myself, to those who thought proper to continue in a state of neutrality. I lived three years in the emperor's court in this situation of mind, where having an opportunity of hearing constantly the disputes between those of Basil and your legates, I was convinced that the truth was on your side: it was upon this motive that, when the emperor thought fit to send me to your clemency, I accepted the opportunity with the utmost satisfaction, in hopes that I should be so happy as to gain your favour again: I throw myself therefore at your feet; and since I sinned out of ignorance, I entreat you to grant me your pardon. After which I shall open to you the emperor's intentions." This was the prelude to the famous retraction which Æneas Sylvius made afterwards. The pope pardoned every thing that was past; and in a short time made him his secretary, without obliging him to quit the post which he had with the emperor.

He was sent a second time by the emperor on an embassy to Eugenius, on the following occasion: the pope having deposed Thierry and James, archbishops and electors of Cologne and Treves, because they had openly declared for Felix and the council of Basil, the electors of the empire were highly offended at this proceeding; and at their desire the emperor sent Æneas Sylvius to prevail on the pope to revoke the sentence of deposition.

Upon the decease of pope Eugenius, Æneas was chosen by the cardinals to preside in the conclave till another pope should be elected. He was made bishop of Trieste by pope Nicholas, and went again into Germany, where he was appointed counsellor to the emperor, and had the direction of all the important affairs of the empire. Four years after he was made archbishop of Sienna; and in 1452 he attended Frederic to Rome, when he went to receive the imperial crown. Æneas, upon his return, was named legate of Bohemia and Austria. About 1456, being sent by the emperor into Italy, to treat with pope Callixtus III. about a war with the Turks, he was made a cardinal.

Upon the decease of Callixtus, in 1458 he was elected pope by the name of Pius II. After his promotion to the papal chair he published a bull, retracting all he had written in defence of the council of Basil, with an apology which shows how little he was influenced by principle: "We are men (says he), and we have erred as men; we do not deny, but that many things which we have said or written, may justly be condemned: we have been seduced, like Paul, and have persecuted the church of God through ignorance; we now follow St. Austin's example, who, having suffered several erroneous sentiments to escape him in his writings, retracted them; we do just the same thing: we ingenuously confess our ignorance, being apprehensive lest what we have written in our youth should occasion some error, which may prejudice the holy see. For if it is suitable to any person's character to maintain the eminence and glory of the first throne of the church, it is certainly so to ours, whom the merciful God, out of pure goodness, has raised to the dignity of viceroy of Christ, without any merit on our part. For all these reasons, we exhort you and advise you in the Lord, not to pay any regard to those writings, which injure in any manner the authority of the apostolic see, and assert opinions which the holy Roman church does not receive. If you find any thing contrary to this in our dialogues and letters, or in any other of our works, despise such notions, reject them, follow what we maintain now; believe what I assert now I am in years, rather than what I said when I was young: regard a pope rather than a private man; in short, reject Æneas Sylvius, and receive Pius II."

Pius behaved in his high office with considerable spirit and activity; but more as a temporal prince, than the head of the church. During his pontificate he received ambassadors from the patriarchs of the east: the chief of the embassy was one Moses, archdeacon of Austria, a man well versed in the Greek and Syriac languages, and of a distinguished character. He appeared before his holiness in the name of the patriarchs of Antioch, Alexandria, and Jerusalem; he told his holiness, that the enemy who sows tares having prevented them till then from receiving the decree of the council of Florence, concerning the union of the Greek and Latin churches, God had at last inspired them with a resolution of submitting to it; that it had been solemnly agreed to, in an assembly called together for that

purpose; and that for the future they would unanimously submit to the pope as vicegerent of Jesus Christ. Pius commended the patriarchs for their obedience, and ordered Moses's speech to be translated into Latin, and laid up amongst the archives of the Roman church. A few days after the arrival of these ambassadors from the east, there came others also from Peloponnesus, who offered obedience to the pope, and he received them in the name of the church of Rome, and sent them a governor.

Pius, in the latter part of his pontificate, made great preparations against the Turks, for which purpose he summoned the assistance of the several princes in Europe; and having raised a considerable number of troops, he went to Ancona to see them embarked; where he was seized with a fever, and died the 14th of August, 1464, in the fifty-ninth year of his age, and the seventh of his pontificate. His body was carried to Rome, and interred in the Vatican. The Roman catholic writers are profuse in their praises of this pope, whose character, however, whether private or public, will not bear the strictest scrutiny. His secretary, John Gobelín, published a history of his life, which is supposed to have been written by this pope himself: it was printed at Rome in quarto in 1584 and 1589; and at Francfort in folio in 1614. We have an edition of Æneas Sylvius's works, printed at Basil, in folio, in 1551. They consist of Memoirs of the Council of Bâle; The History of the Bohemians from their origin till A.D. 1458; Cosmography, in two books; the History of Frederick III. whose vice-chancellor he was; a Treatise on the education of children; a Poem on the Passion of Jesus Christ; a collection of 482 Letters; *Historia rerum ubicunque gestarum*; the first part only of which was published at Venice in 1477, fol. *Euryalus and Lucretia*, a romance. A collection of all these, with his life, was also published at Helmstadt in 1700, fol. He was, notwithstanding the applauses of the catholics, a man of great ambition, and great duplicity. He has been praised for his wise and witty sayings, but he was also famous for sayings of a very different description. He indulged himself, respecting the reformers, in a rancour of language which must be offensive to every sober Christian; and his letters show that he indulged great licence in point of morals. Mr. Gilpin, after selecting some striking proofs of this, says, "Such is the testimony which Æneas Sylvius hath given us of him-

self. It may serve to invalidate what he hath said of others; as it seems entirely to show that his censures are founded upon a mere difference of opinion, without any regard to practice, which is one of the characteristics of bigotry. They who are not acquainted with the history of this writer will be surprised to hear that the man of whom we have this authentic character, was not only a pope, but is acknowledged by the generality of popish writers, as one of the most respectable of all the Roman pontiffs."¹

PIZARRO (FRANCIS), the conqueror of Peru, celebrated rather for his abilities than for his virtues, his glory being tarnished by the cruelties which he practised towards those whom he had conquered, was the illegitimate son of a gentleman, by a very low woman, and apparently destined by his ungenerous parent not to rise above the condition of his mother, being put to the mean employment of keeping hogs. The genius of young Pizarro disdained this low occupation. He enlisted as a soldier, served some time in Italy, and then embarked for America, which offered at that period a strong allurements to every active adventurer. Distinguished by his utter disdain of every hardship and danger, he was soon regarded, though so illiterate that he was unable to read, as a man formed for command; and being settled in Panama, where the Spanish emigrants had found their sanguine expectations wholly disappointed, he united in 1524 with Diego de Almagro, another military adventurer, and Hernando Lucque, a priest, to prosecute discoveries to the eastward of that settlement. This attempt had frequently been made, but had failed through the inability of the persons concerned in it; it had now fallen into such hands as were calculated to make it successful, and their confederacy was sanctioned by the governor of Panama. The enterprise was begun in a very humble manner. Pizarro set sail with a single vessel, and, from universal ignorance of the climate, at the very worst season of the year, in November, when the periodical winds were precisely against his course. He had no success, nor was his colleague Almagro, who followed, more fortunate. After undergoing extreme hardships, and obtaining only a glimpse of a better country, the utmost they could do was to establish themselves in an island near the coast. Nothing could deter

¹ Cave, vol. II.—Platina.—Gen. Dict.

Pizarro from his enterprise ; the refusal of further sanction from the governor, the desertion of all his associates, except thirteen, all was in vain. He remained with his small band, till, in spite of all obstacles, they obtained another vessel, with some reinforcements. They set sail again in 1526, and on the twentieth day after their departure, discovered the fertile coast of Peru. They were yet too weak to attempt the invasion of an empire so populous, and Pizarro contented himself with carrying back, by means of an amicable intercourse, such specimens of the wealth and civilization of the country as might invite others to accede to the enterprise. Unable to bring the governor of Panama to adopt his views, he returned to Spain, and explaining to that court the magnitude of the object, obtained every grant of authority he could wish, but no other assistance ; and being left to his own resources, could have effected nothing had he not been assisted with money by Cortez, just then returned from Mexico. It was February 1531, before he and his associates were again able to sail from Panama on their great undertaking ; and then their whole armament consisted only of three small vessels and 180 soldiers, thirty-six of whom were horsemen. When they landed in Peru, as they had the imprudence to attack the natives, instead of conciliating them, they were at first exposed to famine, and several other calamities. Pizarro, however, had the good fortune to enter Peru when the forces of the empire were divided by an obstinate civil war between Huascar the legitimate monarch, and Atahualpa (commonly called Atabalipa), his half brother. By degrees understanding the state of the country, Pizarro engaged to be the ally of Atahualpa, and under that pretence was permitted to penetrate unmolested to Caxamalca, twelve days' journey within the country. He was received pacifically and with state, as the ambassador of a great monarch ; but, perfidiously taking advantage of the unsuspecting good faith of Atahualpa, he made a sudden attack, and took him prisoner. The exaction of an immense ransom, the division of which served to invite new invaders ; the disgraceful breach of faith by which the king was kept a prisoner after his ransom was paid ; and the detestable murder of him, a short time after, under the infamous mockery of a trial ; with the insults superadded by bigotry, to make him die a Christian, without being

able to comprehend that faith; all contribute to accumulate disgrace upon the head of the treacherous and unfeeling conqueror, and form such odious additions to the reproachful scenes acted by the Spaniards in America, as nothing can palliate or obliterate. Pizarro, favoured by the distracted state of Peru, which now increased, though Huascar had been put to death by order of his brother, and reinforced by more soldiers from Spain, proceeded in his conquests, and on Jan. 18, 1535, laid the foundation of Lima, called by him and his countrymen Ciudad de los Reyes. In 1537 he found a new enemy in his original associate Almagro, who claiming Cuzco, the ancient capital of Peru, as belonging to his jurisdiction, got possession of it. This, and other advantages gained by him, at once distressed and roused Pizarro. They came to an engagement in 1538, in which Almagro was defeated and taken prisoner; and, after an interval of confinement, was tried and executed. This was the last of the successes of Pizarro; the son and friends of Almagro conspired against him, and on June 26, 1541, he was assassinated by them in his palace, making a most resolute defence, well worthy of his long-tried courage. He was at this time advanced in years, though his exact age is not known. The glory he justly acquired by military talents, courage, and sagacity, would have placed him in the rank of heroes, had not his character been disgraced by the indelible stains of perfidy and cruelty.¹

PLACCIUS (VINCENT), an eminent philologist of Hamburg, where he was born in 1642, completed his studies at Helmstadt and Leipsic, and improved his talents by travelling in France and Italy. When he returned, he applied himself to the bar, and afterwards became professor of morals and eloquence, in which situation he continued twenty-four years. He was beloved by his pupils, and when he died, April 6, 1699, regretted by his countrymen in general, who had considered him as an oracle. His works are, 1. "A Dictionary of anonymous and pseudonymous Authors," published in 1708, in 2 vols. folio, by the care of Fabricius; a curious work, but abounding with faults. 2. "De jurisconsulto perito Liber," 1693, 8vo. 3. "Carmina juvenilia," Amst. 1667, 12mo. 4. "De arte excerpenti," Hamburg, 1689, 8vo, with several others, all

¹ Robertson's Hist. of America.

testifying, and abundantly proving, his talents and erudition.¹

PLACE (FRANCIS), a man of taste in various pursuits, but chiefly known as an engraver, was the son of Mr. Rowland Place, of Dinsdale, in the county of Durham. He was at first intended for the law, and was placed as a clerk to an attorney in London, with whom he resided until 1665, when a house he had taken being shut up on account of the plague, he left London and quitted his profession at the same time. He now turned projector, and expended considerable sums of money in attempting to make porcelaine, which he put in practice at the manor-house of York. In this it is probable he had not due perseverance; for one Clifton, of Pontefract, took the hint from him, and realized a fortune. Who was his teacher as an artist is not known, and his works are very rare, for he painted, drew, etched, and engraved, merely for his own amusement; and as his productions prove him a man of great abilities, it is to be lamented that he had not equal application, and left many valuable designs unfinished. In the reign of Charles II. it is said he was offered a pension of 500*l.* to draw the royal navy, but he refused this sum, large as it then was, from a dislike of confinement and dependence. He died in 1728, and his widow, on quitting the manor-house at York, disposed of his paintings; among which was an admired picture of fowls, others of fishes and flowers unfinished, together with his own portrait by himself. He left behind him a daughter, who was married to Wadham Wyndham, esq. This lady was living in 1764.

His etchings, particularly of landscapes and birds, from Griffier, are admirable. The free style in which he treated the foliage of his trees, proves his judgment and good taste; and his portraits in mezzotinto are excellent. Among the latter, Strutt mentions bishop Crew, archbishop Sterne, Dr. Comber, dean of Durham, Henry Gyles, the artist, and general Lambert. In Thoresby's Topography of Leeds are some churches drawn by Place; the plates for Godartius's book of Insects are by him; and he also executed many views in Yorkshire.²

PLACE (JOSHUA DE LA), a learned protestant minister, and celebrated professor of divinity at Saumur, was de-

¹ *Chaufepie*, an elaborate article.—*Dict. Hist.*—*Morhoff's Polyhistor*.

² *Lord Orford's Catalogue of Engravers.*—*Strutt's Dictionary*.

scended from a noble and ancient family, and born in 1596. He gained great credit by his writings against the Socinians, but held a singular opinion concerning the imputation of Adam's sin, which was condemned in a French synod. He died August 7, 1655, at Saumur, aged fifty-nine. His works were reprinted at Franeker, 1699, and 1703, 4to, 2 tom. The first contains a treatise "On Types;" treatises on "The imputation of Adam's first Sin, or, "The order of the Divine Decrees, and on Free-will," with an "Abridgment of Theology:" the second volume contains his "Disputes against the Socinians," the most important part of his works. He also wrote "An Examination of the arguments for and against the Sacrifice of the Mass," 8vo.¹

PLACE (PETER DE LA), in Latin PLATEANUS, a learned French writer, was born at Angoulême in 1526. He applied with success to the study of jurisprudence, and in 1548 published a Latin paraphrase on the titles of the Imperial institutes, "De Actionibus, Exceptionibus et Interdictis," in 4to. After this he was called to the bar of the parliament of Paris, and acquired the character of a learned, eloquent, and virtuous counsellor. Francis I. appointed him advocate of his court of aids at Paris, and he discharged the duties of that office with so much talent and integrity, that Henry II. nominated him his first president in the same court. He became, in consequence of hearing Calvin, a convert to the protestant religion in 1554, and made an open profession of it on the death of Francis II. On the breaking out of the civil war he retired to one of his houses in Picardy; but at the peace in 1562 vindicated himself before the king from the several charges which had been preferred against him. He was now appointed by the prince of Condé superintendant of the household, and accompanied his highness to the castle of Vè in the Valois, where he continued till Charles IX. granted the protestants advantageous terms of peace in 1569, that he might the more easily extirpate them. La Place, deceived by this treachery, returned to Paris, and was executing the office of president to the court of aids, when he was put to death in the most treacherous as well as barbarous manner in the general massacre of the protestants on St. Bartholomew's day, in 1572, at the age of

¹ Moreri.—Dict. Hist.

forty-six. His clear judgment and discrimination admirably qualified him for the office of magistrate. His chief works are, "Commentaries on the state of Religion, and of the Commonwealth, from 1556 to 1561;" "A Treatise on the right use of Moral Philosophy in connection with the Christian Doctrine;" and "A Treatise on the excellence of the Christian Man."¹

PLACENTINUS, or PLACENTIUS (PETER), is said to have been the real name of a German author, who, under the fictitious one of Publius Porcius Porcellus, wrote the Latin poem entitled "*Pugna porcorum*," consisting of 360 verses, in which every word begins with a P. It was published separately at Antwerp, in 1530, and is in the "*Nugæ venales*," &c. We have followed Baillet in calling him Peter Placentinus, but Le Clerc says that his name was JOHN LEO PLACENTIUS, a Dominican monk, who died about 1548, and that he composed an history of the bishops of Tongres, Maestricht, and Liege, taken out of fabulous memoirs, and several poems besides the "*Pugna Porcorum*." In this last he imitated one Theobaldus, a Benedictine monk, who flourished in the time of Charles the Bald, to whom he presented a panegyric on baldness, every word of which began with the letter C (*calvities*, baldness). Placentinus is said to have had another object, to satirize the sloth of the prelates, but this is not easily discoverable. Some discussion on the "*Pugna Porcorum*," if our readers think it worthy of farther inquiry, may be found in our authorities.²

PLACETTE (JOHN DE LA), a protestant minister of great eminence, was born at Pontac in Berne, Jan. 19, 1639; and his father, who was a minister, trained him with the greatest attention and care. From 1660, he exercised the ministry in France; but, after the revocation of the edict of Nantz in 1685, he retired to Denmark, where he continued till the death of the queen in 1711; for that princess, apprised of his great merit, kept him near her. From Denmark he passed to Holland, and fixed himself first at the Hague; then removed to Utrecht, where he died April 25, 1718, aged seventy-nine. He was the author of many works upon piety and morality, which are

¹ Gen. Dict. where is an interesting account of his death.—Bibl. Croix du Maine.

² Baillet des auteurs deguisez.—Merrick's Tryphiodorus, Dissertation, p. 25.—Gent. Mag. XLVI. p. 511 and 602; and XLVII. p. 70.

reckoned excellent in their kind; and of some of the polemic kind, against the church of Rome, and particularly against Bayle's sceptical works. Among these we may enumerate, 1. "Nouveaux Essais de Morale," 6 vols. 12mo. 2. "Traité de l'Orgueil," the best edition of which is 1699. 3. "Traité de la Conscience." 4. "Traité de la Restitution." 5. "La Communion dévote," the best edition of which is that of 1699. 6. "Traité des bonnes Œuvres en général." 7. "Traité du Serment." 8. "Divers Traités sur des Matières de Conscience." 9. "La Mort des Justes." 10. "Traité de l'Aumône." 11. "Traité des Jeux de Hazard." 12. "La Morale Chrétien abrégée," 1701. 13. "Réflexions Chrétiennes sur divers Sujets de Morale," all in 12mo. 14. "De Insanabili Ecclesia Romanâ, Scepticismo, Dissertatio," 1686, or 1696, 4to. 15. "De l'Autorité des Sens contre la Transubstantiation," 12mo. 16. "Traité de la Foi divine," 4 vols. 4to. 17. "Dissertation sur divers Sujets de Théologie et de Morale," 12mo, &c. Some of the above have been published in English, particularly the "Treatise on Conscience," and that on the "Death of the Just."¹

PLANTIN (CHRISTOPHER), an eminent printer, was born at Mont-Louis, near Tours, in 1514. He was instructed in his art at Caen, under Robert Macè, whence he went to Antwerp, and formed by degrees one of the greatest establishments for printing in Europe, and said indeed to be unique in its kind. The whole was upon the most magnificent scale, and even the building was accounted one of the ornaments of the city of Antwerp, and was so amply furnished with presses, founts of letter of all sorts, a foundery, and other matters necessary for the concern, as to have cost an immense sum of money. One of his biographers informs us that Plantin's ideas were so magnificent as that he cast some founts in silver, and considered himself as having in that respect done what no other printer had attempted; but this is a mistake, as Robert Stephens had before indulged himself in the luxury of silver types, although not so rich a man as Plantin. In 1576 Thuanus paid a visit to Plantin, who, although not now in such good circumstances, still had seventeen presses at work, and the wages of his workmen amounted to 200 florins per day. But what redounds most to his credit was

¹ Nicéron, vol. XI.—Moreri.

the number of men of learning whom he retained in his service, and rewarded with great liberality for their assistance in correcting the press. Among these were Victor Giselin; Theodore Pulman; Antony Gesdal; Francis Hardouin; Cornelius Kilien; and Francis Raphelengius, who became his son-in-law. Cornelius Kilien, one of the most learned and accurate of these, spent fifty years in this printing-house. The correctness, therefore, of Plantin's editions, with such aid, is not much a matter of surprise, and will appear still less so when it is added that he was so fastidious as not altogether to trust to the assistants now mentioned, nor even to rely on his own skill and knowledge, both of which were great, but used also to hang up the proof sheets, after undergoing every possible degree of correction, in some conspicuous place, promising rewards for the detection of errors. In this, likewise, it will be observed, he followed the example of Robert Stephens. Such care on the part of Plantin, with the beauty of his types, and the judicious choice he made of the authors to be printed, gave him very high reputation among the learned of Europe, who are unbounded in their praises of him, particularly Lipsius, Scaliger, Antonio, Baronius, and Arias Montanus, who expatiates on his merits in the introduction to what may be termed Plantin's capital work, the Antwerp Polyglot. The king of Spain gave him the title of archi-typographus, and accompanied this title with a salary sufficient to support it and his printing-office, and a kind of patent for the printing of certain works, particularly of the religious kind, with which, Bullart says, he almost exclusively served Europe and the Indies.

Besides his great establishment at Antwerp, Plantin set up another at Leyden, notwithstanding the troubles which prevailed in Holland; and a third at Paris. The king of France would have fain persuaded him to return to his native country, but he preferred remaining at Antwerp, where, as just noticed, the king of Spain for some time rendered his situation easy, and even splendid. The printing office at Leyden he bestowed on his son-in-law, Raphelengius; and took into partnership at Antwerp John Moret, who had married his second daughter. He gave likewise to Giles Beys, a Parisian, the office he had established at Paris, as a portion with his third daughter. After all this, and the constant expences of his living and establishment, he was enabled to leave a considerable

fortune to his daughters, for he had no son. He died in 1589, aged seventy-five, and was interred in the great church at Antwerp, where a monument was erected to his memory. His device was a pair of compasses, with the motto "Labore et constantia."

Balsac only has aimed at the reputation of Plantin, by a story which, he says, Lipsius told him, that our printer did not understand Latin. The story, however, seems at variance with every other authority. It is also said that the king of Spain had distressed him by re-demanding the money he had lent him to carry on the printing of the Polyglot. We hope this rests on no better authority than the preceding; but it is certain that at one time, when Thuanus visited him, he was, for whatever reason, in less flourishing circumstances. We find, however, that at last he died in opulence.¹

PLANUDES (MAXIMUS), a Greek monk of Constantinople, who lived at the end of the thirteenth, and the beginning of the fourteenth century, is the author of a "Life of Æsop," full of anachronisms, absurdities, and falsehoods; and of 149 "Fables;" which, though he published them as Æsop's, have been suspected to be his own. There is also a collection of Greek epigrams, under the title of "Anthologia," made by this monk: and it is but just to allow him the merit of having preserved many valuable compositions which otherwise would have been lost. His "Anthologia" was published at Florence, 1494, a very rare edition, reprinted in 1600. No particulars are known of Planudes, except that he suffered some persecution on account of his zeal for the Latin church, and, although he wrote a recantation, Bessarion thinks he was not sincere.²

PLATEL. See PARISOT.

PLATER (FELIX), an eminent physician, was born at Basle in 1536, and educated under his father's eye, who was likewise an eminent physician, and principal of the college of Basle. From this place he went to Montpellier, where he obtained the degree of doctor in 1556, and on his return to Basle, was admitted *ad eundem*, and commenced a very successful career of practice. In 1560 he was appointed professor of medicine, and became the confidential physician of the princes and nobles of the Upper Rhine.

¹ Baillet Jugements.—Foppen, Bibl. Belg.—Bullart's Academie des Sciences.

² Moreri.

He possessed an extensive knowledge of anatomy, botany, natural history, and other branches of science, and contributed much to the celebrity of his native university, in which he was a teacher upwards of fifty years. He died in July 1614, in the seventy-eighth year of his age. He left the following works: "De Corporis humani structura et usu Libri tres," Basle, 1583, and 1603, folio; "De Febribus Liber," Francfort, 1597; "Praxeos Medicæ Tomi tres," Basle, 1602; "Observationum Medicinalium Libri tres," *ibid.* 1614, &c.; "Consilia Medica," *Francf.* 1615, in the collection of Brendelius; "De Gangrænâ Epistola," in the first century of the letters of Hildanus. After his death were published "Quæstionum Medicarum paradoxarum et eudoxarum Centuria posthuma," Basle, 1625, edited by his brother, Thomas Plater; and "Quæstiones Physiologicæ de partium in utero conformatione," Leyden, 1650.¹

PLATINA (BARTOLOMEO *Sacchi*), so called, a learned Italian, and author of a "History of the Popes," was born in 1421 at Piadena, in Latin Platina, a village between Cremona and Mantua; whence he took the name by which he is generally known. He first embraced a military life, which he followed for a considerable time; but afterwards devoted himself to literature, and made a considerable progress in it. He went to Rome under Calixtus III. who was made pope in 1455; and procuring an introduction to cardinal Bessarion, he obtained some small benefices of pope Pius II. who succeeded Calixtus in 1458, and afterwards was appointed to an office which Pius II. created, called the college of apostolical abbreviators. But when Paul II. succeeded Pius in 1464, Platina's affairs took a very unfavourable turn. Paul hated him because he was the favourite of his predecessor Pius, and removed all the abbreviators from their employments, by abolishing their places, notwithstanding some had purchased them with great sums of money. On this Platina ventured to complain to the pope, and most humbly besought him to order their cause to be judged by the auditors of the Rota. The pope was offended at the liberty, and gave him a very haughty repulse: "Is it thus," said he, looking at him sternly, "is it thus, that you summon us before your judges, as if you knew not that all laws were centered in our breast? Such is our decree: they shall all go hence, whithersoever they please;

¹ Eloy, Dict. Hist.

I am pope, and have a right to ratify or cancel the acts of others at pleasure." These abbreviators, thus divested of their employments, used their utmost endeavours, for some days, to obtain audience of the pope, but were repulsed with contempt. Upon this, Platina wrote to him in bolder language: "If you had a right to dispossess us, without a hearing, of the employments we lawfully purchased; we, on the other side, may surely be permitted to complain of the injustice we suffer, and the ignominy with which we are branded. As you have repulsed us so contumeliously, we will go to all the courts of princes, and intreat them to call a council; whose principal business shall be, to oblige you to shew cause, why you have divested us of our lawful possessions." This letter being considered as an act of rebellion, the writer was imprisoned, and endured great hardships. At the end of four months he had his liberty, with orders not to leave Rome, and continued in quiet for some time; but afterwards, being suspected of a plot, was again imprisoned, and, with many others, put to the rack. The plot being found imaginary, the charge was turned to heresy, which also came to nothing; and Platina was set at liberty some time after. The pope then flattered him with a prospect of preferment, but died before he could perform his promises, if ever he meant to do so. On the accession, however, of Sixtus IV. to the pontificate, he recompensed Platina in some measure by appointing him in 1475, keeper of the Vatican library, which was established by this pope. It was a place of moderate income then, but was highly acceptable to Platina, who enjoyed it with great contentment until 1481, when he was snatched away by the plague. He bequeathed to Pomponius Lætus the house which he built on the Mons Quirinalis, with the laurel grove, out of which the poetical crowns were taken. He was the author of several works, the most considerable of which is, "*De Vitis ac Gestis Summorum Pontificum*;" or, History of the Popes from St. Peter to Sixtus IV. to whom he dedicated it. This work is written with an elegance of style, and discovers powers of research and discrimination which were then unknown in biographical works. He seems always desirous of stating the truth, and does this with as much boldness as could be expected in that age. The best proof of this, perhaps, is that all the editions after 1500 were mutilated by the licensers of the press. The account he gives of his sufferings under Paul II. has been

objected to him as a breach of the impartiality to be observed by a historian; but it was at the same time no inconsiderable proof of his courage. This work was first printed at Venice in 1479, folio, and reprinted once or twice before 1500. Platina wrote also, 2. "A History of Mantua," in Latin, which was first published by Lambecius, with notes, at Vienna, 1675, in 4to. 3. "De Naturis rerum." 4. "Epistolæ ad diversos." 5. "De honesta voluptate et valetudine." 6. "De falso et vero bono." 7. "Contra amores." 8. "De vera nobilitate." 9. "De optimo cive." 10. "Panegyricus in Bessarionem." 11. "Oratio ad Paulum II." 12. "De pace Italiæ componenda et bello Turcico indicendo." 13. "De flosculis linguæ Latinæ." Sannazarius wrote an humorous epigram on the treatise "de honesta voluptate," including directions for the kitchen, *de Obsoniis*, which Mr. Gresswell has thus translated:

"Each pontiff's talents, morals, life, and end,
To scan severe, your earlier labours tend—
When late—on culinary themes you shine,
Even pamper'd pontiffs praise the kind design."

In this hit at the popes, Sannazarius forgot that the case was quite the reverse with these two works, the treatise "De honesta voluptate" being in fact composed before its author's imprisonment and persecution under Paul II. and the Lives of the Popes not until he became keeper of the Vatican under Sixtus IV. The date of the first edition of the former, 1481, had probably misled Sannazarius. The lives of the popes was continued in subsequent editions by Onuphrius Panvinus and others. We have likewise an English translation and continuation by sir Paul Ricaut, which will be noticed more particularly hereafter.¹

PLATNER (JOHN ZACHARIAH), an able physician, was born at Chemnitz, in Misnia, in August 1694. He was first intended for merchandize, but the rapid progress which he made in his studies, induced his father to consent that he should direct his attention to medicine, for which he had manifested a strong inclination. He studied, therefore, at Leipsic, for three years, and afterwards at Halle, where he received the degree of doctor in September 1716. He then travelled through various parts of Europe, for four

¹ Tiraboschi.—Bullart's Académie des Sciences.—Niceron, vols. VIII. and X.
—Gresswell's Politian.—Saxii Onomast.

years, and finally settled at Leipsic in 1720. In 1721 he was appointed professor extraordinary of anatomy and surgery. In 1724 he obtained the chair of physiology, which had become vacant by the death of Rivinus; in 1737 he was promoted to the professorship of pathology; and in 1747 to that of therapeutics. He was also nominated perpetual dean of the faculty, and consulting physician to the court of Saxony. He did not live long, however, to enjoy these flattering distinctions; for he was carried off suddenly on the 19th of December 1747, in the fifty-fourth year of his age, by a paroxysm of asthma.

He left only three different works, the first of which, entitled "*Institutiones Chirurgiæ Rationalis, tum medicæ, tum manualis*," Leipsic, 1745, was published by himself. It passed through several editions. The second, entitled "*Opusculorum Chirurgicorum et Anatomicorum Tomi duo: Dissertationes et Prolusiones*," *ibid.* 1749, was edited by his son, Frederic Platner, a professor of law. And the third, entitled "*Ars medendi singulis morbis accommodata*," *ibid.* 1765, which had been bequeathed by the author to his pupil J. B. Boehmer, upon condition that it should not be published, was printed by a bookseller, Fritsch, into whose hands a copy of it fell eighteen years after the author's death.¹

PLATO, the most illustrious of the Greek philosophers, and whose sect outlived every other, was by descent an Athenian, but born in the island of Ægina, then subject to Athens. His origin is traced back, on his father Aristo's side, to Codrus; and on that of his mother Pericthione, through five generations, to Solon. The time of his birth is commonly placed in the first year of the eighty-eighth olympiad, or B. C. 428; but Brucker thinks, it may perhaps be more accurately fixed in the third year of the eighty-seventh olympiad, or B. C. 430. He gave early indications of an extensive and original genius, and was instructed in the rudiments of letters by the grammarian Dionysius, and trained in athletic exercises by Aristo of Argos. He applied also with great diligence to the arts of painting and poetry, and produced an epic poem, which he had the wisdom afterwards, upon comparing it with Homer, to commit to the flames. At the age of twenty years, he composed a dramatic piece, which was about to be performed on the theatre, but the day before the in-

¹ Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

tended exhibition, he happened to hear a discourse of Socrates, which induced him to withdraw the piece, and relinquish the muses for the study of philosophy. Accordingly he became a regular pupil of Socrates for eight years, and although he sometimes mixed foreign tenets with those of his master, always preserved a strong attachment to him, and attended him at his trial. During the imprisonment also of that celebrated philosopher, Plato had an opportunity of hearing his sentiments on the immortality of the soul, the substance of which he inserted in his beautiful dialogue entitled "Phædo," along with some of his own peculiar opinions. On the death of Socrates, he retired, with other friends of Socrates, to Megara, where they were hospitably entertained by Euclid, who taught Plato the art of reasoning, and probably increased his fondness for disputation.

Desirous of making himself master of all the wisdom and learning which the age could furnish, Plato commenced his travels with visiting that part of Italy, called *Magna Græcia*, where he was instructed in all the mysteries of the Pythagorean system, the subtleties of which he afterwards too freely blended with the more simple doctrine of Socrates. He next visited Theodorus of Cyrene, and when under this master he found himself sufficiently instructed in the elements of mathematics, he determined to study astronomy, and other sciences, in Egypt, and that he might travel with safety, he assumed the character of a merchant. Wherever he came, he obtained information from the Egyptian priests concerning their astronomical observations and calculations; and it has been asserted, that Plato acquired in Egypt his opinions concerning the origin of the world, and learned the doctrines of transmigration, and the immortality of the soul: but it is more probable that he learned the latter doctrine from Socrates, and the former from Pythagoras. Nor, according to Brucker, is there more reason for thinking that he learned in Egypt, the doctrine of the Hebrews, and enriched his system from the sacred Scriptures, although the contrary has been maintained by several eminent Jewish and Christian writers, and was commonly received by the Christian fathers. As to the supposed agreement between the Mosaic and Platonic doctrines, that historian thinks that either the agreement is imaginary, or it consists in such particulars as might be easily discovered by the light of reason.

After learning what distant countries could teach, Plato returned to Italy, to the Pythagorean school at Tarentum, where he endeavoured to improve his own system, by a mixture of the Pythagorean, as then taught by Archytas, Timæus, and others. And afterwards, when he visited Sicily, he retained such an attachment to the Italic school, that, through the bounty of Dionysius, he purchased, at a vast price, several books, which contained the doctrine of Pythagoras, from Philolaus, one of his followers. In this way Plato accumulated his knowledge. His dialectics he borrowed from Euclid of Megara; the principles of natural philosophy he learned in the Eleatic school from Hermogenes and Cratylus: and combining these with the Pythagorean doctrine of natural causes, he framed from both his system of metaphysics. Mathematics and astronomy he was taught in the Cyrenaic school, and by the Egyptian priests. From Socrates he imbibed the pure principles of moral and political wisdom; but he afterwards obscured their simplicity by Pythagorean speculations.

Returning home richly stored with knowledge of various kinds, he settled in Athens, and formed his celebrated school of philosophy. The place which he made choice of for this purpose was a public grove, called the Academy, from Hecademus, who left it to the citizens for the purpose of gymnastic exercises. Adorned with statues, temples, and sepulchres, planted with lofty plane-trees, and intersected by a gentle stream, it afforded a delightful retreat for philosophy and the muses. Within this inclosure he possessed, as a part of his humble patrimony, purchased at the price of three thousand drachmas, a small garden, in which he opened a school, and to shew the value he placed on mathematical studies, and how necessary a preparation he thought them for higher speculations, he placed an inscription over the door, the meaning of which is, "Let no one, who is unacquainted with geometry, enter here." He soon became ranked among the most eminent philosophers, and his travels into distant countries, where learning and wisdom flourished, gave him celebrity among his brethren, none of whom had ventured to institute a school in Athens, except Aristippus, the freedom of whose manners had brought him into discredit. Plato alone inherited the popularity of Socrates, and besides a crowd of young scholars, persons of the first distinction frequented the

academy, females not excepted, whose curiosity induced them to put on the male apparel for this purpose. Such reputation could not escape envy and jealousy. Diogenes the Cynic ridiculed Plato's doctrine of ideas and other abstract speculations; nor was he himself without a tinge of jealousy, for he and Xenophon, who had been fellow pupils of Socrates, studiously avoided mentioning each other. Amidst all this, however, Plato's fame increased; and such an opinion was formed of his political wisdom, that several states solicited his assistance in new modelling their respective forms of government. But while he gave his advice in the affairs of Elis, and other Grecian states, and furnished a code of laws for Syracuse, he rejected the applications of the Arcadians and Thebans, because they refused to adopt the plan of his republic, which prescribed an equal distribution of property. He was also in high esteem with several princes, particularly Archelaus, king of Macedon, and Dionysius, tyrant of Sicily. At three different periods he visited the court of this latter prince, and made several bold, but unsuccessful attempts to subdue his haughty and tyrannical spirit. A brief relation of the particulars of these visits to Sicily, may serve to cast some light upon the character of our philosopher.

The professed object of Plato's first visit to Sicily, which happened in the fortieth year of his age, during the reign of the elder Dionysius, the son of Hermocrates, was, to take a survey of the island, and particularly to observe the wonders of Mount Etna. Whilst he was resident at Syracuse, he was employed in the instruction of Dion, the king's brother-in-law, who possessed excellent abilities, but had not escaped the general depravity of the court. Such, however, was the influence of Plato's instructions, that he became an ardent lover of wisdom, and hoping that philosophy might produce the same effect upon Dionysius, he procured an interview between Plato and the tyrant. This had like to have proved fatal, for Dionysius, perceiving that the philosopher levelled his discourse against the vices and cruelties of his reign, dismissed him with high displeasure from his presence, and conceived a design against his life. And although he did not accomplish this barbarous intention, he procured him to be sold as a slave in the island of Ægina, the inhabitants of which were then at war with the Athenians. Plato, however, could not long remain unnoticed: Anicerris, a Cyrenaic

philosopher, who happened to be at that time in the island, discovered him, and purchasing his freedom, sent him home to Athens, and afterwards refused the repayment of the purchase-money, that, as he said, Plato's friends might not monopolize the honour of serving so illustrious a philosopher.

After a short interval, Dionysius, repenting of his unjust resentment, wrote to Plato, inviting him to return to Syracuse, to which Plato answered, with some contempt, that philosophy would not allow him leisure to think of Dionysius. He was induced, however, to return by another expedient. Plato had made Dion a determined votary of virtue, and he naturally wished to extend this advantage to the younger Dionysius, who also expressed a most earnest desire to become acquainted with Plato. Letters were then dispatched to him, from the tyrant, from Dion and several followers of Pythagoras, importuning him to return to Syracuse, and take upon him the education of the young prince. After considerable hesitation, he consented, and is said to have had some kind of promise on the part of Dionysius that he would adopt the Platonic form of government. In the mean time the enemies of Dion prevailed upon Dionysius to recall from exile Philistus, a man of tyrannical principles and spirit, who, they hoped, would oppose the doctrines and measures of Plato. The philosopher in the mean time was conducted to Syracuse with public honours; the king himself received him into his chariot, and sacrifices were offered in congratulation of his arrival. New regulations were immediately introduced; the licentiousness of the court was restrained; moderation reigned in all public festivals; the king assumed an air of benignity; philosophy was studied by his courtiers; and every good man assured himself of a happy revolution in the state of public manners. It was now that Philistus and his adherents found means to rekindle the jealousy of the tyrant, and through their intrigues, Dion became so obnoxious to Dionysius, that he ordered him to be imprisoned, and afterwards banished him into Italy. With Plato, however, he continued to keep up some appearance of friendship, and under that pretence allotted Plato an apartment in his palace, but at the same time placed a secret guard about him, that no one might visit him without his knowledge. At length, upon the commencement of a war, Dionysius sent Plato back into his own country,

with a promise, that he would recal both him and Dion upon the return of peace. Part of this promise he was soon inclined to keep, by recalling Plato; but the philosopher received his solicitations with coolness, pleaded in excuse his advanced age, and reminded the tyrant of the violation of his promise respecting Dion; nor was it until the request of Dionysius was seconded by the intreaties of the wife and sister of Dion, and by the importunities of Archytas of Tarentum, and other Pythagorean philosophers, to whom the tyrant had pledged himself for the performance of his promises, that he could be prevailed upon to return.

On his third arrival he was received with great respect by Dionysius, who now seemed wholly divested of his former resentments, listened to his doctrines with pleasure, and presented him with eighty talents in gold. The court indeed was not much improved, nor was the disposition of the tyrant really changed, yet Plato supported the credit of philosophy with great dignity, and had considerable influence and authority. But as he soon found that he could not procure the recall of Dion, and that there was little sincerity in the professions of Dionysius, he requested permission to return to Greece. The permission was granted, and a ship provided; but before it could set sail, Dionysius retracted his promise, and detained Plato in Syracuse. This conduct being attended with complaints on the part of Plato, the tyrant was so irritated as to dismiss him from his court, and put him under a guard of soldiers, whom false rumours had incensed against him. His Pythagorean friends at Tarentum, being informed of his dangerous situation, immediately dispatched an embassy to Dionysius, demanding an instant completion of his promise to Archytas. The tyrant, not daring to refuse this demand, with a view to pacify Plato gave him a magnificent entertainment, and sent him away loaded with rich presents.

Plato, now restored to his country and his school, devoted himself to science, and spent the last years of a long life in the instruction of youth. Having enjoyed the advantage of an athletic constitution, and lived all his days temperately, he arrived at the eighty-first, or, according to some writers, the seventy-ninth, year of his age, and died, through the mere decay of nature, in the first year of the hundred and eighth olympiad. He passed his whole

life in a state of celibacy, and therefore left no natural heirs, but transferred his effects by will to his friend Adimantus. The grove and garden, which had been the scene of his philosophical labours, at last afforded him a sepulchre. Statues and altars were erected to his memory; the day of his birth long continued to be celebrated as a festival by his followers; and his portrait is to this day preserved in gems.

The personal character of Plato has been very differently represented. On the one hand, his encomiasts have not failed to adorn him with every excellence, and to express the most superstitious veneration for his memory. His enemies, on the other, have not scrupled to load him with reproach, and to charge him with practices inconsistent with the purity of the philosophical character. Several anecdotes, however, are preserved, which reflect honour upon his morals and principles. He had in particular an extraordinary command of temper. When he was told that his enemies were busily employed in circulating reports to his disadvantage, he said, "I will live so, that none shall believe them." One of his friends remarking, that he seemed as desirous to learn himself, as to teach others, asked him, how long he intended to be a scholar? "As long," says he, "as I am not ashamed to grow wiser and better."

It is from the writings of Plato, chiefly, that we are to form a judgment of his merit as a philosopher, and of the service which he rendered to science. No one can be conversant with these without perceiving, that his diction always retained a strong tincture of that poetical spirit which he discovered in his first productions. This is the principal ground of those lofty encomiums, which both antient and modern critics have passed upon his language, and, particularly, of the high estimation in which it was held by Cicero, who, treating on the subject of language, says, that "if Jupiter were to speak in the Greek tongue, he would borrow the style of Plato." The accurate Stagyrite describes it, as "a middle species of diction, between verse and prose." Some of his dialogues are elevated by such sublime and glowing conceptions, are enriched with such copious and splendid diction, and flow in so harmonious a rythmus, that they may truly be pronounced highly poetical. Most of them are justly admired for their literary merit: the introductions are pertinent and amusing;

the course of the debate, or conversation, is clearly marked; the characters are accurately supported; every speaker has his proper place, language, and manners; the scenery of the conference is painted in lively colouring; and the whole is, with admirable art, adorned and enlivened by those minute embellishments, which render the colloquial mode of writing so peculiarly pleasing. Even upon abstract subjects, whether moral, metaphysical, or mathematical, the language of Plato is often clear as the running stream, and in simplicity and sweetness vies with the humble violet which perfumes the vale. In these beautiful parts of his works, it has been conjectured, not without probability, that Socrates and Lysias were his models. At other times, however, we find him swelling into the turgid style, a tincture of which he seems to have retained from his juvenile studies, and involving himself in obscurities, which were the offspring of a lofty fancy, or were borrowed from the Italic school. Several ancient critics have noticed these blemishes in the writings of Plato. Dionysius Halicarnassensis particularly censures Plato for the harshness of his metaphors, and his bold innovations in the use of terms, and quotes from his *Phædrus* examples of the bombast, the puerile, and the frigid style. The same inequality, which is so apparent in the style of Plato, may also be observed in his conceptions. Whilst he adheres to the school of Socrates, and discourses upon moral topics, he is much more pleasing than when he loses himself, with Pythagoras, in abstruse speculations.

The Dialogues of Plato, which treat of various subjects, and were written with different views, are classed by the ancients under the two heads of DIDACTIC and INQUISITIVE. The Didactic, are subdivided into Speculative, including physical and logical; and Practical, comprehending ethical and political. The second class, the Inquisitive, is characterised by terms taken from the athletic art, and divided into the Gymnastic, and the Agonistic; the dialogues termed Gymnastic were imagined to be similar to the exercise, and were subdivided into the Maieutic, as resembling the teaching of the rudiments of the art; and the Peirastic, as represented by a skirmish, or trial of proficiency. The Agonistic dialogues, supposed to resemble the combat, were either Endeictic, exhibiting a specimen of skill; or Anatreptic, presenting the spectacle of a perfect defeat. Instead of this whimsical classification, an arrangement of the

dialogues, taken from the subjects on which they treat, would be much more obvious and useful. They may not improperly be divided into physical, logical, ethical, and political.

The writings of Plato were originally collected by Hermodorus, one of his pupils: they consist of thirty-five dialogues, and thirteen epistles. They were first published by Aldus Manutius, at Venice, in 1513, 2 vols. folio. The subsequent editions of Ficinus and Serranus are the most valuable; but the notes and interpretations of both are to be read with caution, as not representing Plato's sentiments with fidelity. The Deux Ponts edition of 1781, 12 vols. 8vo, is a copy of the Greek of Serranus, and the Latin of Ficinus. Of the "Dialogues of Plato," an edition was published by Foster at Oxford, 1745, 8vo, reprinted in 1752 and 1765. In 1771, Etwall published, at the same place, the "Alcibiades," and "Hipparchus;" to which he prefixed the life of Plato by Olympiodorus, and the introduction of Albinus. The "Euthydemus" and "Gorgias" were also published at Oxford in 1784, by the very learned Dr. Routh, president of Magdalen college. There are many English translations of the Dialogues, but none superior to those by Floyer Sydenham, published in four volumes, from 1767 to 1780. Mr. Thomas Taylor has since published a translation of the whole works of Plato, including Sydenham's share, with copious notes, &c. 1804, 5 vols. 4to.

On the philosophy of Plato it is not our intention to enter. The most moderate account we have seen would exceed our limits; and as treated by modern writers it forms the history, not only of a sect, but of the various controversies which have arisen out of it in the Christian world. Our readers may be referred, with confidence, to Brucker, whom we have principally followed in the preceding part, and to an elaborate article in the "Encyclopedia Britannica." In the seventeenth century, Gale, Cudworth, and More, perplexed themselves with the doctrines of Plato, which, however, are now less studied and less respected. In such a wonderful maze of words, says Brucker, does Plato involve his notions, that none of his disciples, not even the sagacious Stagyrte, could unfold them: and yet we receive them as sacred mysteries, and, if we do not perfectly comprehend them, imagine that our intellects are too feeble to penetrate the conceptions of this divine

philosopher, and that our eyes are blinded by that resplendent blaze of truth, upon which his eagle sight could gaze without injury.

The truth appears to have been, that Plato, ambitious of the honour of forming a new sect, and endued by nature with more brilliancy of fancy than strength of judgment, collected the tenets of other philosophers, which were, in many particulars, contradictory, and could by no exertion of ingenuity be brought to coalesce; and that, out of this heterogeneous mass, he framed a confused system, destitute of form or consistency. This will be acknowledged by every one, who, in perusing the philosophical writings of Plato, is capable of divesting himself of that blind respect for antiquity, by which the learned so frequently suffer themselves to be misled. The followers, too, of Plato, far from dispersing the clouds which from the first, hung over his system, appear to have entered into a general combination to increase its obscurity. The successive changes, which took place in the academy after the death of its founder, by introducing a succession of new opinions, continually increased the difficulty of arriving at the true sense of Plato. And when, in a subsequent period, the Platonic philosophy was professed in Alexandria, it was still further adulterated by an injudicious and absurd attempt to mould into one system the doctrines of Plato, the traditionary tenets of Egypt and the eastern nations, and the sacred creeds of the Jews and Christians: a coalition which proved exceedingly injurious both to philosophy and religion.¹

PLAUTUS (MARCUS ACCIUS), a comic writer of ancient Rome, was born at Sarsina, a small town in Umbria, a province of Italy; his proper name was Marcus Accius: he is supposed to have acquired the surname of Plautus, from having broad and ill-formed feet. His parentage seems to have been mean; and some have thought him the son of a slave. Few circumstances of his life are known; Cicero has told us in general that he was some years younger than Nævius or Ennius, and that he died the first year of the elder Cato's censorship, when Claudius Pulcher and Lucius Portius Licinius were consuls. This was about the year of Rome 569, when Terence was about nine years old, and 184 years B. C. A. Gellius says, that

¹ Brucker.—Encyclopædia Britannica (Dr. Gleig's edition), vol. XV.

Plautus was distinguished at the same time for his poetry upon the theatre, that Cato was for his eloquence in the forum; and observes elsewhere, from Varro, that he was so well paid for his plays, as to think of doubling his stock by trading; in which, however, he was so unfortunate, that he lost all he had got by the Muses, and for his subsistence was reduced, in the time of a general famine, to work at the mill. How long he continued in this distress, is uncertain; but Varro adds, that the poet's wit was his best support, and that he composed three plays during this daily drudgery.

It is doubtful how many plays he composed. We have only twenty extant, and not all entire. Varro allowed twenty-six to be of his composition, which were all extant in Gellius's time. Some made the number of his plays to exceed an hundred; but this might arise from his revising the plays of other poets, which Gellius supposes he did; and Varro's account ought to be decisive. This learned Roman had written a particular treatise on Plautus's works, from the second book of which, quoted by Gellius, the preceding particulars are taken. Many other critics are there mentioned by Gellius, who had all written some pieces upon Plautus, which shew the great admiration in which he was held by the Romans; and it should seem as if this admiration continued long; for there is a passage in Arnobius, whence it seems reasonable to infer that some of his plays were acted on solemn occasions, so late as the reign of Dioclesian. Two circumstances contributed to his fame; the one, his style, which was thought the standard of the purest Latin, for the learned Varro did not scruple to say, that were the Muses to speak Latin, they would certainly speak in the language of Plautus; the other, the exquisite humour of his characters, which set him above all the Roman comic writers. This is the constant opinion of Varro, Cicero, Gellius, Macrobius, and the most eminent modern critics, as Lipsius, the Scaligers, Muretus, Turnebus, &c. Horace only blames the coarseness of his wit, in which opinion a modern reader of taste will perhaps be inclined to join. Bonnell Thornton endeavoured to naturalize them by a translation, which however is too liberal to afford the mere English reader an idea of the humour which delighted a Roman audience.

The first edition of Plautus was edited by George Merula, and published at Venice in 1472, fol. The most

valuable of the subsequent editions are, that of Camera-rius, Basil, 1551, and 1558, 8vo; of Lambinus, Paris, 1577, fol.; of Taubman, Francfort and Wittemberg, 1605, 1612, and 1622, 4to; the Variorum by Gronovius, Amst. 1684, 8vo; of Ernesti, Leipsic, 1760, 2 vols. 8vo; and of Schneider, at Gottingen, 1804, 2 vols. 8vo.¹

PLAYFORD (JOHN), a man distinguished in the musical world, was born in 1613. He was a stationer and a seller of musical instruments, music-books, and music-paper, and was clerk of the Temple church. What his education had been, is not known; but that he had attained to a considerable proficiency in the practice of music and musical composition, is certain. His skill in music was not so great as to entitle him to the appellation of a master; he knew nothing of the theory of the science, but was very well versed in the practice, and understood the rules of composition well enough to write good harmony. He was also the first and the most intelligent printer of music during the seventeenth century; and he and his son Henry, appear, without a special licence, or authorized monopoly, to have had almost the whole business of furnishing the nation with musical instruments, music books, and music paper, to themselves. In 1655 he published the first edition of his "Introduction to the Skill of Music," a compendium compiled from Morley, Butler, and other more bulky and abstruse books, which had so rapid a sale, that in 1683 ten editions of it had been circulated through the kingdom. The book, indeed, contained no late discoveries or new doctrines, either in the theory or practice of the art; yet the form, price, and style, were so suited to every kind of musical readers, that it seems to have been more generally purchased and read, than any elementary musical tract that ever appeared in this or in any other country.

In the same year this diligent editor also published, in two separate books, small 8vo, "Court Ayres, by Dr. Charles Colman, William Lawes, John Jenkins, Simpson, Child, Cook, Rogers," &c. These being published at a time when there was properly no court, were probably tunes which had been used in the masques performed at Whitehall during the life of Charles I. In 1671 he published the first edition of his "Psalms and Hymns in solemn

¹ Fabric. Bibl. Lat.—Voss. de Poet. Lat.—Crusius's Lives of the Roman Poets.—Dibdin's Classics, and Bibl. Spenceriana.—Saxii Onomast.

Musick, in foure Parts, on the common Tunes to Psalms in Metre used in Parish churches. Also six Hymns for one Voice to the Organ," folio. The several editions of this work, published in various forms, at a small price, rendered its sale very general, and psalm-singing in parts, a favourite amusement in almost every village in the kingdom. He died about 1693, and Tate, then poet-laureat, wrote an elegy upon him.

His second son, HENRY, succeeded his father as a music-seller, at first at his shop in the Temple, but afterwards in the Temple Exchange, Fleet-street; but the music-books advertised by him were few compared with those published by his father. Among them were the "Orpheus Britannicus," and the ten sonatas and airs of Purcell. He published, in 1701, what he called the second book of the "Pleasant Musical Companion, being a choice collection of catches for three or four voices;" published chiefly for the encouragement of the musical societies, which, he said, would be speedily set up in the chief cities and towns of England. We know not that this was the case, but certainly the publication of Purcell's catches in two small volumes of the elder Walsh in queen Anne's time, was the means of establishing catch-clubs in almost every town in the kingdom. It is conjectured that Henry Playford survived his father but a short time, for we meet with no publication by him after 1710.¹

PLEMPIUS (VOPISCUS FORTUNATUS), an eminent physician, was born at Amsterdam in December 1601. He studied at Ghent, Louvain, Leyden, Padua, and Bologna, at which last university he took his degree of doctor. On his return to Holland, he began practice, but was induced to accept the vacant professorship of the Institutes of Medicine, at Louvain, of which he took possession in 1633. At the same time he abjured the Protestant faith, became a Catholic, and took a new degree of doctor, in conformity with the rules of the university. In the following year, however, he quitted this chair, for the professorship of pathology. He was soon afterwards nominated principal of the college of Breugel. He died at Louvain, in December 1671, aged seventy.

Plempius left the following works: "A Treatise on the Muscles," in Dutch. "Ophthalmographia, sive de Oculi

¹ Hawkins and Burney's Hist. of Music.

Fabricâ, Actione, et Usu,” Amst. 1632; Lovæn. 1648. A translation of the Anatomy of Cabrolus into Dutch, with notes, Amst. 1633. “*Fundamenta, seu Institutiones Medicinæ,*” Lov. 1638, 1644, &c. In the first edition of this work, Plempius doubted the circulation of the blood; but in the second, he was a strenuous advocate for that doctrine. “*Animadversiones in veram Praxim curandæ Tertianæ propositam à Doctore Petro Barba;*” *ibid.* 1642. “*Antimus Coningius Peruviani pulveris defensor, repulsus à Melippo Protymo;*” *ibid.* 1655. Coningius is the assumed name of Honoratus Fabri; Protymus was that assumed by Plempius, in order to decry the use of cinchona. “*Avicennæ Canonis Liber primus et secundus ex Arabica Lingua in Latinam translatus,*” *ibid.* 1658. “*Tractatus de Affectuum Pilorum et Unguium,*” *ibid.* 1662. “*De Togatorum Valetudine tuendâ Commentarius,*” Brux. 1670. The two following are generally ascribed to this author, though Mangetus and Lipenius (probably misinterpreting the initial) ascribe them to Francis Plempius, viz. “*Munitio Fundamentorum Medicinæ V. F. Plempii adversus Jacobum Primerosium,*” Amst. 1659. “*Loimographia, sive, Tractatus de Peste,*” *ibid.* 1664.¹

PLINIUS SECUNDUS (CAIUS), called the elder, to distinguish him from his nephew, was one of the most learned of the ancient Roman writers, and was born in the reign of Tiberius Cæsar, about the year of Christ 23. His birth-place was Verona, as appears from his calling Catullus his countryman, who was unquestionably of that city. Tho ancient writer of his life, ascribed to Suetonius, and, after him, St. Jerom, have made him a native of Rome: father Hardouin has also taken some pains to confirm this notion, which however has not prevailed. We can more readily believe Aulus Gellius, who represents him as one of the most ingenious men of his age; and what is related of his application by his nephew the younger Pliny, is almost incredible. Yet his excessive love of study did not spoil the man of business, nor prevent him from filling the most important offices with credit. He was a procurator, or manager of the emperor’s revenue, in the provinces of Spain and Africa; and was advanced to the high dignity of augur. He had also several considerable commands in the army, and was distinguished by his courage in the field, as well as by his eloquence at the bar.

¹ Eloy, Diet. Hist.—Rees’s Cyclopædia.

His manner of life, as it is described by his nephew, exhibits a degree of industry and perseverance scarcely to be paralleled. In summer he always began his studies as soon as it was night: in winter, generally at one in the morning, but never later than two, and often at midnight. No man ever spent less time in bed; and sometimes he would, without retiring from his books, indulge in a short sleep, and then pursue his studies. Before day-break, it was his custom to wait upon Vespasian, who likewise chose that season to transact business: and when he had finished the affairs which the emperor committed to his charge, he returned home again to his studies. After a slender repast at noon, he would frequently, in the summer, if he was disengaged from business, recline in the sun: during which time some author was read to him, from which he made extracts and observations. This was his constant method, whatever book he read: for it was a maxim of his, that "no book was so bad, but something might be learned from it." When this was over, he generally went into the cold-bath, after which he took a slight refreshment of food and rest; and then, as if it had been a new day, resumed his studies till supper-time, when a book was again read to him, upon which he would make some remarks as they went on. His nephew mentions a singular instance to shew how parsimonious he was of his time, and how covetous of knowledge. His reader having pronounced a word wrong, some person at the table made him repeat it: upon which, Pliny asked that person if he understood it? and when he acknowledged that he did, "Why then," said he, "would you make him go back again? we have lost, by this interruption, above ten lines." In summer, he always rose from supper by day-light; and in winter, as soon as it was dark. Such was his way of life amidst the noise and hurry of the town; but in the country his whole time was devoted to study without intermission, excepting only when he bathed, that is, was actually in the bath; for during the operation of rubbing and wiping, he was employed either in hearing some book read to him, or in dictating himself. In his journeys, he lost no time from his studies, his mind at those seasons being disengaged from all other thoughts, and a secretary or amanuensis constantly attended him in his chariot; and that he might suffer the less interruption to his studies, instead of walking, he always used a carriage in Rome. By this

extraordinary application he found leisure to write a great many volumes.

The circumstances of his death, like his manner of living, were very singular, and are also described at large by the elegant pen of his nephew. He was at that time, with a fleet under his command, at Misenum, in the gulf of Naples; his sister and her son, the younger Pliny, being with him. On the 24th of August, in the year 79, about one in the afternoon, his sister desired him to observe a cloud of a very unusual size and shape. He was in his study; but immediately arose, and went out upon an eminence to view it more distinctly. It was not at that distance discernible from what mountain this cloud issued, but it was found afterwards to ascend from mount Vesuvius. Its figure resembled that of a pine-tree; for it shot up to a great height in the form of a trunk, which extended itself at the top into a sort of branches; and it appeared sometimes bright, and sometimes dark and spotted, as it was either more or less impregnated with earth and cinders. This was a noble phænomenon for the philosophic Pliny, who immediately ordered a light vessel to be got ready; but as he was coming out of the house, with his tablets for his observations, the mariners belonging to the gallies stationed at Retina, earnestly intreated him to come to their assistance, since that port being situated at the foot of mount Vesuvius, there was no way for them to escape, but by sea. He therefore ordered the gallies to put to sea, and went himself on board, with intention of assisting not only Retina, but several other towns, situated upon that beautiful coast. He steered directly to the point of danger, whence others fled with the utmost terror; and with so much calmness and presence of mind, as to be able to make and dictate his observations upon the motion and figure of that dreadful scene. He went so nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice-stones and black pieces of burning rock: they were likewise in danger, not only of being aground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain, and obstructed all the shore. Here he stopped to consider, whether he should return; to which the pilot advising him, "Fortune," said he, "befriends the brave; carry me to Pomponianus." Pomponianus was then at Stabiæ, a town separated by a gulf,

which the sea, after several windings, forms upon that shore. He found him in the greatest consternation, but exhorted him to keep up his spirits; and, the more to dissipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when, after having bathed, he sat down to supper with apparent cheerfulness. In the mean while, the eruption from Vesuvius flamed out in several places with much violence, which the darkness of the night contributed to render still more visible and dreadful. Pliny, to soothe the apprehensions of his friend, assured him it was only the burning of the villages, which the country people had abandoned to the flames: after this he retired, and had some sleep. The court which led to his apartment being in the mean time almost filled with stones and ashes, if he had continued there any longer, it would have been impossible for him to have made his way out: it was therefore thought proper to awaken him. He got up, and went to Pomponianus and the rest of the company, who were not unconcerned enough to think of going to bed. They consulted together, whether it would be most prudent to trust to the houses, which now shook from side to side with frequent and violent rockings; or to fly to the open fields, where the calcined stones and cinders, though light indeed, yet fell in large showers, and threatened destruction. In this distress they resolved for the fields, as the less dangerous situation of the two; and went out, having pillows tied upon their heads with napkins, which was all their defence against the storms of stones that fell around them. It was now day every where else, but there a deeper darkness prevailed than in the most obscure night; which, however, was in some degree dissipated by torches, and other lights of various kinds. They thought proper to go down farther upon the shore, to observe if they might safely put out to sea; but they found the waves still run extremely high and boisterous. There Pliny, taking a draught or two of water, threw himself down upon a cloth which was spread for him; when immediately the flames and a strong smell of sulphur, which was the forerunner of them, dispersed the rest of the company, and obliged him to arise. He raised himself, with the assistance of two of his servants, for he was corpulent, and instantly fell down dead: suffocated, as his nephew conjectures, by some gross and noxious vapour; for he had always weak lungs, and was frequently subject

to a difficulty of breathing. As soon as it was light again, which was not till the third day after, his body was found entire, and without any marks of violence upon it; exactly in the same posture that he fell, and looking more like a man asleep than dead.

The sister and nephew, whom the uncle left at Misenum, continued there that night, but had their rest extremely broken and disturbed. There had been for many days before some shocks of an earthquake, which was the less surprising, as they were always extremely frequent in Campania: but they were so particularly violent that night, that they seemed to threaten a total destruction. When the morning came, the light was exceedingly faint and languid, and the buildings continued to totter; so that Pliny and his mother resolved to quit the town, and the people followed them in the utmost consternation. When at a convenient distance from the houses, they stood still, in the midst of a most dangerous and dreadful scene. The chariots, they had ordered to be drawn out, were so agitated backwards and forwards, though upon the most level ground, that they could not keep them stedfast, even by supporting them with large stones. The sea seemed to roll back upon itself, and to be driven from its banks by the convulsive motion of the earth; it was certain at least, the shore was considerably enlarged, and several sea animals were left upon it. On the other side, a black and dreadful cloud, bursting with an igneous serpentine vapour, darted out a long train of fire, resembling flashes of lightning, but much larger. Soon afterwards, the cloud seemed to descend, and cover the whole ocean; as indeed, it entirely hid the island of Capreæ, and the promontory of Misenum. Pliny's mother earnestly conjured him to make his escape, which, being young, for he was only eighteen years of age, he might easily do; as for herself, she said, her age and unwieldy person rendered all attempts of that sort impossible: but he refused to leave her, and, taking her by the hand, led her on. The ashes began to fall upon them, though in no great quantity: but a thick smoke, like a torrent, came rolling after them. Pliny proposed, while they had any light, to turn out of the high road, lest his mother should be pressed to death in the dark, by the crowd that followed them: and they had scarce stepped out of the path, when utter darkness entirely overspread them. Nothing then was to be heard,

says Pliny, but the shrieks of women, the screams of children, and the cries of men: some calling for their children, others for their parents, others for their husbands, and only distinguishing each other by their voices; one lamenting his own fate, another that of his family, some wishing to die from the very fear of dying, some lifting up their hands to the gods, but the greater part imagining that the last and eternal night was come, which was to destroy both the gods and the world together. At length a glimmering light appeared, not the return of day, but only the forerunner of an approaching burst of flames, which, however, fell at a distance from them; then again they were immersed in thick darkness, and a heavy shower of ashes rained upon them, which they were obliged every now and then to shake off, to prevent being buried in the heap. At length this dreadful darkness was dissipated by degrees, like a cloud or smoke: the real day returned, and even the sun appeared, though very faintly, and as when an eclipse is coming on; and every object seemed changed, being covered over with white ashes, as with a deep snow. Pliny owns very frankly, that his support, during this terrible phænomenon, was chiefly founded in that miserable, though strong consolation, that all mankind were involved in the same calamity, and that the world itself was perishing. They returned to Misenum, but without yet getting rid of their fears; for the earthquake still continued, while, as was extremely natural in such a situation, several enthusiastic people ran up and down, heightening their own and their friends calamities by terrible predictions.

This event happened A.D. 79, in the first year of the emperor Titus; and was probably the first eruption of mount Vesuvius, at least of any consequence, as it is certain we have no particular accounts of any preceding eruption. Dio, indeed, and other ancient authors, speak of this mountain as burning before; but still they describe it as covered with trees and vines, so that the eruptions must have been inconsiderable.

As to the writings of Pliny, his nephew informs us that the first book he published was, a treatise, "Concerning the art of using the javelin on horseback," written when he commanded a troop of horse. He also was the author of "The Life of Pomponius Secundus," who was his friend; and "The history of the Wars in Germany;" in

which he gave an account of all the battles the Romans had had with the Germans. His nephew says, that a dream, which occurred when he served in the army in Germany, first suggested to him the design of this work: it was, that Drusus Nero, who extended his conquests very far into that country, and there lost his life, appeared to him, and conjured him not to suffer his memory to be buried in oblivion. He wrote likewise "A treatise upon Eloquence; and a piece of criticism "concerning dubious Latinity." This last work, which was published in Nero's reign, when the tyranny of the times made it dangerous to engage in studies of a freer kind, is often cited by Priscian. He completed a history which Aufidius Bassus left unfinished, by adding to it thirty books, which contained the history of his own times. Lastly, he left thirty-seven books upon the subject of natural history: a work, says his nephew, of great compass and learning, and almost as full of variety as nature herself. It is indeed a most valuable treasury of ancient knowledge. For its defects, which in the estimation of modern students of natural history must unavoidably be numerous, he thus apologizes, in the dedication to Vespasian: "The path which I have taken has hitherto been, in a great measure, untrodden; and holds forth to the traveller few enticements. None of our own writers have so much as attempted these subjects; and even among the Greeks no one has treated of them in their full extent. The generality of authors in their pursuits attend chiefly to amusement; and those who have the character of writing with great depth and refinement are involved in impenetrable obscurity. Such is the extent of my undertaking, that it comprehends every topic which the Greeks include under the name of *Encyclopædia*; of which, however, some are as yet utterly unknown, and others have been rendered uncertain by excessive subtlety. Other parts of my subject have been so often handled, that readers are become cloyed with them. Arduous indeed is the task to give what is old an appearance of novelty; to add weight and authority to what is new; to cast a lustre upon subjects which time has obscured; to render acceptable what is become trite and disgusting; to obtain credit to doubtful relations; and, in a word, to represent every thing according to nature, and with all its natural properties. A design like this, even though incompletely executed, will be allowed to be grand and noble." He adds

afterwards, "Many defects and errors have, I doubt not, escaped me; for, besides that I partake of the common infirmities of human nature, I have written this work in the midst of engagements, at broken periods which I have stolen from sleep."

It would be unjust to the memory of this great man, not to admit this apology in its full extent; and it would be still more unjust, to judge of the merit of his work, by comparing it with modern productions in natural history, written after the additional observations of seventeen hundred years. Some allowance ought also to be made for the carelessness and ignorance of transcribers, who have so mutilated and corrupted this work, that, in many places, the author's meaning lies almost beyond the reach of conjecture.

With respect to philosophical opinions, Pliny did not rigidly adhere to any sect, but occasionally borrowed such tenets from each, as suited his present inclination or purpose. He reprobates the Epicurean tenet of an infinity of worlds; favours the Pythagorean notion of the harmony of the spheres; speaks of the universe as God, after the manner of the stoics; and sometimes seems to pass over into the field of the sceptics. For the most part, however, he leans towards the doctrine of Epicurus.

To the works of this author may be added a vast quantity of manuscripts, which he left to his nephew, and for which he had been offered by Largius Licinius 400,000 sesterces, that is, about 3200*l.* of our money. "You will wonder," says his nephew, "how a man, so engaged as he was, could find time to compose such a number of books; and some of them too upon abstruse subjects. Your surprise will rise still higher, when you hear, that for some time he engaged in the profession of an advocate, that he died in his 56th year, that from the time of his quitting the bar to his death he was employed in the highest posts, and in the service of his prince: but he had a quick apprehension, joined to an unwearied application." Ep. iii. 5. Hence he became not only a master in polite literature, in grammar, eloquence, and history, but possessed a knowledge of the various arts and sciences, geography, mathematics, philosophy, astronomy, medicine, botany, sculpture, painting, architecture, &c. for of all these things has he treated in the very important work that he has left us.

The first edition of Pliny's "*Naturalis Historia*" came from the press of Spira at Venice in 1469, and is reckoned one of the most beautiful, rare, and valuable publications of the fifteenth century. Mr. Dibdin describes the copy in lord Spencer's library as the finest extant. Five other editions were published from 1470 to 1476, such was the demand for this store-house of natural history. Of the modern editions, the preference is usually given to that by the celebrated father Hardouin, of which there are two, the first "*in usum Delphini*," Paris, 5 vols. 4to; the second, 1723, 3 vols. folio, which is a more copious, splendid, and critical performance. Since that, we have an excellent edition by Franzius, Leipsic, 1778—91, 10 vols. 8vo. Another by Brotier, Paris, 1779, 6 vols. 8vo. And a third, Bipont, 1783, 6 vols, 8vo. There are translations of it, or of parts, in all languages. That endless translator Philemon Holland exerted his own and his readers' patience on a version into English, published in 1601, folio.¹

PLINIUS CÆCILIVS SECUNDVS (CAIVS), nephew of the preceding, was born A. D. 62, at Novocomum, a town upon the lake Larius, near which he had several beautiful villas. Cæcilius was the name of his father, and Plinius Secundus that of his mother's brother, who adopted him. He discovered from his infancy, good talents and an elegant taste, which he did not fail to cultivate, and informs us himself that he wrote a Greek tragedy at fourteen years of age. He lost his father when he was young, and had the famous Virginius for his tutor or guardian, of whom he gives a high character. He frequented the schools of the rhetoricians, and heard Quintilian; for whom he ever after entertained so high an esteem, that he bestowed a considerable portion upon 'his daughter at her marriage. He was in his eighteenth year when his uncle died; and it was then that he began to plead in the forum, the usual road to promotion. About a year after, he assumed the military character, and went into Syria with the commission of tribune: but as this did not suit his taste, he returned after a campaign or two. He tells us, that in his passage homewards he was detained by contrary winds at the island Icaria, and that he employed himself in making

¹ Plinii Epistolæ.—Melmoth's Pliny.—Brucker.—Saxii Onomast.—Dibdin's Classics and Bibl. Spencer.

verses: he enlarges, in the same place, upon his poetical efforts; but in this respect, like Cicero, he valued himself upon a talent which he did not eminently possess.

Upon his return from Syria, he settled at Rome, in the reign of Domitian. During this most perilous time, he continued to plead in the forum, where he was distinguished, not more by his uncommon abilities and eloquence, than by his great resolution and courage, which enabled him to speak boldly, when hardly any one else could venture to speak at all. On these accounts he was often singled out by the senate, to defend the plundered provinces against their oppressive governors, and to manage other causes of a like important and dangerous nature. One of these causes was in favour of the province of Bætica, in their prosecution of Bæbius Massa; in which he acquired so general an applause, that the emperor Nerva, then a private man, and in banishment at Tarentum, wrote him a letter, in which he congratulated, not only Pliny, but the age which had produced an example so much in the spirit of the ancients. Pliny relates this affair, in a letter to Tacitus; and he was so pleased with it himself, that he could not help informing his correspondent that he should not be sorry to find it recorded in his history. He obtained the offices of questor and tribune, and escaped the proscriptions of the tyrannical reign of Domitian. There is, however, reason to believe that he owed his safety to the death of the emperor, as his name was afterwards found in that savage's tablets among the number of those who were destined to destruction.

He had married on settling at Rome, but losing his wife in the beginning of Nerva's reign, he soon after took his beloved Calphurnia; of whom we read so much in his Epistles. He had not however any children by either of his wives: and hence we find him thanking Trajan for the *jus trium liberorum*, which he afterwards obtained of that emperor for his friend Suetonius Tranquillus. He was promoted to the consulate by Trajan in the year 100, when he was thirty-eight years of age: and in this office pronounced that famous panegyric, which has ever since been admired, as well for the copiousness of the topics, as the elegance of address. He was then elected augur, and afterwards made proconsul of Bithynia; whence he wrote to Trajan that curious letter concerning the primitive Christians, which, with Trajan's rescript, is happily extant

among his "Epistles." "Pliny's letter," as Melmoth observes, in a note upon the passage, "is esteemed as almost the only genuine monument of ecclesiastical antiquity, relating to the times immediately succeeding the apostles, it being written at most not above forty years after the death of St. Paul. It was preserved by the Christians themselves, as a clear and unsuspecting evidence of the purity of their doctrines; and is frequently appealed to by the early writers of the church, against the calumnies of their adversaries." It is not known what became of Pliny, after his return from Bithynia; nor have we any information as to the time of his death; but it is conjectured that he died either a little before, or soon after, his patron the emperor Trajan, that is, about A. D. 116.

Pliny was unquestionably a man of talents, and various accomplishments, and a man of virtue; but in dislike of the Christians he seems to have indulged equally his master Trajan, whose liberal sentiments respecting informers in his short letter cannot be sufficiently admired. Pliny wrote and published a great number of books: but nothing has escaped the wreck of time, except the books of Epistles, and the "Panegyric upon Trajan," which has ever been considered as a master-piece. His Letters seem to have been intended for the public; and in them he may be considered as writing his own memoirs. Every epistle is a kind of historical sketch, in which we have a view of him in some striking attitude, either of active or contemplative life. In them are preserved anecdotes of many eminent persons, whose works are come down to us, as Suetonius, Silius Italicus, Martial, Tacitus, and Quintilian; and of curious facts, which throw great light upon the history of those times. They are written with great politeness and spirit; and, if they abound too much in turn and metaphor, we must impute it to that degeneracy of taste, which was then accompanying the degenerate manners of Rome. Pliny, however, seems to have preserved himself in this latter respect from the general contagion: whatever the manners of the Romans were, his were pure and incorrupt. His writings breathe a spirit of great goodness and humanity: his only imperfection is, he was too desirous that the public and posterity should know how humane and good he was; and while he represents himself, as he does, calling for Livy, reading him at his leisure, and even making extracts from him, when the erup-

tion of Vesuvius was shaking the ground beneath him, and striking terror through the hearts of mortals by appearances unheard of before, it is not possible to avoid being of the opinion of those, who think that he had, with all his virtues, something of affectation.

The "Epistles" have been translated into English by lord Orrery; but this gave way to the more elegant translation of Melmoth; some of whose opinions appear to have been borrowed by our predecessors in this and the preceding life. The first edition of the original "Epistolæ" is that of Carbo, printed probably by Valdarfer at Venice, in 1471, folio. Of the modern editions, the Variorum, at Leyden, 1669, 8vo, is praised by Dr. Harwood as one of the scarcest and most valuable of the octavo variorum classics. There are also correct and critical editions by Thomasius, Leipsic, 1675, 8vo; by Hearne, Oxford, 1703, 8vo; by Longolius, Amst. 1734, 4to; by Gesner, Leipsic, 1770, 8vo; a beautiful edition published by Mr. Payne in 1790, edited by Mr. Homer; and a very recent one by Gierigius, Leipsic, 1806, 2 vols. 4to. Most of these are accompanied by the "Panegyricus," which was first printed separately, in 1476, quarto, without place or printer's name. The best edition since is that of Schwarz, at Nuremberg, 1746, 4to.¹

PLOT (ROBERT), eminent for being the first who formed a plan for a natural history of England, the son of Robert Plot, esq. captain of the militia, in the hundred of Milton, in Kent, was born in 1640, at Sutton Baron, in the parish of Borden, in that county, and educated at the free-school of Wye, in the same county. In March 1658, he went to Magdalen-hall, in Oxford, where Josiah Pullen was his tutor; took a bachelor of arts degree in 1661, a master's in 1664, and both the degrees in law in 1671. He removed afterwards to University-college, where he was at the expence of placing the statue of king Alfred over the hall-door. His general knowledge and acuteness, and particularly his attachment to natural history, procured his being chosen, in 1677, a fellow of the royal society; and in 1682, elected one of the secretaries of that learned body. He published their "Philosophical Transactions," from No. 143, to No. 166, inclusive. In 1683, Elias Ash-

¹ Vossius de Hist. Lat. — Melmoth's translation. — Life prefixed to the Variorum edition. — Dibdin's Classics, and Bibl. Spenceriana.

mole, esq. appointed him the first keeper of his museum; and about the same time he was nominated by the vice-chancellor the first reader in chemistry in that university. In 1687, he was made secretary to the earl-marshal, or court of chivalry, which was then renewed, after it had lain dormant from the year 1641. In 1690, he resigned his professorship of chemistry, and also his place of keeper of the museum; which he then augmented by a very large collection of natural curiosities, being such as he had figured and described in his *Histories of Oxfordshire and Staffordshire*, and there distinguished by the names of "*Scrinium Plotianum Oxoniense*," and "*Scrinium Plotianum Staffordiense*." In 1688 he received the title of *Historiographer to James II.* which he could not long retain, as this was just before the abdication of that sovereign. In 1694-5, Henry Howard, earl-marshal, nominated him *Mowbray herald extraordinary*; and two days after, he was constituted registrar of the court of honour. He died of the stone, April 30, 1696, at his house in Borden, and was buried in the church there, where a monument was afterwards erected to his memory. He left two sons by his wife Rebecca, widow of Henry Burman, to whom he was married in August 1690.

Natural history was his delight; and he gave very agreeable specimens of it, in his "*Natural Histories of Oxfordshire and Staffordshire*." The former was published at Oxford, in 1677, folio, and reprinted 1705, with additions and corrections, by John Burman, M. A. fellow of University-college, his step-son, and afterwards vicar of Newington, in Kent; the latter was printed also at Oxford, 1686, in the same size *. These were intended as essays towards "*A Natural History of England*;" for, in order to discover antiquities and other curiosities, and to promote learning and trade, he formed a design of travelling through England and Wales. By such researches, he was persuaded that many additions might be made to Cam-

* "In each of these volumes he records the rare plants of the county, describes the dubious ones, and such as he took for non-descripts, and figures several of them. To these works the English botanist owes the first knowledge of some English plants." *Pulteney's Sketches*. Dr. Pulteney adds, "It is amusing to remark the price of literature a century ago. The sub-

scription for Plot's *Staffordshire* was, a penny a sheet, a penny a plate, and six-pence the map." "Dr. Plot was the first author of a separate volume on *Provincial Natural History*; in which, it is but justice to add, that, with due allowance for the time he wrote, he has not been excelled by any subsequent writer." *Ibid*.

den's Britannia, and other works, concerning the history and antiquities of England. He drew up a plan of his scheme in a letter to bishop Fell, which may be seen at the end of the second volume of Leland's Itinerary, of the edition of 1744. In these Histories, whatever is visible in the heavens, earth, and waters; whatever is dug out of the ground, whatever is natural or unnatural; and whatever is observable in art and science, were the objects of his speculation and inquiry; and various and dissimilar as his matter is, it is in general well connected; and his transitions are easy. His books indeed deserve to be called the "natural and artificial histories" of these counties. In the eagerness and rapidity of his various pursuits, he took upon trust, and committed to writing, some things which, upon mature consideration, he must have rejected. He did not, perhaps, know enough of experimental philosophy to exert a proper degree of scepticism in the information given to him. Besides these works, he was the author of several other productions. In 1685, he published "*De Origine Fontium, Tentamen Philosophicum*," 8vo; and the nine following papers of his are inserted in the "*Philosophical Transactions*:" 1. "An Account of Elden Hole, in Derbyshire," No. 2. 2. "The Formation of Salt and Sand from Brine," No. 145. 3. "Discourse concerning the Effects of the great Frost on Trees and other Plants, in 1683," No. 165. 4. "A Discourse of perpetual Lamps," No. 166. 5. "The History of the Weather at Oxford, in 1684; or the Observations of a full Year, made by Order of the Philosophical Society at Oxford," No. 169. 6. "A large and curious Account of the Amianthos or Asbestine Linen," No. 1708. 7. "Discourse concerning the most seasonable Time of felling Timber, written at the request of Samuel Pepys, esq. secretary of the admiralty," No. 192. 8. "Of an Irishman of an extraordinary size, viz. Edward Mallone, nineteen years old, seven feet six inches high," No. 240. 9. "A Catalogue of Electrical Bodies," No. 245. In 1680, he published "*The Clog, or Staffordshire Almanack*," engraven on a copper-plate, and inserted afterwards in his "*History of Staffordshire*."

Since his decease, there have been published two letters of his; one "giving an Account of some Antiquities in the County of Kent," in 1714, 8vo, and preserved in the "*Bibliotheca Topographica*," No. VI.;

another to the earl of Arlington, "concerning Thetford," printed at the end of "The History and Antiquities of Glastonbury," published by Hearne, 1722, 8vo.

He left several manuscripts behind him; among which were large materials for "The Natural History of Kent, of Middlesex, and of the City of London," which he designed to have written in the same manner as he had written the Histories of Oxfordshire and Staffordshire. His friend Dr. Charlett, master of University-college, much wished him to undertake an edition of Pliny's "Natural History," and a select volume of MSS. from the Ashmolean Museum, which he says would be agreeable enough to him, but too expensive, as requiring his residence in Oxford, where he could not maintain his family so cheap as at Sutton Baron.¹

PLOTINUS, a celebrated Platonic philosopher, was born at Lycopolis, in Egypt, in the year 205, but concerning his family or education, nothing is known. About the age of twenty, he first studied philosophy at the different schools of Alexandria, but attached himself particularly to Ammonius, in whom he found a disposition to superstition and fanaticism like his own. On the death of this preceptor, having in his school frequently heard the Oriental philosophy commended, and expecting to find in it that kind of doctrine concerning divine natures which he was most desirous of studying, he determined to travel into Persia and India, to learn wisdom of the Magi and Gymnosophists; and as the emperor Gordian was at this time undertaking an expedition against the Parthians, Plotinus seized the occasion, and in the year 243 joined the emperor's army; but the emperor being killed, Plotinus fled to Antioch, and thence came to Rome, where Philip was now emperor.

For some time Plotinus remained silent, in consequence of the oath of secrecy which he had taken in the school of Ammonius; but after his fellow disciples, Herennius and Origenes, had disclosed the mysteries of their master, he thought himself no longer bound by his promise, and became a public preceptor in philosophy, upon eclectic principles. During a period of ten years, he delivered all in

¹ Biog. Brit.—Ath. Ox. vol. II.—Shaw's Staffordshire, and Hasted's Kent.—Gent. Mag. LXV. where is a view of his house, and many particulars of his family.—Granger.—Letters of Eminent Persons, 3 vols. 8vo.—Noble's College of Arms.—Gough's Topography.

the way of conversation, but at last he found it necessary to commit the substance of his lectures to writing; and this being suffered to pass into the hands of his pupils without being transcribed, we cannot be surprized at the great obscurity and confusion which are still found in his writings, after all the pains that Porphyry took to correct them. His works are distributed under six classes, called *Enneads*. Proclus wrote commentaries upon them, and Dexippus defended them against the Peripatetics.

Although Plotinus's plan was new, it was obscure, and he had but few disciples. He was not the less assiduous, however, in teaching, and studied very hard, preparing himself by watching and fasting. He was so respected for wisdom and integrity, that many private quarrels were referred to his arbitration, and parents on their death-beds were very desirous of consigning their children to his care. During his residence of twenty-six years at Rome, he became a favourite with Galienus, and would have persuaded that emperor to re-build a city in Campania, and people it with philosophers, to be governed by the laws of Plato; but this was not effected. Although skilled in the medical art, he had such a contempt for the body, that he would never take any medicines when indisposed; nor for the same reason would he suffer his birth-day to be celebrated, or any portrait to be taken of his person. His pupil Amelias, however, procured one by stealth, painted while he was lecturing. Such abstinence, and neglect of health, brought him into a state of disease and infirmity, which rendered the latter part of his life exceedingly painful. When he found his end approaching, he said to Eustochius, "The divine principle within me is now hastening to unite itself with that divine being which animates the universe;" herein expressing a leading principle of his philosophy, that the human soul is an emanation from the divine nature, and will return to the source whence it proceeded. Plotinus died in the year 270, aged sixty-six years. Porphyry represents him as having been possessed of miraculous powers, but there is more reason to conclude from his life and writings, that he belonged to the class of fanatics. His natural temper, his education, his system, all inclined him to fanaticism. Suffering himself to be led astray by a volatile imagination, from the plain path of good sense, he poured forth crude and confused conceptions, in obscure and incoherent language. Sometimes

he soared in extatic flights into the regions of mysticism. Porphyry relates, that he ascended through all the Platonic steps of divine contemplation, to the actual vision of the deity himself, and was admitted to such intercourse with him, as no other philosopher ever enjoyed. They who are well acquainted with human nature, will easily perceive in these flights, unequivocal proofs of a feeble or disordered mind, and will not wonder that the system of Plotinus was mystical, and his writings obscure. It is much to be regretted that such a man should have become, in a great degree, the preceptor of the world, and should, by means of his disciples, have every where disseminated a species of false philosophy, which was compounded of superstition, enthusiasm, and imposture. The muddy waters sent forth from this polluted spring, were spread through the most celebrated seats of learning, and were even permitted to mingle with the pure stream of Christian doctrine.¹

PLOWDEN (EDMUND), a celebrated lawyer, the son of Humphrey Plowden, of Plowden, in Shropshire, of an ancient and genteel family, was born in that county, in 1517, and first studied philosophy and medicine for three years at Cambridge; but removed after a time to Oxford, where he continued his former studies for four years more, and in 1552, according to Wood, was admitted to the practice of physic and surgery. Tanner says, that when he left Cambridge, he entered himself of the Middle Temple, and resuming the study of physic, went then to Oxford. It appears, however, that he finally determined on the law as a profession, and entered the Middle Temple, where he soon became reader. His first reading was in autumn, 4 and 5 of Philip and Mary; and his second was in Lent, 3 Eliz. In queen Mary's time he was called to the degree of serjeant; but, being zealously attached to the Romish persuasion, lost all further hopes of preferment, on the accession of Elizabeth. He continued to be much consulted in private as a counsellor. He died Feb. 6, 1584-5, and was buried in the Middle Temple church. By a MS note on a copy of his Reports once in the possession of Dr. Ducarel, it appears that he was treasurer of the Middle Temple in 1572, the year in which the hall was built. It is added that "he was a man of great gravity, knowledge, and integrity; in his youth exces-

¹ Gen. Dict.—Brucker.—Life by Porphyry.—Saxii Onomast.

sively studious, so that (we have it by tradition) in three years space he went not once out of the Temple."

The work by which Mr. Plowden is best known by the profession, is his "Commentaries or Reports, containing divers cases upon matters of law, argued and determined in the reigns of Edward VI., Mary, Philip and Mary, and Eliz." These were originally written in French, and the editions of 1571, 1578, 1599, 1613, and 1684, were published in that language. It was not until 1761, that an English translation appeared, improved by many original notes and references to the ancient and modern Common Law books. To this edition were added his "Queries, or Moot-Book for young Students," and "The Argument," in the case of William Morgan et al. v. Sir Rice Manxell. Mr. Daines Barrington calls Plowden the most accurate of all reporters; and Mr. Hargrave says that his "Commentaries" deservedly bear as high a character as any book of reports ever published in our law.¹

PLUCHE (ANTONY), a French writer, born at Rheims, in 1688, was early distinguished by his progress in polite letters, and by his amiable character, qualities which procured him to be appointed classical professor in the university of Rheims. Some time after, he was removed to the professorship of rhetoric, and admitted into holy orders. Clermont, bishop of Laon, being made acquainted with his merit, offered him the place of director of the college of Clermont, and he was advancing the reputation of this seminary, when the peculiar opinions he held respecting some subjects which then interested the public, obliged him to leave his situation. On this, Gasville, the intendant of Rouen, appointed him tutor to his son, upon the recommendation of the celebrated Rollin. After this, he went to Paris, where he first gave lectures upon history and geography, and then acquired a considerable reputation by some works which he published: 1. His "Spectacle de la Nature" is generally known, having been translated into perhaps all the European languages, and was nowhere more popular than in England for many years. This work is written with perspicuity and elegance, and is equally instructive and agreeable; its only fault is, that the author uses too many words for his matter, which, however, is

¹ Ath. Ox. vol. I. new edit.—Fuller's Worthies.—Tanner.—Lloyd's State Worthies.—Dodd's Ch. Hist.—Bridgman's Legal Bibliography.

perhaps unavoidable in the dialogue form of writing. 2. "Histoire du Ciel," in 2 vols. 12mo, is another work of the abbé Pluche, a kind of mythological history of the heavens, consisting of two parts, almost independent of one another. The first, which contains some learned inquiries into the origin of the poetic heavens, and an attempt to prove that the pagan deities had not been real men, was animadverted upon by M. Silouette, in "Observations on the Abbé Pluche's History," &c. an account of which may be seen in the "History of the Works of the Learned" for April 1743, with notes by Warburton. 3. He wrote a tract also "De artificio linguarum," 1735, 12mo, which he translated himself, under the title of "La Mécanique des Langues," in which he proposes a short and easy method of learning languages, by the use of translations instead of themes or exercises. 4. "Concorde de la Géographie des differens ages," 1764, 12mo, a posthumous work, well conceived, but executed superficially. 5. "Harmonie des Pseaumes et de l'Evangile," 1764, 12mo, a translation of the Psalms, remarkable for its fidelity and elegance, with many learned notes of reference and illustration from other parts of Scripture. Pluche had obtained the abbey of Varenne St Maur, to which he retired in 1749, and gave himself up entirely to devotion and study, which was a happy relief to him, as he lost all the pleasures of literary society, by an incurable deafness. He died of an apoplexy, Nov. 20, 1761. He was a believer in all the mysteries of his church, even to an extreme; and when some free-thinkers used to express their astonishment that a man of abbé Pluche's force of understanding could think so like the vulgar, he used to say, "I glory in this: it is more reasonable to believe the word of God, than to follow the vain and uncertain lights of reason."¹

PLUKENET (LEONARD), a celebrated English botanist, was born, as he himself has recorded, in 1642, but where he was educated, or in what university he received his degrees, has not been ascertained. It has been conjectured, from a few circumstances, that it was at Cambridge. His name seems of French extraction, *plus que net*, and has been Latinized *plus quam nitidus*. He dates the prefaces to his works from Old Palace-yard, Westminster, where he seems to have had a small garden. It does not appear

¹ Dict. Hist.

that he attained to any considerable eminence in his profession of physic, and it is suspected he was only an apothecary, but he was absorbed in the study of plants, and devoted all his leisure to the composition of his "*Phytographia*." He spared no pains to procure specimens of rare and new plants, had correspondents in all parts of the world, and access to the gardens of Hampton-court, then very flourishing, and all others that were curious. Plukenet was one of those to whom Ray was indebted for assistance in the arrangement of the second volume of his history, and that eminent man every where bears the strongest testimony to his merit. Yet he was in want of patronage, and felt that want severely. With Sloane and Petiver, two of the first botanists of his own age, he seems to have been at variance, and censures their writings with too much asperity. "Plukenet," says sir J. E. Smith, whose opinion in such matters we are always happy to follow, "was, apparently, a man of more solid learning than either of those distinguished writers, and having been less prosperous than either, he was perhaps less disposed to palliate their errors. As far as we have examined, his criticisms, however severe, are not unjust." No obstacles damped the ardour of Plukenet in his favourite pursuit. He was himself at the charge of his engravings, and printed the whole work at his own expence, with the exception of a small subscription of about fifty-five guineas, which he obtained near the conclusion of it. Towards the close of his life he is said to have been assisted by the queen, and to have obtained the superintendence of the garden at Hampton-court. He was also honoured with the title of royal professor of botany. The time of his decease is not precisely ascertained, but it is probable that he did not long survive his last publication, which appeared in 1705. His works were, 1. "*Phytographia, sive stirpium illustrium et minus cognitorum Icones*," 1691—1696, published in four parts, and containing 328 plates, in 4to. 2. "*Almagestum Botanicum, sive Phytographiæ Plukenetianæ Onomasticon*," &c. 1696, 4to; the catalogue is alphabetical, and contains near 6000 species, of which, he tells us, 500 were new. No man, after Caspar Bauhine, had till then examined the ancient authors with so much attention as he did, that he might settle his synonyms with accuracy. He follows no system. 3. "*Almagesti Botanici Mantissa*," 1700, 4to, with twenty-five new plates. Besides many

new plants, this volume contains very numerous additions to the synonyms of the *Almagestum*. 4. Five years after the *Mantissa* he published the "*Amaltheum Botanicum*," with three plates, 4to. It abounds with new subjects, sent from China and the East Indies, with some from Florida. These works of Plukenet contain upwards of 2740 figures, most of them engraved from dried specimens, and many from small sprigs, destitute of flowers, or any parts of fructification, and consequently not to be ascertained: but several of these, as better specimens came to hand, are figured again in the subsequent plates. As he employed a variety of artists, they are unequally executed; those by Vander Gucht have usually the preference. It is much to be regretted that he had it not in his power to give his figures on a larger scale; yet, with all their imperfections, these publications form a large treasure of botanical knowledge. The herbarium of Plukenet consisted of 8000 plants, an astonishing number to be collected by a private and not opulent individual: it came, after his death, into the hands of sir Hans Sloane, and is now in the British museum. His works were republished, with new title-pages, in 1720, and entirely reprinted, with some additions, in 1769; and in 1779 an *Index Linnæanus* to his plates were published by Dr. Giseke, of Hamburgh, which contains a few notes, from a MS. left by Plukenet. The original MS. of Plukenet's works is now in the library of sir J. E. Smith, president of the Linnæan society. Plumier, to be mentioned in the next article, complimented this learned botanist by giving his name to a plant, a native of both Indies.¹

PLUMIER (CHARLES), called Father Plumier, being a religious, of the order of Minims, was born at Marseilles, April 20, 1646, and was a botanist not less famous than his contemporary Plukenet. He entered into his order at sixteen, and studied mathematics and other sciences at Toulouse, under father Maignan, of the same society. He did not only learn the profound sciences, but became an expert mechanic. In the art of turning he became such a proficient as to write a book upon it; and learned also to make lenses, mirrors, microscopes, and other mathematical instruments, all which knowledge he gained from Maignan. He was soon after sent by his superiors to

¹ Pulteney's Sketches.—Life by sir J. E. Smith, in Rees's Cyclopædia.

Rome, where, by his application to mathematics, optics, and other studies, he nearly destroyed his constitution. As a relaxation from these severer sciences, he applied to botany, under the instruction of father Serjeant, at Rome, of Francis de Onuphriis, an Italian physician, and of Sylvius Boccone, a Sicilian. Being recalled by his order into Provence, he obtained leave to search the neighbouring coasts, and the Alps, for plants; and soon became acquainted with Tournefort, then on his botanical tour, and with Garidel, professor of botany at Aix. When he had thus qualified himself, he was chosen as the associate of Surian, to explore the French settlements in the West Indies, as Sloane had lately examined Jamaica. He acquitted himself so well that he was twice afterwards sent at the expence of the king, whose botanist he was appointed, with an increased salary each time. Plumier passed two years in those islands, and on the neighbouring continent, but principally in Domingo; and made designs of many hundred plants, of the natural size, besides numerous figures of birds, fishes, and insects. On his return from his second voyage he had his first work published at the Louvre, at the king's expence, entitled, 1. "*Descriptions des Plantes de l'Amerique*," fol. 1695, pp. 94, 108 plates. These figures consist of little more than outlines, but being as large as nature, and well drawn by himself, produce a fine effect. On his return from his third voyage he settled at Paris, and in 1703 published, 2. his "*Nova Plantarum Americanarum Genera*," 4to. In the year ensuing he was prevailed upon by M. Fagon to undertake a voyage to Peru, to discover and delineate the Peruvian bark. His great zeal for the science, even at that age, induced him to consent; but while he was waiting for the ship near Cadiz, he was seized with a pleurisy, and died in 1704. Sir J. E. Smith says, that as Rousseau's Swiss herbalist died of a pleurisy, whilst employed in gathering a sovereign Alpine remedy for that disorder; so it is not improbable that Plumier was extolling the *Polytrichum* (see his preface, p. 2.) as "*un antipleuritique des plus assurez*," when he himself fell a victim to the very same distemper; leaving his half-printed book to be his monument. This was, 3. "*Traité des Fougères de l'Amerique*," on the Ferns of America, 1705, folio, 172 plates. He published, as above-mentioned, 4. "*L'Art de Tourner*," the Art of Turning, Lyons, 1701, and republished in 1749. 5. There are

also two dissertations by him, in the *Journal des Savans*, 1694, and that of Trevoux, to prove, what is now well known, that the cochineal is an insect.

The above works contained but a small part of the productions of Plumier's pencil. Vast treasures of his drawings, in outline, have remained in the French libraries, for the most part unpublished. The late earl of Bute obtained copies of a great number of these, which after his lordship's death passed into the hands of sir Joseph Banks. Boerhaave had previously procured copies of above 500, done by the accurate Aubriet, under Vaillant's inspection, which were afterwards, in great part at least, published by John Burman at Amsterdam, between 1755 and 1760. These plates are executed with tolerable, but by no means infallible, accuracy, being far inferior in neatness and correctness to what Plumier himself published. The well-meaning editor has overloaded the book with descriptions of his own, necessarily made from the figures, and therefore entirely superfluous. They are indeed not unfrequently founded in misapprehension; nor has he been very happy in the adaptation of his materials to Linnæan names and principles.

Our author left no herbarium of his own, his collection of dried plants having been lost at sea; but he had, on various occasions, communicated dried specimens to Tournefort; and these still remain, with his hand-writing annexed, in the collections at Paris. Lister, who visited Plumier in his cell at the convent of Minims in that city, speaks of his obliging and communicative manners, and of his "designs and paintings of plants, birds, fishes, and insects of the West Indies, all done by himself very accurately."¹

PLUTARCH, a great philosopher and historian of antiquity, who lived from the reign of Claudius to that of Adrian, was born at Chæronea, a small city of Bœotia, in Greece, which had also been the birth-place of Pindar, but was far from partaking of the proverbial dulness of his country. Plutarch's family was ancient in Chæronea: his grandfather Lamprias was a man eminent for his learning, and a philosopher; and is often mentioned by Plutarch in his writings, as is also his father. Plutarch was initiated

¹ Life by sir J. E. Smith, in Rees's Cyclopædia.—Pulteney's Botany.—Lister's Journey to Paris.—Niceron, vol. XXXIII.

early in study, to which he was naturally inclined; and was placed under Ammonius an Egyptian, who, having taught philosophy with reputation at Alexandria, thence travelled into Greece, and settled at Athens. Under this master he made great advances in knowledge, but being more intent on things than words, he neglected the languages. The Roman language at that time was not only the language of Rome, but of Greece also; and much more used there than the French is now in England. Yet he was so far from regarding it then, that, as we learn from himself, he did not become conversant in it till the decline of life; and, though he is supposed to have resided in Rome near forty years, at different times, he never seems to have acquired a competent skill in it.

After he had received his first instructions from Ammonius, he considered with himself, that a larger communication with the wise and learned was yet necessary, and therefore resolved to travel. Egypt was, at that time, as formerly it had been, famous for learning; and probably the mysteriousness of their doctrine might tempt him, as it had tempted Pythagoras and others, to converse with the priesthood of that country. This appears to have been particularly his business, by his treatise "Of Isis and Osiris," in which he shews himself versed in the ancient theology and philosophy of the wise men. From Egypt he returned into Greece; and, visiting in his way all the academies and schools of the philosophers, gathered from them many of those observations with which he has abundantly enriched posterity. He does not seem to have been attached to any particular sect, but chose from each of them whatever he thought excellent and worthy to be regarded. He could not bear the paradoxes of the Stoics, but yet was more averse to the impiety of the Epicureans: in many things he followed Aristotle; but his favourites were Socrates and Plato, whose memory he revered so highly, that he annually celebrated their birth-days with much solemnity. Besides this, he applied himself with extreme diligence to collect, not only all books that were excellent in their kind, but also all the sayings and observations of wise men, which he had heard in conversation, or had received from others by tradition; and likewise to consult the records and public instruments preserved in cities which he had visited in his travels. He took a particular journey to Sparta, to search the archives of that

famous commonwealth, to understand thoroughly the model of their ancient government, the history of their legislators, their kings, and their ephori; and digested all their memorable deeds and sayings with so much care, that he has not omitted even those of their women. He took the same methods with regard to many other commonwealths; and thus was enabled to leave in his works such observations upon men and manners, as have rendered him, in the opinion of many, the most valuable author of antiquity.

The circumstances of Plutarch's life are not known, and therefore cannot be related with any exactness. He was married, and his wife's name was Timoxena, as Rualdus conjectures with probability. He had several children, and among them two sons, one called Plutarch after himself, the other Lamprias, in memory of his grandfather. Lamprias was he, of all his children, who seems to have inherited his father's philosophy; and to him we owe the table or catalogue of Plutarch's writings, and perhaps also his "Apophthegms." He had a nephew, Sextus Chæro-neus, who taught the emperor Marcus Aurelius the Greek language, and was much honoured by him. Some think that the critic Longinus was of his family; and Apuleius, in the first book of his *Metamorphoses*, affirms himself to be descended from him.

On what occasion, and at what time of his life, he went to Rome, how long he lived there, and when he finally returned to his own country, are all uncertain. It is probable, that the fame of him went thither before him, not only because he had published several of his works, but because immediately upon his arrival, as there is reason to believe, he had a great resort of the Roman nobility to hear him: for he tells us himself, that he was so taken up in giving lectures of philosophy to the great men of Rome, that he had not time to make himself master of the Latin tongue, which is one of the first things that would naturally have engaged his attention. It appears, that he was several times at Rome; and perhaps one motive to his inhabiting there was, the intimacy he had contracted in some of these journeys with Sossius Senecio, a great and worthy man, who had been four times consul, and to whom Plutarch has dedicated many of his lives. But the great inducement which carried him first to Rome was, undoubtedly, that which had carried him into so many other parts

of the world; namely, to make observations upon men and manners, and to collect materials for writing "The Lives of the Roman Worthies," in the same manner as he had already written those of Greece: and, accordingly, he not only conversed with all the living, but searched the records of the Capitol, and of all the libraries. Not but, as we learn from Suidas, he was entrusted also with the management of public affairs in the empire, during his residence in the metropolis: "Plutarch," says he, "lived in the time of Trajan, who bestowed on him the consular ornaments, and also caused an edict to be passed, that the magistrates or officers of Illyria should do nothing in that province without his knowledge and approbation."

When, and how, he was made known to Trajan, is likewise uncertain: but it is generally supposed, that Trajan, a private man when Plutarch first came to Rome, was, among other nobility, one of his auditors. It is also supposed, that this wise emperor made use of him in his councils; and much of the happiness of his reign has been imputed to Plutarch. The desire of visiting his native country, so natural to all men, and especially when growing old, prevailed with him at length to leave Italy; and, at his return, he was unanimously chosen archon, or chief magistrate, of Chæronea, and not long after admitted into the number of the Delphic Apollo's priests. We have no particular account of his death, either as to the manner or the year; but conjecture has fixed it about the year 120. It is evident that he lived, and continued his studies, to an extreme old age.

His works have been divided, and they admit of a tolerably equal division, into "Lives" and "Morals:" the former of which, in his own estimation, were to be preferred, as more noble than the latter. As a biographer he has great merit, and to him we stand indebted for much of the knowledge we possess, concerning several of the most eminent personages of antiquity. His style perhaps may be justly censured for harshness and obscurity, and he has also been criticized for some mistakes in Roman antiquities, and for a little partiality to the Greeks. On the other hand, he has been justly praised, for sense, learning, integrity, and a certain air of goodness, which appears in all he wrote. Some have affirmed his works to be a kind of library, and collection of all that was wisely said and done among the ancient Greeks and Romans:

and if so, the saying of Theodorus Gaza was not extravagant. This learned man, and great preceptor of the Greek tongue at the revival of literature, being asked by a friend "If learning must suffer a general shipwreck, and he have only his choice of one author to be preserved, who that author should be?" answered, "Plutarch." But although it is unquestionable that in extent and variety of learning Plutarch had few equals, he does not appear to have excelled as much in depth and solidity of judgment. Where he expresses his own conceptions and opinions, he often supports them by feeble and slender arguments: where he reports, and attempts to elucidate, the opinions of others, he frequently falls into mistakes, or is chargeable with misrepresentations. In proof of this assertion, Brucker mentions what he has advanced concerning Plato's notion of the soul of the world, and concerning the Epicurean philosophy. Brucker adds, that Plutarch is often inaccurate in method, and sometimes betrays a degree of credulity unworthy of a philosopher.

There have been many editions of Plutarch, but he came later to the press than most other classical authors. There was no edition of any part of the original Greek, before Aldus printed the "Morals," which was not until 1509. The "Lives" appeared first at Florence, by Junta, in 1517. The first edition of the "Opera Omnia," was Stephen's, at Paris, in 1572, Greek and Latin, 13 vols. Dr. Harwood calls it one of the most correct books H. Stephens ever published; but other critics are by no means of this opinion. The next was that of Cruserius, at Francfort, 1599, 2 vols. folio, which has the advantage of Xylander's excellent Latin version, who himself published two editions, Francfort, 1620, and Paris, 1624, 2 vols. folio; both valuable. Reiske's, of Leipsic, 1774, &c. 12 vols. 8vo, is a most elaborate edition, which, however, he did not live to finish. But the best of all is that of Wyttenbach, published lately at Oxford in quarto and octavo, and too well known to scholars to require any description.

Plutarch's Works have been translated into most European languages. There is an indifferent one in English by various hands of the "Morals," printed about the beginning of the last century, in five volumes, octavo; which was accompanied, about the same time, by the "Lives," translated by Dryden and others: a very superior translation of the latter was published by Dr. Langhorne and his brother,

which has been since corrected, and very much improved, by Mr. Wrangham. A good translation of the "Morals" is still a desideratum.¹

PLUVINEL (ANTOINE), a gentleman of Dauphiny, is recorded as the first who opened a school for riding the manege in France, which, till then, could be learned only in Italy. He flourished in the reign of Henry IV. who made him his chief master of the horse, and his chamberlain; besides which, he sent him as an ambassador into Holland. He died at Paris in 1620, having prepared a work, which was published five years after, entitled "*L'Art de monter à Cheval*," folio, with plates. The figures are portraits, by Crispin de Pas.²

POCOCK (EDWARD), a learned English divine, and the first Oriental scholar of his time, was the son of Edward Pocock, B. D. some time fellow of Magdalen college, Oxford, and vicar of Chively in Berkshire. He was born at Oxford Nov. 8, 1604, in the parish of St. Peter in the East. He was sent early to the free-school of Thame, where he made such progress in classical learning, under Mr. Richard Butcher, an excellent teacher, that at the age of fourteen he was thought fit for the university, and accordingly was entered of Magdalen-hall. After two years residence here, he was a candidate for, and after a very strict examination, was elected to, a scholarship of Corpus Christi college, to which he removed in December 1620. Here, besides the usual academical courses, he diligently perused the best Greek and Roman authors, and, among some papers written by him at this time, were many observations and extracts from Quintilian, Cicero, Plutarch, Plato, &c. which discover no common knowledge of what he read. In November 1622, he was admitted bachelor of arts, and about this time was led, by what means we are not told, to apply to the study of the Eastern languages, which at that time were taught privately at Oxford by Matthew Pasor. (See PASOR). In March 1626, he was created M. A. and having learned as much as Pasor then professed to teach, he found another able tutor for Eastern literature in the Rev. William Bedwell, vicar of Tottenham, near London, whom his biographer praises as one of the first who promoted the study of the Arabic language in

¹ Life, in Laughorne's edition.—Saxii Onomast.

² Moreri.—Dict. Hist.

Europe. Under this master Mr. Pocock advanced considerably in what was now become his favourite study; and had otherwise so much distinguished himself that the college admitted him probationer-fellow in July 1628.

As the statutes required that he should take orders within a certain time, he applied to the study of divinity; and while employed in perusing the fathers, councils, and ecclesiastical writers, he found leisure to exhibit a specimen of his progress in the oriental languages by preparing for the press those parts of the Syriac version of the New Testament which had never yet been published. Ignatius, the patriarch of Antioch, had in the sixteenth century sent Moses Meridinaeus, a priest of Mesopotamia, into the West, to get the Syriac version of the New Testament printed, for the use of his churches. It was accordingly printed by the care and diligence of Albertus Widmanstad, at Vienna in 1555. But the Syriac New Testament, which was followed in this edition, wanted the second Epistle of St. Peter, the second and third Epistles of St. John, the Epistle of St. Jude, and the whole book of the Revelations, because, as Lewis de Dieu conjectures, those parts of holy Scripture, though extant among them, were not yet received into the Canon by those Oriental Churches. This defect no one had thought of supplying until De Dieu, on the encouragement, and with the assistance of Daniel Heinsius, set about the Revelation, being furnished with a copy of it, which had been given, with many other manuscripts, to the university of Leyden by Joseph Scaliger. That version of the Apocalypse was printed at Leyden, in 1627, but still the four Epistles were wanting, and those Mr. Pocock undertook, being desirous that the whole New Testament might at length be published in that language, which was the vulgar tongue of our Saviour himself and his apostles. A very fair manuscript for this purpose he had met with in the Bodleian Library, containing those Epistles, together with some other parts of the New Testament. Out of this manuscript, following the example of De Dieu, he transcribed those epistles in the Syriac character: the same he likewise set down in Hebrew letters, adding the points, not according to the ordinary, but the Syriac rules, as they had been delivered by those learned Maronites, Amira and Sionita. He also made a new translation of these epistles out of Syriac into Latin, comparing it with that of Etzelius, and shewing on various

occasions the reason of his dissent from him. He also added the original Greek, concluding the whole with a number of learned and useful notes. When finished, although with the utmost care and exactness, yet so great was his modesty and distrust of himself, that he could not be persuaded to think it fit for publication, till after it had lain by him about a year, when he was induced to consent to its publication by Gerard John Vossius, who was then at Oxford, and to whom it had been shown by Rouse, the public librarian, as the production of a young man scarcely twenty-four years old. Vossius not only persuaded him to allow it to be printed, but promised to take it with him to Leyden for that purpose. It was accordingly published there in 1630, 4to, after some few corrections and alterations in the Latin version, in which Mr. Pocock readily acquiesced, from the pen of Lewis de Dieu, to whom Vossius committed the care of the work.

In Dec. 1629 Mr. Pocock was ordained priest by Corbet, bishop of Oxford, by whom he had some time before been admitted into deacon's orders, and was now appointed chaplain to the English merchants at Aleppo, where he arrived in Oct. 1630, and continued five or six years. Here he distinguished himself by an exemplary discharge of the duties of his function, and when the plague broke out in 1634, was not to be diverted from what he thought his duty, when the merchants fled to the mountains; but continued to administer such comfort as was possible to the inhabitants of the city; and the mercy on which he relied for his own preservation, was remarkably extended to his countrymen, not one dying either of those who left, or those who remained in the city. While here he paid considerable attention to the natural history of the place, as far as concerned the illustration of the Scriptures, and besides making some farther progress in the Hebrew, Syriac, and Ethiopic languages, took the opportunity which his situation afforded of acquiring a familiar knowledge of the Arabic. For this purpose he agreed with an Arabian doctor to give him lessons, and engaged also a servant of the same country to live with him for the sake of conversing in the language. He also studied such grammars and lexicons as he could find; read the Alcoran with great care, and translated much from books in the Arabic, particularly a collection which he procured of 6000 proverbs, containing the wisdom of the Arabians, and referring to the most

remarkable passages of their history. These opportunities and advantages in time reconciled him to a situation which at first greatly depressed his spirits; the transition indeed from Oxford and its scholars to Aleppo and its barbarians, could not but affect a man of his disposition.

Another object he had very much at heart while here, was the purchase of Arabic MSS. in which he had considerable success. This appears at first to have been done at his private expence and for his private use; but in a letter from Laud, then bishop of London, dated Oct. 30, 1631, he received a commission from that munificent prelate, which must have been highly gratifying to him, especially as he had no previous acquaintance with his lordship. The bishop's commission extended generally to the purchase of ancient Greek coins, and such MSS. either in the Greek or Eastern languages, as he thought would form a valuable addition to the university library. Whether any the MSS. afterwards given by Laud to the Bodleian were procured at this time seems doubtful. In a letter from Laud, then archbishop, dated May 1634, we find him thanking Pocock for some Greek coins, but no mention of manuscripts. In this letter, however, is the first intimation of the archbishop's design with respect to the foundation of an Arabic professorship at Oxford, and a hope that Pocock, before his return, would so far make himself master of that language as to be able to teach it. And having carried his design into execution about two years afterwards, he invited Mr. Pocock to fill the new chair, with these encouraging words, that "he could do him no greater honour, than to name him to the university for his first professor." His departure from Aleppo seems to have been much regretted by his Mahometan friends, to whom he had endeared himself by his amiable manners; and it appears also that he had established such a correspondence as might still enable him to procure valuable manuscripts.

On his return he was admitted, July 8, 1636, to the degree of bachelor of divinity. On the 8th of August following Dr. Baillie, president of St. John's, and vice-chancellor, informed the convocation that archbishop Laud, then chancellor of the university, in addition to his benefaction of Arabic books to the Bodleian, had founded a professorship, and had settled 40*l.* a-year, during his life, on a person who should read a lecture on that language: He then mentioned Mr. Pocock of Corpus Christi as the

person nominated by the archbishop for the approbation of the convocation, a man, as they very well knew, "eminent for his probity, his learning, and skill in languages." Being accordingly unanimously elected, he entered on his office two days after, Aug. 10, with an inaugural speech, part of which was afterwards printed, "*ad finem notarum in Carmen Tograi*," edit. Oxon. 1661. After this introduction, the book, which he first undertook to read on, was the "*Proverbs of Ali*," the fourth emperor of the Saracens, and cousin-german and son-in-law of Mahomet; a man of such account with that impostor, not only for his valour, but knowledge too, that he used to declare, that if all the learning of the Arabians were destroyed, it might be found again in Ali, as a living library. Upon this book, observing the directions of the archbishop in the statutes he had provided, he spent an hour every Wednesday in vacation-time, and in Lent, explaining the sense of the author, and the things relating to the grammar and propriety of the language, and also shewing its agreement with the Hebrew and Syriac, as often as there was occasion. The lecture being ended, he usually remained for some time in the public school, to resolve the questions of his hearers, and satisfy them in their doubts; and always that afternoon gave admittance in his chamber from one o'clock till four, to all who would come to him for farther conference and direction.

He does not appear, however, to have given more than one course of those lectures before he took a second journey to the East, along with Mr. John Greaves, and this by the archbishop's encouragement, who was still bent on procuring manuscripts, and would not lose the advantage of such agents. The archbishop also allowed him the profits of his professorship to defray his expences, besides which Mr. Pocock enjoyed his fellowship of Corpus, and had a small estate by the death of his father. The whole annual produce of these he is supposed to have expended in this expedition. During his absence Mr. Thomas Greaves, with the archbishop's consent, supplied the Arabic lecture. On Mr. Pocock's arrival at Constantinople, the English ambassador, sir Peter Wyche, entertained him in his house as his chaplain, and assisted him, by his interest, in the great object of his journey. In pursuit of this he made several valuable acquaintances among some learned Jews, particularly Jacob Romano, author of an addition to Bux-

torf's "*Bibliotheca Rabbinica*," a man of great learning and candour; but his ablest assistant was the learned and unfortunate Cyril Lucar, patriarch of Constantinople (see LUCAR), to whom we owe that valuable MS. the "*Codex Alexandrinus*;" and Nath. Canopius, who to avoid the fate of his master Lucar, came to England, and lived for some time under the patronage of archbishop Laud, who gave him preferment in Christ church, from which he was ejected in 1648. He derived some assistance also from his fellow-labourer in the collection of books and MSS. Christian Ravius, but especially from John Greaves, whose zeal in this research we have already noticed.

At length about the beginning of 1640, Mr. Pocock's friends began to solicit his return; the archbishop in a letter dated March 4 of that year says, "I am now going to settle my Arabic lecture for ever upon the university, and I would have your name to the deed, which is the best honour I can do for the service." Accordingly he embarked in August, but did not return home entirely by sea, but through part of France and Italy. At Paris he was introduced to many of the learned men of the time, particularly to Gabriel Sionita, the celebrated Maronite, and to Grotius, to whom he communicated a design he had of translating his treatise "*De Veritate*" into Arabic, for the benefit of the Mahometans, many of whom he believed were prepared for more light and knowledge than had yet been afforded them. Pocock at the same time candidly told Grotius, who very much approved the design, that there were some things towards the end of his book, which he could not approve, viz. certain opinions, which, though they are commonly in Europe charged on the followers of Mahomet, have yet no foundation in any of their authentic writings, and are such as they are ready on all occasions to disclaim. With this freedom Grotius was so far from being displeased, that he heartily thanked Mr. Pocock for it, and gave him authority, in the version he intended, to expunge and alter whatsoever he should think fit.

His journey home was attended with many melancholy circumstances. While at Paris, and on the road, he heard of the commotions in England, and on his arrival, he found his liberal patron, Laud, a prisoner in the Tower. Here he immediately visited the archbishop, and their interview was affecting on both sides. The archbishop thanked him for the care he had taken in executing his

commissions, and for his interesting correspondence while abroad, adding that it was no small aggravation of his present misfortunes that he no longer had it in his power to reward such important services to the cause of literature. Mr. Pocock then went to Oxford, to dissipate his grief, and in hopes of enjoying some tranquillity in a place which had not yet become the scene of confusion; and there he found that the archbishop had settled the Arabic professorship in perpetuity by a grant of lands. He now resumed his lecture, and his private studies. In 1641 he became acquainted with the celebrated John Selden, who was at this time preparing for the press, with no very liberal design, some part of Eutychius's annals, in Latin and Arabic, which he published the year following, under the title of "*Origines Alexandrinæ*," and Mr. Pocock assisted him in collating and extracting from the Arabic books in Oxford. Selden's friendship was afterwards of great importance to him, as he had considerable influence with the republican party. In 1642 Oxford became the seat of war, and was that of learning only in a secondary degree. Mr. Pocock was however removed from a constant residence for some time, by the society of Corpus Christi, who bestowed on him the vacant living of Childrey in Berkshire, about twelve miles from Oxford, which of course he could easily visit during term time, when he was to read his lecture. As a parish priest, his biographer informs us, that "he set himself with his utmost diligence to a conscientious performance of all the duties of his cure, preaching twice every Sunday; and his Sermons were so contrived by him, as to be most useful to the persons who were to hear him. For though such as he preached in the university were very elaborate, and full of critical and other learning, the discourses he delivered in his parish were plain and easy, having nothing in them which he conceived to be above the capacities even of the meanest of his auditors. And as he carefully avoided all ostentation of learning*, so he would not indulge himself in the practice of those arts, which at that

* Latin and even Greek formed no inconsiderable part of the sermons of those days. One of Mr. Pocock's friends, as he happened to pass through Childrey, asked some of the parishioners who was their minister, and how

they liked him? One of them answered, "Our Parson is one Mr. Pocock, a plain, honest man, but, Master, they say, he is no Latiner!" *Life by Twells*, p. 22.

time were very common, and much admired by ordinary people; such as distortions of the countenance, and strange gestures, a violent and unnatural way of speaking, and affected words and phrases, which being out of the ordinary way were therefore supposed to express somewhat very mysterious, and in an high degree spiritual. His conversation too was one continued sermon, powerfully recommending to all, who were acquainted with him, the several duties of Christianity."

But all this found no protection against the violence of the times. Immediately after the execution of archbishop Laud, the profits of his professorship were seized by the sequestrators, as part of that prelate's estate, although Mr. Pocock, in a letter to these sequestrators, endeavoured to shew the utility of this foundation to the interests of learning, and his own right to the settlement of the founder, which was made with all the forms of law. This for some time had no effect, but at last men were found even in those days who were ashamed of such a proceeding, and had the courage to expose its cruelty and absurdity; and in 1647 the salary of the lecture was restored by the interposition of Selden, who had considerable interest with the usurpers. Dr. Gerard Langbaine also, the provost of Queen's college, drew up a long instrument in Latin, stating the legal course taken by the archbishop in the foundation of the Arabic lecture, and the grant the university had made to Mr. Pocock of its profits. This he and some others proposed in congregation, and the seal of the university was affixed to it with unanimous consent. About the same time, Mr. Pocock obtained a protection from the hand and seal of general Fairfax, against the outrage of the soldiery, who would else have plundered his house without mercy.

In 1648, on the recommendation of Dr. Sheldon and Dr. Hammond, he was nominated Hebrew professor, with the canonry of Christ church annexed, by the king, then a prisoner in the Isle of Wight, and was soon after voted into the same lecture by the Committee of Parliament, but a different canonry being assigned him than that which had been annexed to the professorship, he entered a protest against it, that it might not become a precedent, and prejudice his successors. In the interim he found leisure and composure to publish at Oxford, in the latter end of 1649, his very learned work entitled "*Specimen Historiæ Arabum.*" This contains a short discourse in Arabic, with

his Latin translation, and large and very useful notes. The discourse itself is taken out of the general History of Gregory Abulfaragius, being his introduction to his ninth dynasty (for into ten dynasties that author divided his work), where being about to treat of the empire of the Saracens or Arabians, he gives a compendious account of that people before Mahomet; as also of that impostor himself, and the new religion introduced by him, and of the several sects into which it was divided. And Mr. Pocock's Notes on this Discourse are a collection of a great variety of things relating to those matters out of more than an hundred Arabic manuscripts, a catalogue of which he adds in the end of his book.

In November 1650, about a year after publishing the preceding work, he was ejected from his canonry of Christ church for refusing to take the engagement, and soon after a vote passed for depriving him of the Hebrew and Arabic lectures; but upon a petition from the heads of houses at Oxford, the masters, scholars, &c. two only of the whole number of subscribers being loyalists, this vote was reversed, and he was suffered to enjoy both places, and took lodgings, when at Oxford, in Baliol college. In 1655 a more ridiculous instance of persecution was intended, and would have been inflicted, if there had not yet been some sense and spirit left even among those who had contributed to bring on such calamities. It appears that some of his parishioners had presented an information against him to the commissioners appointed by parliament "for ejecting ignorant, scandalous, insufficient, and negligent ministers." But the connection of the name of Pocock with such epithets was too gross to be endured, and, we are told, filled several men of great fame and eminence at that time at Oxford with indignation, in consequence of which they resolved to go to the place where the commissioners were to meet, and expostulate with them about it. In the number of those who went, were Dr. Seth Ward, Dr. John Wilkins, Dr. John Wallis, and Dr. John Owen, who all laboured with much earnestness to convince those men of the strange absurdity of what they were undertaking; particularly Dr. Owen, who endeavoured with some warmth to make them sensible of the infinite contempt and reproach, which would certainly fall upon them, when it should be said, that they had turned out a man for *insufficiency*, whom all the learned, not of England only, but

of all Europe, so justly admired for his vast knowledge and extraordinary accomplishments. And being himself one of the commissioners appointed by the act, he added, that he was now come to deliver himself, as well as he could, from a share in such disgrace, by protesting against a proceeding so strangely foolish and unjust. The commissioners being very much mortified at the remonstrances of so many eminent men, especially of Dr. Owen, in whom they had a particular confidence, thought it best to extricate themselves from their dilemma, by discharging Mr. Pocock from any farther attendance. And indeed he had been sufficiently tired with it; this persecution, which lasted for many months, being the most grievous to him of all he had undergone. It made him, as he declared to the world some time after, in the preface to the "*Annales Eutybianæ*," utterly incapable of study, it being impossible for him, when he attempted it, duly to remember what he had to do, or to apply himself to it with any attention.

In the same year (1655) Mr. Pocock published his "*Porta Mosis*," being six prefatory discourses of Moses Maimonides, which in the original were Arabic, expressed in Hebrew characters, together with his own Latin translation of them, and a very large appendix of miscellaneous notes. This was the first production of the Hebrew press at Oxford from types procured, at the charge of the university, and by the influence of Dr. Langbaine. In the year following, Mr. Pocock appears to have entertained some thoughts of publishing the Rabbi Tanchum's expositions on the Old Testament. He was at this time the only person in Europe who possessed any of the MSS. of this learned rabbi; but probably from want of due encouragement, he did not prosecute this design. The MSS. are now in the Bodleian. In 1657 the celebrated English Polyglot appeared, in which Mr. Pocock, as was natural to expect, had a considerable hand. Indeed the moment he heard of the design he entered into a correspondence with Dr. Walton, and, although his own engagements were very urgent, agreed to collate the Arabic pentateuch, and also drew up a preface concerning the Arabic versions of that part of the Bible, and the reason of the various readings in them. This preface, with the various readings, are published in the appendix to the Polyglot. He was perhaps yet more serviceable by contributing the use of some

very valuable MSS. from his own collection, viz. the gospels in Persian, his Syriac MS. of the whole Old Testament, and two other Syriac MSS. of the Psalms, and an Ethiopic MS. of the same.

In 1658, Mr. Pocock's translation of the annals of Eutychius, from Arabic into Latin, was published at Oxford, in 2 vols. 4to. This was undertaken by Mr. Pocock at the request of Selden, who bore the whole expences of the printing, although he died before it appeared. He had long before this, in 1642, published an extract which he thought inimical to episcopacy, but which was afterwards proved to be a mere fable; and now Mr. Pocock, in his translation of the whole, farther proves how little reliance was to be placed on many of Eutychius's assertions. Selden, in a codicil to his will, bequeathed the property of the "*Annales Eutychii*" to Dr. Langbaine and Mr. Pocock.

The restoration having been at last accomplished, Mr. Pocock was, in June 1660, replaced in his canonry of Christ church, as originally annexed to the Hebrew professorship by Charles I. and on Sept. 20 took his degree of D. D. In the same year he was enabled by the liberality of Mr. Boyle, to print his Arabic translation of Grotius on the Truth of the Christian religion, which, we have already mentioned, he undertook with the full approbation of the author. His next publication, in 1661, was an Arabic poem entitled "*Lamiato'l Ajam, or Carmen Abu Ismaelis Tograi*," with his Latin translation of it, and large notes upon it, with a preface by the learned Samuel Clarke, architypographus to the university, who had the care of the press, and contributed a treatise of his own on the Arabic prosody. This poem is held to be of the greatest elegance, answerable to the fame of its author, who, as Dr. Pocock gives his character, was eminent for learning and virtue, and esteemed the Phoenix of the age in which he lived, for poetry and eloquence. The doctor's design in this work was, not only to give a specimen of Arabian poetry, but also to make the attainment of the Arabic tongue more easy to those who study it; and his notes, containing a grammatical explanation of all the words of this author, were unquestionably serviceable for promoting the knowledge of that language. These notes being the sum of many lectures, which he read on this poem, the speech, which he delivered, when entering on his office,

is prefixed to it, and contains a succinct, but very accurate account of the Arabic tongue.

In 1663, Dr. Pocock published at Oxford, as we noticed in our account of that author, the whole of Gregory Abulfaragius's "*Historia Dynastiarum*;" but this work was not much encouraged by the public, which his biographer accounts for in a manner not very creditable to the reign of Charles II. compared to the state of solid learning during that of the protectorate. The love of Arabic learning, he informs us, was now growing cold, and Pocock, in his correspondence with Mr. Thomas Greaves, seems very sensible of, and much hurt by this declension of literary taste. This also, his biographer thinks may in some measure account for our author's rising no higher in church-preferment at the restoration, when such numbers of vacant dignities were filled. Perhaps, adds Mr. Twells, "he is almost the only instance of a clergyman, then at the highest pitch of eminence for learning, and every other merit proper to his profession, who lived throughout the reign of Charles II. without the least regard from the court, except the favour sometimes done him of being called upon to translate Arabic letters from the princes of the Levant, or the credential letters of ambassadors coming from those parts; for which yet we do not find he had any recompence besides good words and compliments. But he was modest, as he was deserving, and probably, after his presenting Abulfaragius to the king, he never put himself in the way of royal regards any more."

This discouragement, however, did not abate his zeal in the cause of biblical learning, to which he appears to have devoted the remainder of his life, publishing in 1677 his *Commentary on the prophecy of Micah and Malachi*, in 1685 on that of *Hosea*, and in 1691 that of *Joel*. In 1674 he had published, at the expense of the university, his Arabic translation of church catechism and the English liturgy, i. e. the morning and evening prayers, the order of administering baptism and the Lord's supper, and the 39 articles. It was supposed that he meant to have commented upon some other of the lesser prophets, but this was prevented by his death on Sept. 10, 1691, after a gradual decay of some months, which, however, had not affected the vigour of his mind. His useful life had been prolonged to his eighty-seventh year, during the greater part of which he was, confessedly, the first Oriental scholar

in Europe, and not less admired for the excellence of his private character, of which Mr. Twells has given an elaborate account, and which is confirmed by the report of all his contemporaries, but particularly by a long letter from the celebrated Locke, dated July 1703, to Mr. Smith of Dartmouth, who was then collecting materials for a life of Dr. Pocock.

In person he was of a middle stature, his hair and eyes black, his complexion fair, and his look lively and cheerful. In conversation he was free, open, and ingenuous; easily accessible and communicative to all who applied to him for advice in his peculiar province. His temper was unassuming, humble, and sincere, and his intellectual powers uniformly employed on the most useful subjects. His memory was great, and afforded him suitable advantages in the study of the learned languages. He wrote his own language with clearness and perspicuity, which form his principal recommendation as an English writer, but in his Latin a considerable degree of elegance may be perceived. His whole conduct as a divine, as a man of piety, and a minister of the church of England, was highly exemplary.

He was interred in one of the north ailes joining to the choir of the cathedral of Christ church, Oxford; and a monument is erected to him on the north wall of the north isle of that church, with the following inscription. “*Edwardus Pocock, S. T. D. (cujus si nomen audias, nil hic de famâ desideres) natus est Oxoniæ Nov. 8, ann. Dom. 1604, socius in Collegium Corp. Christi cooptatus 1628, in Linguae Arabicæ Lecturam publicè habendam primus est institutus 1636, deinde etiam in Hebraicam Professori Regio successit 1648. Desideratissimo Marito Sept. 10, 1691, in cælum reverso, Maria Burdet, ex quâ novenam suscepit sobolem, tumulum hunc mœrens posuit.*” His Theological works were republished at London in 1740, in 2 vols. fol. by Mr. Leonard Twells, M. A. to which is prefixed a Life of the Author. Of this we have availed ourselves in the present sketch, but not without omitting many very curious particulars relating both to Dr. Pocock and to the history of his times, which render Mr. Twells’s work one of the most interesting biographical documents. Dr. Pocock’s life was first attempted by the rev. Humphrey Smith, a Devonshire clergyman, who was assisted by the doctor’s eldest son, the rev. Edward Pocock, rector of Minall in

Wiltshire, and prebendary of Sarum. What they could collect was, after a long interval, committed to the care of the rev. Leonard Twells, M. A. rector of the united parishes of St. Matthew's Friday-street, and St. Peter Cheap, and prebendary of St. Paul's, with the consent of the rev. John Pocock, the doctor's grandson. The contents of these two volumes are the "Porta Mosis," and his English commentaries on Hosea, Joel, Micah, and Malachi. The Arabic types were supplied by the society for the promoting Christian knowledge, in consequence of an application made to them by the rev. Arthur Bedford, chaplain to the Haberdashers' hospital, Hoxton. But what renders this edition peculiarly valuable is, that it was corrected for the press by the rev. Mr. (afterwards Dr.) Thomas Hunt, one of Dr. Pocock's learned successors in the Arabic chair.

Dr. Pocock had married in 1646, while he was resident upon his living in Berkshire; and had nine children. We have only an account of his eldest son Edward Pocock, who, under his father's direction, published, in 1671, 4to, with a Latin translation, an Arabic work, entitled "*Philosophus Autodidactus; sive, Epistola Abu Jaafar Ebn Tophail de Hai Ebn Yokdhan. In qua ostenditur, quomodo ex inferiorum contemplatione ad superiorum notitiam ratio humana ascendere possit.*" In 1711, Simon Ockley published an English translation of this book, under the title of "*The Improvement of Human Reason, exhibited in the Life of Hai Ebn Yokdhan,*" &c. 8vo; and dedicated it to Mr. Pocock, then rector of Minal in Wiltshire. Mr. Pocock had also prepared an Arabic history, with a Latin version, and put to it the press at Oxford; but not being worked off when his father died, he withdrew it, upon a disgust at not succeeding his father in the Hebrew professorship. The copy, as much of it as was printed, and the manuscript history, were, in 1740, in the hands of Mr. Pocock's son, then rector of Minal.¹

POCOCKE (RICHARD), D. D. who was distantly related to the preceding, but added the *e* to his name, was the son of Mr. Richard Pococke, sequestrator of the church of All-saints in Southampton, and head master of the free-school there, by the only daughter of the rev. Mr. Isaac Milles, minister of Highcleer in Hampshire, and was born at Southampton in 1704. He received his school-learning

¹ Life by Twells.

there, and his academical education at Corpus-Christi college, Oxford, where he took his degree of LL. B. May 5, 1731; and that of LL. D. (being then precentor of Lisimore) June 28, 1733; together with Dr. Secker, then rector of St. James's, and afterwards archbishop of Canterbury. He began his travels into the East in 1737, and returned in 1742, and was made precentor of Waterford in 1744. In 1743, he published the first part of those travels, under the title of "A Description of the East, and of some other Countries, vol. I. Observations on Egypt." In 1744 he was made precentor of Waterford, and in 1745 he printed the second volume under the same title, "Observations on Palæstine, or the Holy Land, Syria, Mesopotamia, Cyprus, and Candia," which he dedicated to the earl of Chesterfield, then made lord-lieutenant of Ireland; attended his lordship thither as one of his domestic chaplains, and was soon after appointed by his lordship archdeacon of Dublin. In March 1756, he was promoted by the duke of Devonshire (then lord-lieutenant) to the bishopric of Ossory, vacant by the death of Dr. Edward Maurice. He was translated by the king's letter from Ossory to Elphin, in June 1765, bishop Gore of Elphin being then promoted to Meath; but bishop Gore finding a great sum was to be paid to his predecessor's executors for the house at Ardbracean, declined taking out his patent; and therefore bishop Pococke, in July, was translated by the duke of Northumberland directly to the see of Meath, and died in the month of September the same year, suddenly, of an apoplectic stroke, while he was in the course of his visitation. An eulogium of his Description of Egypt is given in a work entitled "*Pauli Ernesti Jablonski Pantheon Ægyptiorum, Præfat. ad part. iii.*" He penetrated no further up the Nile than to Philæ, now Gieuret Ell Hiereff; whereas Mr. Norden, in 1737, went as far as Derri, between the two cataracts. The two travellers are supposed to have met on the Nile, in the neighbourhood of Esnay, in Jan. 1738. But the fact, as Dr. Pococke told some of his friends, was, that being on his return, not knowing that Mr. Norden was gone up, he passed by him in the night, without having the pleasure of seeing him. There was an admirable whole length of the bishop, in a Turkish dress, painted by Liotard, in the possession of the late Dr. Milles, dean of Exeter, his first cousin. He was a great traveller, and visited other places

besides the East. His description of a rock on the west-side of Dunbar harbour in Scotland, resembling the Giants Causeway, is in the Philos. Trans. vol. LII. art. 17; and in Archæologia, vol. II. p. 32, his account of some antiquities found in Ireland. When travelling through Scotland (where he preached several times to crowded congregations), he stopped at Dingwal, and said he was much struck and pleased with its appearance; for the situation of it brought Jerusalem to his remembrance, and he pointed out the hill which resembled Calvary. The same similitude was observed by him in regard to Dartmouth: but a 4th volume of his letters, containing his travels in England and Scotland, was lost. He preached a sermon in 1761 for the benefit of the Magdalen charity in London, and one in 1762 before the incorporated Society in Dublin.

Among the MS treasures in the British Museum, are several volumes (4811—4827) the gift of bishop Pococke; viz. "Minutes and Registers of the Philosophical Society of Dublin, from 1683 to 1687, with a copy of the papers read before them;" and "Registers of the Philosophical Society of Dublin, from Aug. 14, 1707, with copies of some of these papers read before them;" also "Several Extracts taken out of the Records in Birmingham's Tower;" "An Account of the Franciscan Abbeys, Houses, and Friaries, in Ireland," &c. &c.

Mr. Cumberland, whose paintings are to be viewed with some caution, gives the following as characteristic sketches of bishop Pococke: "That celebrated oriental traveller and author was a man of mild manners and primitive simplicity; having given the world a full detail of his researches in Egypt, he seemed to hold himself excused from saying any thing more about them, and observed in general an obdurate taciturnity. In his carriage and deportment he appeared to have contracted something of the Arab character, yet there was no austerity in his silence, and though his air was solemn, his temper was serene. When we were on our road to Ireland, I saw from the windows of the inn at Daventry a cavalcade of horsemen approaching on a gentle trot, headed by an elderly chief in clerical attire, who was followed by five servants at distances geometrically measured and most precisely maintained, and who, upon entering the inn, proved to be this

distinguished prelate, conducting his horde with the phlegmatic patience of a Scheik."¹

POGGIO (BRACCIOLINI), one of the revivers of literature, was the son of Guccio Bracciolini, and was born in 1380, at Terranuova, a small town situated in the territory of the republic of Florence, not far from Arezzo. He inherited from his father who had been a notary, but had lost his property, no advantages of rank or fortune, yet in a literary point of view, some circumstances of his birth were singularly propitious. At the close of the fourteenth century, the dawn of literature was appearing, and the city of Florence was distinguished by the zeal with which its principal inhabitants cultivated and patronized the liberal arts. It was consequently the favourite resort of the ablest scholars of the time; some of whom were induced by the offer of considerable salaries, to undertake the task of public instruction. In this celebrated school, Poggio applied himself to the study of the Latin tongue, under the direction of John of Ravenna; and of Greek, under Manuel Chrysoloras. When he had acquired a competent knowledge of these languages, he quitted Florence, and went to Rome, where his literary reputation introduced him to the notice of pope Boniface IX. who took him into his service, and promoted him to the office of writer of the apostolic letters, probably about 1402. At this time Italy was convulsed by war and faction, and in that celebrated ecclesiastical feud, which is commonly distinguished by the name of the "schism of the West," no fewer than six of Poggio's patrons, the popes, were implicated in its progress and consequences. In 1414 we find Poggio attending the infamous pope John to Constance, in quality of secretary; but as this pontiff fled from the council, his household was dispersed, and Poggio remained some time at Constance. Having a good deal of leisure, he employed his vacant hours in studying the Hebrew language, under the direction of a Jew who had been converted to the Christian faith. The first act of the council of Constance was the trial of pope John, who was convicted of the most atrocious vices incident to the vilest corruption of human nature, for which they degraded him from his dignity, and deprived him of his liberty. It was also by this council that John Huss, the celebrated Bohemian reformer, was

¹ Nichols's Bowyer.—Cumberland's Life.

examined and condemned, and that Jerome of Prague, in 1416, was tried. Poggio, who was present at Jerome's trial, gave that very eloquent account of the martyr's behaviour which we have already noticed (See JEROME OF PRAGUE), and which proves, in the opinion of Poggio's biographer, that he possessed a heart "which daily intercourse with bigoted believers and licentious hypocrites could not deaden to the impulses of humanity."

The vacancy in the pontifical throne still affording Poggio a considerable degree of leisure, he undertook about this time an expedition of no small importance to the interests of literature, in quest of such ancient manuscripts of classic authors as were scattered in various monasteries and other repositories in the neighbourhood of Constance, where they were in danger of perishing through neglect; and in this he was successful beyond any individual of his time. Among other precious relics thus recovered, was a complete copy of Quintilian; part of the *Argonautics* of Valerius Flaccus; Asconius Pedianus's Comment on eight of Cicero's orations; several of the orations of Cicero; Silius Italicus; Lactantius "*de ira Dei*;" Vegetius "*de re militari*;" Nonnius Marcellus; Ammianus Marcellinus; Lucretius; Columella; Tertullian; twelve of the comedies of Plautus; and various other works, or parts of the works of the ancient classics, which are enumerated by his biographer.

After the ecclesiastical feud had been in some measure composed, Martin V. became the new pontiff, but Poggio did not at first hold any office under him, as he visited England in consequence of an invitation which he had received from Beaufort, bishop of Winchester. He is said to have observed with chagrin the uncultivated state of the public mind in Britain, when compared with the enthusiastic love of elegant literature, which polished and adorned his native country. During his residence here he received an invitation to take the office of secretary to Martin V. which was the more readily accepted by him, as he is said to have been disappointed in the expectations he had formed from the bishop of Winchester. The time of his arrival at Rome is not exactly ascertained; but it appears that his first care after his re-establishment in the sacred chancery, was to renew with his friends the personal and epistolary communication which his long absence from Italy had interrupted. He now also resumed his private studies, and in 1429 published his "*Dialogue on Ava-*

rice," in which he satirized, with great severity, the friars who were a branch of the order of the Franciscans, and who, on account of the extraordinary strictness with which they professed to exercise their conventual discipline, were distinguished by the title of *Fratres Observantiæ*. He inveighs also against the monastic life with great freedom, but with a levity which renders it very questionable whether any kind of religious life was much to his taste. When Eugenius IV. was raised to the pontificate, his authority commenced with unhappy omens, being engaged in quarrels both in Italy and Germany; and Poggio, foreseeing the disastrous event, wrote freely upon the subject to the cardinal Julian, the pope's legate, that he might gain him over to his master's interest. In this letter were some smart strokes of satiric wit, which the disappointed and irritated mind of Julian could not well bear. Poggio's morals were not free from blame; and the cardinal in his answer reminds him of having children, which, he observes, "is inconsistent with the obligations of an ecclesiastic; and by a mistress, which is discreditable to the character of a layman." To these reproaches Poggio replied in a letter replete with the keenest sarcasm. He pleaded guilty to the charge which had been exhibited against him, and candidly confessed that he had deviated from the paths of virtue, but excused himself by the common-place argument that many ecclesiastics had done the same. In 1433, when the pope was obliged to fly from Rome, Poggio was taken prisoner, and obliged to ransom himself by a large sum of money. He then repaired to Florence, where he attached himself to the celebrated Cosmo de Medici, and in consequence became involved in a quarrel with Francis Philelphus (See PHILELPHUS), which was conducted with mutual rancour. Poggio now purchased a villa at Valdarno, which he decorated with ancient sculpture and monuments of art; and such was the esteem in which he was held by the republic of Florence, that he and his children were exempted from the payment of taxes. These children, all illegitimate, amounted to fourteen; but in 1435, when he had attained his fifty-fifth year, he dismissed them and their mother without provision, and married a girl of eighteen years old. On this occasion he wrote a formal treatise on the propriety of an old man marrying a young girl: the treatise is lost, and would be of little consequence if recovered, since the question was not whether an old

man should marry a young girl, but whether an old man should discard his illegitimate offspring to indulge his sensuality under the form of marriage. As however, men in years who marry so disproportionately are generally very ardent lovers, he celebrates his young bride for her great beauty, modesty, sense, &c.

Whatever might be the case with his moral, Poggio's literary reputation began about this time to be extensively diffused, and his writings became an object of frequent inquiry among the learned, some of whom solicited him to publish a collection of his epistles, from a perusal of which they had often derived gratification. This request could not but be highly agreeable to his feelings, and he readily took the requisite steps to comply with it. This was followed by a funeral oration in honour of his friend Niccolo Niccoli. In 1440 he published his "Dialogue on Nobility," a work which, his biographer says, greatly increased his reputation, by the luminousness of its method, the elegance of its diction, and the learned references with which it was interspersed. This was followed by his dialogue "On the unhappiness of Princes," in which he dwells with so much energy on the vices of exalted rank, as to afford room for suspicion, that resentment and indignation had at least as much influence in its composition as the suggestions of philosophy. However the effusions of moroseness that occur in this dialogue are interspersed with precepts of sound morality, and the historic details with which it abounds are both entertaining and instructive.

Although Poggio held the office of apostolic secretary under seven pontiffs, he had never reached any of the superior departments of the Roman chancery. But when Nicholas V. ascended the pontifical throne, his prospects were brightened; and he indulged the hope of spending the remainder of his days in a state of independence, if not of affluence. With a view of improving his interest with the new pontiff, he addressed to him a congratulatory oration, which was recompensed by very liberal presents. This was succeeded by a dedicatory epistle, introducing to his patronage a dialogue "On the Vicissitudes of Fortune," the most interesting of Poggio's works, and inculcating maxims of sublime philosophy, enforced by a detail of splendid and striking events. Confiding in the pontiff, he also published the dialogue "On Hypocrisy," already mentioned. At the request, and under the patronage of

Nicolas, he also contributed to the illustration of Grecian literature, by a Latin translation of the works of Diodorus Siculus, and the “*Cyropædia*” of Xenophon. During the plague, which raged in various parts of Italy, in 1450, Poggio visited the place of his nativity; and availing himself of this interval of relaxation from the duties of his office, he published his “*Liber Facetiarum*,” or collection of jocose tales, containing anecdotes of several eminent persons who flourished during the fourteenth and fifteenth centuries. This work acquired a considerable degree of popularity, and was read, not only in the native country of its author, but also in France, Spain, Germany, and Britain, very little indeed to the credit of the readers, as it abounds with gross and abominable indecencies. In 1451 he dedicated to the cardinal Prospero Colonna, his “*Historia disceptativa convivialis*.” In 1453 Poggio was elevated to the chancellorship of Florence; and at the same time he was chosen one of the “*Priori degli arti*,” or presidents of the trading companies; both which offices he held till his death, which happened October 30, 1459. Notwithstanding the multiplicity of his business, and the advances of age, he prosecuted his studies with his accustomed ardour, and published a dialogue “*De miseriâ humanæ conditionis*,” and a version of Lucian’s “*Ass*,” with a view of establishing a point of literary history, which seems to have been till that time unknown; namely, that Apuleius was indebted to Lucian for the stamina of his “*Asinus aureus*.” The last literary work in which he engaged, was his “*History of Florence*,” divided into eight books, and comprehending the events in which the Florentines were concerned from 1350 to the peace of Naples in 1455. This history was translated into Italian by Jacopo, the son of Poggio; but the original was published by Recanati, and has been republished in the collections of Grævius and Muratori. Poggio concluded his career in the possession of universal respect, and in the tranquil enjoyment of social and domestic comforts. His remains were interred with solemn magnificence in the church of Santa Croce at Florence; and his fellow-citizens testified their respect for his talents and virtues, by erecting a statue to his memory on the front of the church of Santa Maria del Fiore. As the citizen of a free state, which he deemed a high honour, he improved every opportunity that occurred for increasing and displaying the glory of the

Tuscan republic. Although he was honoured by the favour of the great, he never sacrificed his independence at the shrine of power, but uniformly maintained the ingenuous sentiments of freedom. Such was the state of morals in his time, that the licentiousness which disgraced the early period of his life, and the indecent levity which occurs in some of his writings, did not deprive him of the countenance of the greatest ecclesiastical dignitaries, or cause him to forfeit the favour of the pious Eugenius, or of the moral and accomplished Nicolas V. To those with whom he maintained a personal intercourse, he recommended himself by the urbanity of his manners, the strength of his judgment, and the sportiveness of his wit. "As a scholar, Poggio is entitled to distinguished praise. By assiduous study, he became a considerable proficient in the Greek language, and intimately conversant with the works of the Roman classic authors. In selecting, as his exemplar in Latin composition, the style of Cicero, he manifested the discernment of true taste; and his endeavours to imitate this exquisite model, were far from being unsuccessful. His diction is flowing, and his periods are well balanced. But by the occasional admission of barbarous words and unauthorized phraseology, he reminds his readers that at the time when he wrote, the iron age of literature was but lately terminated. His striking fault is diffuseness—a diffuseness which seems to arise, not so much from the copiousness of his thoughts, as from the difficulty which he experienced in clearly expressing his ideas. It must, however, be observed, that he did not, like many modern authors who are celebrated for their Latinity, slavishly confine himself to the compilation of centos from the works of the ancients. In the prosecution of his literary labours, he drew from his own stores; and those frequent allusions to the customs and transactions of his own times, which render his writings so interesting, must, at a period when the Latin language was just rescued from the grossest barbarism, have rendered their composition peculiarly difficult. When compared with the works of his immediate predecessors, the writings of Poggio are truly astonishing. Rising to a degree of elegance, to be sought for in vain in the rugged Latinity of Petrarca and Coluccio Salutati, he prepared the way for the correctness of Politian, and of the other eminent scholars whose gratitude has reflected such splendid lustre on the character of Lorenzo de Medici."

The works of Poggio were published together at Basil, in 1538, which is reckoned the most complete edition.¹

POILLY (FRANCIS), a very excellent French engraver, was born at Abbeville in 1622, and bred under Pierre Duret. He completed his knowledge of his art by a residence of seven years at Rome; and on his return to Paris, distinguished himself by many capital works from pictures of sacred and profane history, and portraits of various sizes. Louis XIV. made him his engraver in ordinary, in 1664, expressly on account of his merit, and the works he had published in Italy, as well as in France. He drew as skillfully as he engraved. Precision of outline, boldness, firmness, and clearness, are the characteristics of his plates; and it is recorded to his honour, that he never degraded his abilities by engraving any subject of an immoral kind. He died in 1693. His brother NICOLAS, who was also an able engraver, survived him only three years; and both left sons, who applied their talents to painting and engraving.²

POIRET (PETER), famous only for his love of mysticism and enthusiasm, and for his writings conformable to those sentiments, was born at Metz, April 15, 1646, and educated at Basle in Switzerland, in the college of Erasmus. His father, who was a sword-cutler, placed him as pupil to a sculptor, and from him he learned design at least, and retained so much of the art as to draw the portrait of his favourite, madame Bourignon. This pursuit, however, he forsook for the learned languages, philosophy, and theology. He became a minister at Heidelberg in 1668, and at Anweil obtained a similar situation in 1674. Here it was that he met with the works of the mystical writers, with which, particularly with those of madame Bourignon, he became to the utmost infatuated. Madame Guyon was another of his favourites, and he determined to live according to their maxims. Towards the end of life he retired to Reinsberg in Holland, where he died, May 21, 1719, at the age of seventy-three. His works are all of the mystical kind: 1. "Cogitationes rationales de Deo," Amst. 1677, 4to; twice reprinted. 2. "L'æco-

¹ It is unnecessary to add any other reference than to Shepherd's elegant and elaborate life of Poggio, published in 1802, and which is at the same time an excellent historical illustration of a very interesting period in the revival of literature.

² Moreri.—Strutt' Dictionary.

nomie Divine," 1687, in 7 vols. 8vo, in which all the notions of Bourignon are repeated. 3. "La Paix des bonnes Ames," Amst. 1687, 12mo. 4. "Les Principes solides de la Religion Chretienne," 1705, 12mo. 5. "Theologie du Cœur," Cologne, 1697, 2 vols. 12mo. 6. He published also a complete edition of the works of madame Bourignon, in twenty-one volumes, octavo, with a life of that pious enthusiast. 7. An attempt to attack Descartes, in a treatise "de Eruditione triplici," in 2 vols. 4to, reprinted at Amsterdam in 1707. This being directed against Descartes, has been compared to the attack of the viper upon the file. It contains, however, some good observations.¹

POIS, or PISO (NICHOLAS LE), an eminent physician, was born at Nancy, in 1527. He studied medicine at Paris under Sylvius, together with his elder brother, Anthony Lepois, who was afterwards first physician to Charles III. duke of Lorraine, and author of a valuable work on ancient coins. Nicholas succeeded him as the duke's physician in 1578. The result of his practice, and of his very extensive reading, was at first drawn up only for the use of his sons, Christian and Charles, whom he destined for the medical profession; but being prevailed on to publish it, it was printed at Francfort, in 1580, in folio, under the title of "*De cognoscendis et curandis præcipuè internis humani corporis morbis, Libri tres, ex clarissimorum medicorum, tum veterum, tum recentiorum, monumentis non ita pridem collecti.*" Boerhaave had so high an opinion of this author, that he edited this work, adding a preface to it, at Leyden, 1736, in two volumes, quarto; and it was again reprinted at Leipsic in 1766, 2 vols. 8vo. The time of his death has not been recorded.²

POIS (CHARLES LE), son of the preceding, was born at Nancy in 1563, and educated at the college of Navarre, at Paris, where he distinguished himself by his rapid advancement in the knowledge of the languages, belles lettres, and philosophy. He received the degree of M. A. in the university of Paris in 1581, and immediately commenced his career in the schools of medicine, which he pursued at Paris, Padua, and other schools of Italy. When he returned to Paris in 1588 he took his bachelor's

¹ Niceron, vols. IV. and X.—Mosheim.—Brucker.

² Eloy Dict. Hist. de Medicine, in art. Le Pois.

degree in medicine, and became a licentiate; but having already expended his little income on the previous parts of his medical progress, he was obliged to leave Paris without having taken the degree of doctor. He then returned to his native city, where duke Charles III. of Lorraine appointed him his consulting physician, and Duke Henry II. instituted a faculty of medicine at Pont-à-Mousson, and nominated him dean and first professor. Being now enabled to take his doctor's degree, he went to Paris for that purpose; and, on his return, commenced the duties of his professorship in November 1598, which he performed for many years with the highest reputation, and enjoyed very extensive practice until his death, which was occasioned by the plague, at Nancy, whither he had gone to administer relief to those afflicted by that disorder, in 1633. His principal publication is entitled "*Selectiorum Observationum et Consiliorum de præteritis hactenus morbis, effectibusque præter naturam ab aquâ, seu scrosâ colluvie et deluvie ortis, Liber singularis*," Pont-à-Mousson, 1618, in quarto. This work passed through several subsequent editions, one of which, (that of Leyden 1733), was published, with a preface, by the celebrated Boerhaave. A selection from, or an abridgment of it, was also printed in 1639, with the title of "*Piso enucleatus*," in 12mo. His other works were, "*Physicum Cometæ Speculum*," Ponte ad Montionem, 1619, in 8vo; and "*Discours de la Nature, Causes, et Remedes, tant curatifs que preservatifs, des maladies populaires, accompagnées de Dysenterie et autres Flux de Ventre*," *ibid.* 1623, in 12mo. He translated from the Spanish into Latin, "*Ludovici Mercati Institutiones ad usum et examen eorum qui artem luxatoriam exercent*," Francfort, 1625, in folio. He likewise published the following eulogy of his first patron: "*Caroli III., Serenissimi, Potentissimique Ducis Lotharingæ, &c., Macarismos, seu felicitatis et virtutum egregio Principe dignarum coronæ*," 1690.¹

POISSON (NICHOLAS JOSEPH), a native of Paris, and learned priest of the Oratory, was esteemed well acquainted with philosophy, mathematics, and divinity. He made a considerable stay in Italy, where he acquired the respect

¹ Eloy Dict. Hist. de Medecine, in art. Le Pois.—Chaufepie.—Rees's Cyclopædia.

of the literati, and was sometime superior of his congregation at Vendôme. He died in an advanced age at Lyons, May 5, 1710. His works are, a Summary of the Councils, printed at Lyons 1706, in two volumes, folio, under the title "*Delectus actorum Ecclesiæ universalis, seu nova Summa Conciliorum*," &c. The second volume is nearly half filled with notes on the councils, and valuable remarks on the method, mechanics, and music of Descartes, who was his friend. He left also some manuscripts. It is said, that he was in possession of several pieces by Clemangis and Theophylact, which have never been printed.¹

POISSONNIER (PETER ISAAC), a celebrated French physician, was born at Dijon, July 5, 1720. After studying medicine, he succeeded M. Dubois in 1746 as professor of physic in the college de France. He was one of the first who gave a course of chemical lectures in Paris. In 1757 he was appointed first physician to the French army, and the year following went to Russia to attend the empress Elizabeth in her illness. He remained two years in Russia, and assisted at the famous experiment relative to the congelation of quicksilver, of which he afterwards gave an account (inserted in their memoirs), to the Academy of sciences at Paris, who had elected him a member. Soon after he returned to France he was promoted to the rank of counsellor of state; and in 1764 was appointed inspector-general of physic, surgery, and pharmacy, in the ports and colonies of France. His ingenious method of procuring fresh from sea-water, by distillation, procured him, in 1765, a pension of 12,000 livres a-year from the French government. In 1777, he resigned his chair at the college of France; but, in conformity to an unanimous vote of the professors, continued to preside at their public meetings as long as his health would permit. M. Lalande says, that he did honour to this office "by a grand and striking figure: by the dignity of his speech: the nobleness of his manner: and the deservedly high estimation in which he was held by the public." He was, during the reign of terror, imprisoned, with his whole family, by Robespierre; but was liberated on the death of that monster. He died in September 1797 or 1798. He is said to have left behind him a very valuable collection of natural history, medals,

¹ Moreri.—Dict. Hist.

and other curiosities. He wrote several treatises belonging to his profession, viz. on the fever of St. Domingo, the diseases of seamen, an abridgment of anatomy, &c.¹

POLE, or POOL (REGINALD), an eminent cardinal, and archbishop of Canterbury, was descended from the blood-royal of England, being a younger son of sir Richard Pole, K.G. and cousin-german to Henry VII. by Margaret, daughter of George duke of Clarence, younger brother to king Edward IV. He was born at Stoverton, or Stourton castle, in Staffordshire, in 1500, and educated at first in the Carthusian monastery at Sheen, near Richmond, in Surrey, whence, at the early age of twelve, he was removed to Magdalen-college, Oxford, and there assisted in his studies by Linacre and William Latimer. In June 1515, he took the degree of B. A. and soon after entered into deacon's orders. Without doubting his proficiency in his studies, it may be supposed that this rapid progress in academical honours was owing to his family interest and pretensions. Among the popish states abroad it was not uncommon to admit boys of noble families to a rank in the universities or the church, long before the statutable or canonical periods. One object for such hasty preferment was, that they might be entitled to hold lucrative benefices, and the rank of their family thus supported: and accordingly, in March 1517, we find that Pole was made prebendary of Roscombe, in the church of Salisbury, to which were added, before he had reached his nineteenth year, the deaneries of Winbourne Minster, and Exeter. For all these he was doubtless indebted to his relation Henry VIII. who intended him for the highest dignities of the church.

Having now acquired perhaps as much learning as his country at that time afforded, he was desirous of visiting the most celebrated universities abroad, to complete his education, and being provided by the king with a pension, in addition to the profits of his preferments, he fixed his residence for some time at Padua, where he hired a house and kept an establishment suitable to his rank. The professors at Padua were at this time men of high reputation, and were not a little pleased with the opportunity of forming the mind of one who was the kinsman and favourite of a great king, and might hereafter have it in his power

¹ Dict. Hist.—Gent. Mag. 1799.

amply to reward their labours; and some of them even now partook nobly of his bounty, being maintained by him in his house. Here commenced his acquaintance with Bembo, Sadolet, and Longolius, which lasted the remainder of their lives, and here also his acquaintance took its rise with Erasmus, who had received from his friend Lupset a very favourable representation of Pole. He therefore entered into an epistolary correspondence with him, which he began by recommending to his favour the afterwards well-known John A Lasco. (See ALASCO, vol. I. p. 292.) Besides the aid which Pole received in his studies from Longolius and Lupset, who is said to have been entertained by him in his own family, he paid much attention to the lectures of Leonicus, an eminent Greek scholar, who taught Pole to relish the writings of Aristotle and Plato in the original. While Pole continued at Padua, Longinus died in 1522, and such was the regard Pole had for him that he wrote his life, which Dr. Neve thinks was not only the first but the best specimen he gave the public of his abilities. It was the production, however, of a young man who could not have known Longolius above two years, and he has therefore fallen into some mistakes. (See LONGUEIL.) *

Pole had acquired a considerable degree of reputation in Italy, which made his mother, now countess of Salisbury, and other friends, desirous of his return, that the same display of his talents might sanction the honours intended for him; and it was his design to set out for England in 1525; but being desirous of seeing the jubilee, which was celebrated this year at Rome, he resolved to visit that city first. On his journey to Rome he was, we are told, every where received with great respect; but at Rome he contented himself with viewing what was most curious, without appearing at the papal court. On his arrival in England, he was welcomed with great respect by the royal family, and by the public at large, which he seems to have merited by his elegant and accomplished manners, as well as the proficiency he had made in learning. That learning was still his favourite pursuit appears from his

* In February 1523-4, he was chosen a fellow of Corpus Christi college, Oxford, according to a note in Wood's Colleges and Halls, p. 390. This appears to have been done by bishop

Fox the founder, although it is not certain that he ever took possession, and most probable that he did not. Fuller says, without giving his authority, that he was bred at Corpus.

requesting from the king a grant of the house dean Colet had built in the Carthusian monastery, where he had first been educated, and where he now devoted himself to study for about two years.

The affair of king Henry's divorce drew Pole from his retirement, and led to the singular vicissitudes of his life. This was a measure which he greatly disapproved, but he is said to have had some reasons for his disapprobation, different from what conscience, or his religious principles, might fairly have suggested. Notwithstanding his being an ecclesiastic, we are told that he had entertained hopes of espousing the princess Mary, and that this project was even favoured by queen Catherine, who had committed the care of the princess's education to the countess of Salisbury, Pole's mother. Whatever may be in this suspicion, which prevailed for many years, it appears that he wished to be out of the way while the matter was in agitation, and therefore obtained leave from the king to go to the university of Paris, under pretence of continuing his theological studies. Accordingly he spent a year at Paris, from Oct. 1529 to Oct. 1530, during which time the king having determined to consult the universities of Europe respecting the divorce, sent to Pole to solicit his cause at Paris. Pole, however, excused himself on account of his want of experience, and when Henry sent over Bellay, as joint commissioner, left the whole business to this coadjutor, and returning to England, went again to his favourite retirement at Sheen. Here he drew up his reasons for disapproving of the divorce, which were shown to the king, who probably put them into Cranmer's hands. Cranmer praised the wit and argument employed, and chiefly objected to committing the cause to the decision of the pope, which Pole had recommended. Pole's consent to the measure, however, appears to have been a favourite object with the king; and therefore in 1531, the archbishopric of York was offered him on condition that he would not oppose the divorce; but he refused this dignity on such terms, after a sharp contention, as he says in his epistle to king Edward, between his ambition and his conscience. He is said also to have given his opinion on this subject so very freely to the king, that he dismissed him in great anger from his presence, and never sent for him more.

Pole now resolved to leave the kingdom, from a dread

of Henry's revengeful temper, who, however, at first behaved rather better than might have been expected; for he not only permitted Pole to go abroad, but continued the pension which had been before granted, and which had always been regularly paid. Pole then passed a year at the university of Avignon in France, the air of which place disagreeing with him, he went in 1532 to Padua. Here he divided his time between that city and Venice, applying diligently to theological studies, and was respected, as he was before, by the learned of Italy. After he had been a considerable time abroad, his capricious relative, Henry VIII. solicited his return, but Pole, after many excuses, plainly told his majesty that he neither approved his divorce, nor his separation from the church of Rome. The king then sent him Dr. Sampson's book in defence of the proceedings in England, on which Pole embodied his full opinion on these proceedings, in his treatise entitled "*De unitate ecclesiastica.*" Burnet and other protestant historians very naturally censure this work as devoid of sound argument, and Phillips and other popish writers have as highly praised it; but all must agree that in coarseness of invective it does not comport with the urbanity of style and manner hitherto attributed to Pole. Pole in fact seems to have written it as much in contempt of Henry, as with a view to convince him; and therefore, when Henry renewed his solicitations for his return, that he might talk all these matters over in an interview, he not only refused, but added to that refusal such a repetition of irritating language that no hope of reconciliation could be entertained. Henry therefore withdrew his pension, and stripped him of his ecclesiastical preferments.

About this time the pope, having resolved to call a general council for the reformation of the church, summoned several learned men to Rome, for that purpose, and among these he summoned Pole to represent England. As soon as this was known in that country, his mother and other friends requested him not to obey the pope's summons; and at first he was irresolute, but the importunities of his Italian friends prevailed, and he arrived at Rome in 1536, where he was lodged in the pope's palace, and treated with the utmost respect, being considered as one who might prove a very powerful agent in any future attempt to reduce his native land to the dominion of the pope. The projected scheme of reformation, in which

Pole assisted, came to nothing; but a design was now formed of advancing him to the purple, to enable him the better to promote the interests of the papal see. To this he objected, and his objections certainly do him no discredit, as a zealous adherent to the order and discipline of his church. He was not yet in holy orders, nor had received even the clerical tonsure, notwithstanding the benefices which had been bestowed on him; and he represented to the pope, that such a dignity would at this juncture destroy all his influence in England, by subjecting him to the imputation of being too much biassed to the interest of the papal see; and would also have a natural tendency to bring ruin on his own family. He, therefore, intreated his holiness to leave him, at least for the present, where he was, adding other persuasives, with which the pope seemed satisfied; but the very next day, whether induced by the imperial emissaries, or of his own will, he commanded Pole's immediate obedience, and he having submitted to the tonsure, was created cardinal-deacon of S. Nereus and Achilleus, on Dec. 22, 1536. Soon after he was also appointed legate, and received orders to depart immediately for the coasts of France and Flanders, to keep up the spirit of the popish party in England; and he had at the same time letters from the pope to the English nation, or rather the English catholics, the French king, the king of Scotland, and to the emperor's sister, who was regent of the Low Countries. Pole undertook this commission with great readiness, and whether from ambition or bigotry, consented to be a traitor to his country. In the beginning of Lent 1537, he set out from Rome, along with his particular friend, the bishop of Verona, and a handsome retinue. His first destination was to France, and there he received his first check, for on the very day of his arrival at Paris, the French king sent him word that he could neither admit him to treat of the business on which he came, nor allow him to make any stay in his dominions. Pole now learnt that Henry VIII. had proclaimed him a traitor, and set a price (50,000 crowns) on his head. Pole then proceeded to Cambray, but there he met with the same opposition, and was not allowed to pursue his journey. The cardinal bishop of Liege, however, invited him, and liberally entertained him in that city, where he remained three months, in hopes of more favourable accounts from the emperor and the king of France;

but nothing of this kind occurring, he returned to Rome after an expedition that had been somewhat disgraceful and totally unsuccessful. In 1538 he again set out on a similar design, with as little effect, and was now impeded by the necessary caution he was obliged to preserve for fear of falling into the hands of some of Henry's agents. In the mean time, he was not only himself attainted of high treason by the Parliament of England, but his eldest brother Henry Pole, lord Montague, the marquis of Exeter, sir Edward Nevil, and sir Nicholas Carew, were condemned and executed for high treason, which consisted in a conspiracy to raise cardinal Pole to the crown. Sir Geoffrey Pole, another brother of the cardinal's, was condemned on the same account, but pardoned in consequence of his giving information against the rest. Margaret, also, countess of Salisbury, the cardinal's mother, was condemned, but not executed until two years after. The cardinal now found how truly he had said to the pope that his being raised to that dignity would be the ruin of his family; but he appears to have at this time in a great measure subdued his natural affection, as he received the account of his mother's death with great composure, consoling himself with the consideration that she died a martyr to the catholic faith. When his secretary Beccatelli informed him of the news, and probably with much concern, the cardinal said, "Be of good courage, we have now one patron more added to those we already had in heaven."

In 1539, when Pole returned to Rome, the pope thought it necessary to counteract the plots of Henry's emissaries by appointing him a guard for the security of his person. He likewise conferred on him the dignity of legate of Viterbo, an office in which, while he maintained his character as an example of piety and a patron of learning, he is said to have shown great moderation and lenity towards the protestants. He was here at the head of a literary society, some of the members of which were suspected of a secret attachment to the doctrines of the reformation; and Immanuel Tremellius, who was a known protestant, was converted from Judaism to Christianity in Pole's palace at Viterbo, where he was baptised, the cardinal and Flaminio being his godfathers.

Pole continued at Viterbo till 1542, when the general council for the reformation of the church, which had been

long promised and long delayed, was called at Trent, and is known in ecclesiastical history as the famous "Council of Trent." It did not, however, proceed to business until 1545, when Pole went thither, with the necessary escort of a troop of horse. For the proceedings of this extraordinary assembly, we must refer the reader to father Paul's history. The principal circumstance worthy of notice respecting the cardinal was his writing a treatise on the nature and end of general councils, just before he left Rome, in which he proves himself the determined advocate for the boundless prerogative of the pope. He continued at Trent until a rheumatic disorder, which fell into one of his arms, obliged him to go to Padua for medical advice; and afterwards, the council being prorogued, he went to Rome at the request of the pope, who wished to avail himself of his pen in drawing up memorials and vindications of the proceedings of the see of Rome; and Pole, a man of superior talents to most of the Italian prelates, knew how to render these very persuasive, at a time when freedom of discussion was not allowed.

On the death of Henry VIII. in 1547, he endeavoured to renew his designs, in order, as his partial historian says, "to repair the breaches which Henry had made in the faith and discipline of the church." On this occasion he solicited the pope's assistance, and wrote to the privy-council of England, partly soothing and partly threatening them with what the pope could do; but all this had no effect, and the members of the privy-council refused to receive either the letter or him who brought it. The cardinal also drew up a treatise, and inscribed it to Edward VI. which contained an elaborate vindication of his conduct towards the late king, but it does not appear that it ever came into Edward's hands. Pole therefore remained still attainted, and was one of the few excepted in the acts of grace which passed at the accession of the young king.

In 1549, our cardinal had the prospect of advancement to all of power and dignity which the church of Rome had to bestow, the chair of St. Peter itself. On the death of pope Paul III. he was proposed in the conclave as his successor by cardinal Farnese, and the majority of votes appeared to be in his favour, when an opposition was excited by the French party, with cardinal Caraffa at their head, who hoped, if Pole were set aside, to be chosen himself. It was necessary, however, to show some strong

grounds for opposing cardinal Pole; and these, had they been proved, were certainly strong enough, heresy and incontinency: he had been lenient to the protestants at Viterbo, and he was the reputed father of a young girl, at this time a nun. But against both these charges Pole vindicated himself in the most satisfactory manner, and his party determined to elect him. Why they did not succeed is variously related. It is said that they were so impatient to bring the matter to a conclusion as to go late at night to Pole's house to pay their adorations to him, according to custom, and that Pole refused to accede to such a rash and unseasonable proceeding, and requested they would defer it until morning. They then retired, but immediately after two of the cardinals came again to him, and assured him that they required nothing of him but what was usual; upon which he gave his consent, but afterwards repented, and endeavoured to retract. The cardinals, in the mean time, of their own accord had deferred proceedings until next morning, when a very different spirit appeared in the conclave, and the election fell upon cardinal de Monte, who reigned as pope by the name of Julius III. a man of whom it is sufficient to say that he gave his cardinal's hat to a boy who had the care of his monkey. When Pole appeared, with the other cardinals, to perform his adoration to the new pope, the latter raised him up and embraced him, telling him, that it was to his disinterestedness he owed the papacy. How far our cardinal was really disinterested, is a matter of dispute. Some suppose that he still had in view a marriage with the princess Mary, and the hopes of a crown; and it is certain that he had hitherto never taken priest's orders, that he might be at liberty to return to the secular world, which his being only a cardinal would not have opposed.

The cardinal was at a convent of the Benedictines at Maguzano, in the territory of Venice, whither he had retired when the tranquillity of Rome was disturbed by the French war, when the important news arrived of the accession of the princess Mary to the throne of England, by the death of her brother Edward VI. It was immediately determined by the court of Rome that he should be sent as legate to England, in order to promote that object to which his family had been sacrificed, the reduction of the kingdom to the obedience of the holy see. Pole, however, who did not know that his attainder was taken off,

determined first to send his secretary to England to make the necessary inquiries, and to present letters to the queen, who soon dissipated his fears by an ample assurance of her attachment to the catholic cause. He then set out in Oct. 1553, but in his way through Germany, was detained by the emperor, who was then negotiating a marriage between his son Philip and the queen of England, to which he imagined the cardinal would be an obstacle. This delay was the more mortifying as the emperor at the same time refused to admit him into his presence, although he had been commissioned by the pope to endeavour to mediate a peace between the emperor and the French king. But the greatest of all his mortifications came from queen Mary herself, who under various pretences, which the cardinal saw in their proper light, contrived to keep him abroad until her marriage with Philip was concluded.

All obstacles being now removed, he proceeded homewards, and arrived at Dover, Nov. 20, 1554, where he was received by some persons of rank, and reaching London, was welcomed by their majesties in the most honourable manner. No time was now lost in endeavouring to promote the great objects of his mission. On the 27th of November, the cardinal legate went to the House of Peers, where the king and queen were present, and made a long speech, in which he invited the parliament to a reconciliation with the apostolic see: from whence, he said, he was sent by the common pastor of Christendom, to bring back them who had long strayed from the inclosure of the church; and two days after the Speaker reported to the House of Commons the substance of this speech. What followed may be read with a blush. The two Houses of Parliament agreed in a petition to be reconciled to the see of Rome, which was presented to the king and queen, and stated, on the part of the parliament, that "whereas they had been guilty of a most horrible defection and schism from the Apostolic see, they did now sincerely repent of it; and in sign of their repentance, were ready to repeal all the laws made in prejudice of that see; therefore, since the king and queen had been no way defiled by their schism, they prayed them to intercede with the legate to grant them absolution, and to receive them again into the bosom of the church." This petition being presented by both Houses on their knees to the king and queen, their majesties made their intercession with the legate, who, in

a long speech, thanked the parliament for repealing the act against him, and making him a member of the nation, from which he was by that act cut off; in recompense of which, he was now to reconcile them to the body of the church. After enjoining them, by way of penance, to repeal the laws which they had made against the Romish religion, he granted them, in the pope's name, a full absolution, which they received on their knees; and he also absolved the whole realm from all ecclesiastical censure. But however gratifying to the court or parliament all this mummary might be, the citizens of London and the people at large felt no interest in the favours which the pope's representative bestowed. In London, during one of his processions, no respect was paid to him, or to the cross carried before him; and so remiss were the people in other parts in their congratulations on the above joyful occasion, that the queen was obliged to write circular letters to the sheriffs, compelling them to rejoice.

After the dissolution of parliament, the first thing taken into consideration was, in what manner to proceed against the heretics. Pole, as we have before noticed, had been charged by some with favouring the protestants; but he now expressed a great detestation of them, adding probably something of personal resentment to his constitutional bigotry, and would not now converse with any who had been of that party, except sir William Cecil. Since his arrival as legate, his temper appeared to have undergone an unpleasant alteration: he was reserved to all except Priuli and Ormaneto, two Italians whom he brought with him, and in whom he confided. Still for some time he recommended moderate measures with respect to heretics, while Gardiner laboured to hasten the bloody persecution which followed; but, either out-argued by Gardiner, or influenced by the court, we find that he granted commissions for the prosecution of heretics, as one of the first acts of his legantine authority. If in this he was persuaded contrary to his opinion and feelings, he must have been the most miserable of all men; for the consequences, it is well known, were such as no man of feeling could contemplate without horror.

In March 1555, pope Julius III. died, and in less than a month, his successor Marcellus II. on which vacancy, the queen employed her interest in favour of cardinal Pole, but without effect; nor was he more successful when he

went to Flanders this year, to negotiate a peace between France and the emperor. To add to his disappointments, the new pope, Paul IV. had a predilection for Gardiner, and favoured the views of the latter upon the see of Canterbury, vacant by the deposition of Cranmer; nor although the queen nominated Pole to be archbishop, would the pope confirm it, till after the death of Gardiner. The day after Cranmer was burnt, March 22, 1556, Pole, who now for the first time took priest's orders, was consecrated archbishop of Canterbury. Having still a turn for retirement, and being always conscientious in what he thought his duties, he would now have fixed his abode at Canterbury, and kept that constant residence which became a good pastor, but the queen would never suffer him to leave the court, insisting that it was more for the interest of the catholic faith that he should reside near her person. Many able divines were consulted on this point, who assured the cardinal that he could not with a safe conscience abandon her majesty, "when there was so much business to be done, to crush the heretics, and give new life to the catholic cause."

In November of the same year, he was elected chancellor of the university of Oxford, and soon after that of Cambridge, and in 1557 he visited both by his commissaries. It was on these occasions that the shameful ceremony was ordered, of disturbing the ashes of Peter Martyr's wife, at Oxford, and of Bucer and Fagius, at Cambridge. Other severities were exercised; all English Bibles, comments on them, &c. were ordered to be burnt, and such strict search made for heretics, that many fled, and, according to Wood, the university lost some good scholars. The only instance of the cardinal's liberality to Oxford, was his giving to All-Souls' college, the living of Stanton Harcourt.

It was cardinal Pole's misfortune that he was never long successful in that line of conduct which he thought would have most recommended him; and now, when he was doing every thing to gratify the Roman see, by the persecution of the protestants, &c. the pope, Paul IV. discovered a more violent animosity against him than before. The cause, or one of the causes, was of a political nature. Paul was now engaged in a war with Philip, king of Spain and husband to Mary, and he knew that the cardinal was devoted to the interests of Spain. He therefore wanted a

legate at the court of England like himself, vigorous and resolute ; who, by taking the lead in council, and gaining the queen's confidence, might prevent her from engaging in her husband's quarrels. But while Pole remained in that station, he was apprehensive that by his instigation she might enter into alliances destructive to his politics. Upon various pretensions, therefore, Paul IV. revived the old accusation against the cardinal, of being a suspected heretic, and summoned him to Rome to answer the charge. He deprived him also of the office of legate, which he conferred upon Peyto, a Franciscan friar, whom he had made a cardinal for the purpose, designing also the see of Salisbury for him. This appointment took place in Sept. 1557, and the new legate was on his way to England, when the bulls came into the hands of queen Mary, who having been informed of their contents by her ambassador, laid them up without opening them, or acquainting Pole with them. She also directed her ambassador at Rome to tell his holiness, "that this was not the method to keep the kingdom steadfast in the catholic faith, but rather to make it more heretical than ever, for that cardinal Pole was the very anchor of the catholic party." She did yet more, and with somewhat of her father's spirit, charged Peyto at his peril to set foot upon English ground. Pole, however, who by some means became acquainted with the fact, displayed that superstitious veneration for the apostolic see which was the bane of his character, and immediately laid down the ensigns of his legantine power ; and dispatched his friend Ormaneto to the pope with an apology so submissive, that, we are told, it melted the obdurate heart of Paul. The cardinal appears to have been restored to his power as legate soon after, but did not live to enjoy it a full year, being seized with an ague which carried him off Nov. 18, 1558, the day after the death of queen Mary. With them expired the power of the papal see over the political or religious constitution of this kingdom, and all its fatal effects on religion, liberty, and learning.

Cardinal Pole was, in person, of a middle stature, and thin habit ; his complexion fair, with an open countenance and cheerful aspect. His constitution was healthful, although not strong. He was learned and eloquent, and naturally of a benevolent and mild disposition, but his bigoted attachment to the see of Rome occasioned his being concerned in transactions which probably would not

have originated with him; yet we have no reason to think that he dissuaded the court of queen Mary from its abominable cruelties; and it is certain that many of them were carried on in his name. Mr. Phillips, who wrote an elaborate biographical vindication of cardinal Pole, but who would not openly vindicate the cruelties of Mary's reign, has unfortunately asserted, that not one person was put to death in the diocese of Canterbury, after the cardinal was promoted to that see; but Mr. Ridley has clearly proved that no less than twenty-four were burnt in one year in that diocese, while Pole was archbishop. Gilpin, however, seems to be of opinion that he "would certainly have prevented those reproaches on his religion which this reign occasioned, had his resolution been equal to his judgment." Of both we have a remarkable example, alluded to already, but more fully quoted by the same author in his life of Latimer, which seems to be conclusive as to the cardinal's real character. When, in a council of bishops, it was agitated how to proceed with heretics, the cardinal said, "For my part, I think we should be content with the public restoration of religion; and instead of irritating our adversaries by a rigorous execution of the revived statutes, I could wish that every bishop in his diocese would try the more winning expedients of gentleness and persuasion." He then urged the example of the emperor Charles V. who, by a severe persecution of the Lutherans, involved himself in many difficulties, and purchased nothing but dishonour. Notwithstanding the liberality and humanity of these sentiments, when Gardiner, Bonner, and others equally violent, were heard in favour of severe measures, Pole had not the courage to dissent; and the result was a commission issued by himself, empowering the bishops to try and examine heretics, agreeably to the laws which were now revived.

Pole's private life appears to have been regular and unblameable. His behaviour in his last moments, says Dr. Neve, "shewed that his religion, though ill-directed, was sincere and genuine." He appears to have been charitable and generous, and a kind master to his domestics. He was naturally fond of study and retirement, and certainly better adapted to these than the more active and public scenes of life, in which, however, we have seen that he was very frequently employed. There is no part of his character, says the author just quoted, more amiable than when we

view him in his retirement, and in the social intercourses with private friends : here he appeared to great advantage, and displayed all the endearing good qualities of the polite scholar, the cheerful companion, and the sincere friend. It appears by Beccatelli that he was a man of wit, and many of his repartees would have done credit to the wits of a more refined age.

He left his friend Priuli, a Venetian man of quality, his executor and heir ; but the latter, whose attachment to the cardinal was as disinterested as it was constant, after discharging the specific legacies, divided the whole of the property in the way that he thought would have been most agreeable to the cardinal, and reserved to himself only his friend's Breviary and Diary.

Pole published some other small pieces, besides those we have mentioned in the preceding account, and some translations from the fathers. He was several years employed in collecting various readings, emendations, &c. of Cicero's works, with a view to a new edition, but these are supposed to be lost. Dodd also mentions a collection of dispatches, letters, and dispensations, &c. during the time of his reforming the Church of England in queen Mary's reign, 4 vols. fol. which are preserved among the MSS. in the college of Doway ; and Tanner notices a few other MSS. in our public libraries. In 1744—1752 a very valuable collection of letters which passed between Pole and his learned friends, with preliminary discourses to each volume, was published by cardinal Quirini, in 4 vols. 4to, This was followed, after Quirini's death, by a fifth volume, from his collections. The title, "*Cardinalis Poli et aliorum ad ipsum Epistolæ.*" Of the life of Cardinal Pole much was discovered, and many mistakes rectified, in consequence of the controversy excited by Mr. Phillips's life (See PHILLIPS, THOMAS) and which was carried on with great spirit¹.

POLEMBERG (CORNELIUS), or Poelemburg, a celebrated Dutch painter, was born at Utrecht in 1586, where he became the disciple of Abraham Bloemart, but went to complete his studies at Rome. His first determination was to imitate the manner of Elsheimer ; but when he contemplated the works of Raphael, he was so affected, that he was led irresistibly to copy after that much higher model.

¹ Biog. Brit.—Ath. Ox. vol. I.—Life by Phillips, and the Answers by Ridley, Neve, &c.—and Pye's Translation of Beccatelli's Life of Pole.—Dodd's Church History.—More's Life of Sir Thomas More, pp. 67, 266, 284, &c. &c.

This union of objects produced a mixed but original style; more free and graceful than the Flemish, though with far less grandeur and excellence of design than the Italian. He could not rise to the execution of large figures; his best pieces, therefore, are of the cabinet size; but he surpassed all his contemporaries in the delicacy of his touch, the sweetness of his colouring, and the choice of agreeable objects and situations. His skies are clear, light, and transparent; his back-grounds often ornamented with the vestiges of magnificent Roman edifices; and his female figures, which are usually without drapery, are highly beautiful. He returned rather reluctantly to Utrecht, where, however, his merit was acknowledged by the great Rubens. Charles I. invited him to London, where he was much employed, and richly paid; but, though he was much solicited to remain here, his love for his native country prevailed, and he returned to Utrecht, where he died in 1660, affluent and highly esteemed. The genuine works of Polemberg are extremely scarce; but figures by him may be found in the works of other artists, particularly those of Steenwyck, and Kierings; and his disciple John Vander Lis so successfully imitated his style, that the works of the pupil are frequently taken for those of the master.¹

POLENI (JOHN), an Italian marquis, and a learned mathematician, was born at Padua in 1683. He was appointed professor of astronomy and mathematics in the university of his native city, and filled that post with high reputation. In three instances he gained prizes from the Royal Academy of Sciences, and in 1739 he was elected an associate of that body. He was also a member of the academy of Berlin, a fellow of the London Royal Society, and a member of the Institutes of Padua and Bologna, and contributed many valuable mathematical and astronomical papers to the *Memoirs* of these Societies. As he was celebrated for his skill and deep knowledge of hydraulic architecture, he was nominated by the Venetian government, superintendant of the rivers and waters throughout the republic: other states also applied to him for advice, in business belonging to the same science. He was sent for by pope Benedict XIV. to survey the state of St. Peter's church at Rome, and drew up a memoir on what he conceived necessary to be done.

¹ Pilkington.—D'Argenville, vol. III.—Descamps, vol. I.—Walpole's *Anecdotes*.

He died at Padua in 1761, at the age of 78. He appears to have acquired very distinguished reputation in his day, and was the correspondent of many learned contemporaries, particularly sir Isaac Newton, Leibnitz, the Bernouilli's, Wolff, Cassini, Gravesande, Muschenbroeck, Fontenelle, and others. Nor was he more esteemed as a mathematician than as an antiquary, and the learned world is indebted to him for a valuable supplement to the collections of Grævius and Gronovius, Venice, 1737, 5 vols. fol. but these volumes are rather scarce. Among his other most valued publications are, "*Exercitationes Vitruvianæ, seu Commentarius Criticus de Vitruvii architectura*," Venice, 1739, 4to; and "*Dissertazione sopra al Tempio di Diana di Efeso*," Rome, 1742. Fabroni gives a long list of his mathematical and astronomical essays, and of the MSS. he left behind him.¹

POLIDORO. See CARAVAGGIO.

POLIGNAC (MELCHIOR DE) a celebrated French cardinal, was born Oct. 11, 1661, at Puy, in Velay, and was the son of Louis Armand, viscount de Polignac, descended from one of the most ancient families in Languedoc. He was sent early to Paris, where he distinguished himself as a student, and was soon noticed as a young man of elegant manners and accomplishments. In 1689, cardinal de Bonillon carried him to Rome, and employed him in several important negociations. It was at one of his interviews with pope Alexander VIII. that this pontiff said to him, "You seem always, sir, to be of my opinion, and yet it is your own which prevails at last." We are likewise told that when, on his return to Paris, Louis XIV. granted him a long audience, he said as he went out, "I have been conversing with a man, and a young man, who has contradicted me in every thing, yet pleased me in every thing." In 1693, he was sent as ambassador into Poland, where he procured the prince of Conti to be elected and proclaimed king in 1696; but, this election not having been supported, he was obliged to retire, and return to France, where he arrived in 1698, after losing all his equipage and furniture, which was seized by the Dantzickers. The king then banished him to his abbey at Bonport, but recalled him to court with great expressions of regard in 1702, and in 1706 appointed him auditor of the Rota. M. Polignac then set out again for Rome; and

¹ Fabroni *Vitæ Italarum*, vol. XII.—Dict. Hist.

cardinal de la Tremouille, who conducted the French affairs there, having the same opinion of him as cardinal de Bouillon had, employed him in several negociations. Going back to France three years after, his majesty sent him as plenipotentiary into Holland in 1710, with marechal d'Uxelles. He was also plenipotentiary at the conferences and peace of Utrecht, in 1712 and 1713. The king, satisfied with his services, obtained a cardinal's hat for him the same year, and appointed him master of his chapel. During the regency, cardinal de Polignac was banished to his abbey of Anchin in 1718, and not recalled till 1721. In 1724, he went to Rome for the election of pope Benedict XIII. and remained there eight years, being entrusted with the affairs of France. In 1726, he was made archbishop of Auch, returned to his native country in 1732, and died at Paris, November 10, 1741, aged 80. He was a member of the French academy, the academy of sciences, and that of belles lettres. He is now chiefly remembered for his elegant Latin poem, entitled "Anti-Lucretius," in which he refutes the system and doctrine of Epicurus, according to the principles of Descartes' philosophy. This he left to a friend, Charles de Rothelin, who published it in 1747, 2 vols. 8vo. It has since been often reprinted, and elegantly translated by M. de Bougainville, secretary to the academy of belles lettres. His Life was published at Paris, 1777, 2 vols. 12mo, by F. Chrysostom Faucher. The reviewer of this life very justly says, that the man who compiled the "Anti-Lucretius," and proposed a plan for forming a new bed for the Tiber, in order to recover the statues, medals, basso-relievos, and other ancient monuments, which were buried there during the rage of civil factions, and the incursions of the barbarians, deserves an eminent place in literary biography. Few works have been more favourably received throughout Europe than the cardinal's celebrated poem, although he was so much of a Cartesian. The first copy that appeared in England was one in the possession of the celebrated earl of Chesterfield, and such was its reputation abroad at that time, that this copy was conveyed by a trumpet from marshal Saxe to the Duke of Cumberland, directed for the earl of Chesterfield. It was sent to him both as a judge of the work, and a friend of the writer¹.

¹ Life as above.—Dict. Hist.—Chesterfield's Memoirs.—Monthly Review, vol. LVI.

POLITI (ALEXANDER), was born at Florence in 1679, and was early distinguished in the schools of philosophy and theology, for the extent of his memory and the sagacity of his mind. He became very early a teacher in the sciences above-mentioned, and in rhetoric at Genoa; but in 1733, was invited to Pisa to give lectures on the Greek language, whence he was promoted to the professorship of eloquence, which had been some time vacant, after the death of Benedict Averano. He died of an apoplexy, July 23, 1752. He distinguished himself as a commentator and as an author, by publishing, 1. An edition of Homer with Eustathius's commentary, to which he added, a Latin translation, and abundant notes, in 3 vols. folio, 1730, 1732, 1735. The fourth volume was in the press when he died, but has not since appeared. 2. "Martyrologium Romanum castigatum, ac commentariis illustratum," folio, Florence, 1751. 3. "Orationes 12 ad Academiam Pisanam, 1746." 4. "Panegyricus Imp. Francisco I. consecratus," Florence, 4to. 5. "De patria in condendis testamentis potestate," Florence, 1712, 12mo, in four books.¹

POLITIAN (ANGELUS), a most ingenious and learned Italian, was born July 14, 1454, at Monte Pulciano in Tuscany; and from the name of this town, in Latin *Mons Politianus*, he derived the surname of Politian. His father was a doctor of the civil law. His name, according to M. Baillet, was Benedictus de Cinis, or, de Ambroginis, for he considers the former as a corruption of the latter.—Politian, who gave early proofs of an extraordinary genius, had the advantage of Christophero Landino's instructions in the Latin language. His preceptors in the Greek were Andronicus of Thessalonica and John Argyropylus. His abilities, at a very early period of his life, attracted the notice of Lorenzo and Julius de Medici. An Italian poem, the production of his juvenile pen, in which he celebrated an equestrian spectacle, or Giostra, wherein the latter bore away the prize, greatly contributed to establish his reputation. He was thence honoured with the peculiar patronage of the Medicean family; and, among other persons remarkable for genius and learning, whom the munificence of Lorenzo attracted to Florence, Politian was seen to shine as a star of the first magnitude. Lorenzo confided to him the education of his own children; and in this

¹ Fabroni Vitæ Italarum.

honourable employment he passed a great part of his life, favoured with the peculiar friendship of his patron, and the society and correspondence of men of letters. Among the more intimate associates of Politian, was Picus of Mirandula, and between these eminent scholars there was a strict attachment, and a friendly communication of studies. The Platonic philosopher, Marsilius Ficinus, completed this literary triumvirate.

Politian had been indebted for his education to Lorenzo, who had early procured for him the citizenship of Florence; placed him in easy and affluent circumstances; probably conferred on him the secular priory of the college of S. Giovanni, which he held; and on his entrance into clerical orders, appointed him a canon of the cathedral of Florence. It was at this period that the arts and sciences began gradually to revive and flourish; philosophy "to be freed," to use the expression of antiquaries, "from the dust of barbarism," and criticism to assume a manly and rational appearance. The more immediate causes which brought about these desirable events, were, the arrival of the illustrious Grecian exiles in Italy; the discovery of ancient manuscripts; establishment of public libraries, and seminaries of education; and especially the invention of printing. No branch of science was cultivated with greater ardour than classical literature: under the peculiar patronage of Lorenzo, and of some of the chief of other states in Italy, who imitated his liberality, eminent scholars engaged with incredible ardour and diligence, in collating manuscripts, and ascertaining the genuine text of Greek and Latin authors: explaining their obscurities, illustrating them with commentaries, translating them into various languages, and imitating their beauties.

The "Miscellanea" of Politian were first published at Florence, in 1489, and were every where received with the greatest applause, and compared by the learned to the "Noctes Atticæ" of Aulus Gellius. His Latin version of Herodian is universally allowed to be a masterly performance, and perhaps no other translation of any Greek author has been so much and so generally admired. Some critics have declared, that if the Greek of Herodian could have been suppressed, this work might have passed among the learned for the classical and finished production of some original pen of antiquity. Yet amidst such general approbation, there were not wanting others who accused

him of having published as his own, a version previously made by Gregorius of Tiphernum: M. de la Monnoye maintains that Omnibuono, a native of Lunigo, near Vicenza, commonly denominated Omnibonus Vicentinus, was the author of this prior version; and endeavours to prove from a fragment of it, that Politian had seen and availed himself of it. These detractions, however, have not been generally admitted. Politian inscribed this version to Pope Innocent VIII. in a dedication which is prefixed to most of the ancient editions of the work, and which procured him a present from his holiness of two hundred gold crowns. Politian returned thanks in a courtly and somewhat adulatory epistle, in which he extols the pope's bounty, and promises to redouble his efforts to produce something more worthy of so exalted a patron.

The "Greek Epigrams" of Politian were written, for the most part, when he was very young, but from the address to the reader prefixed to them, in the volume of his works, they appear to have been published after his death, from the original manuscript, by Zenobius Acciajolus, who did not consider them as adding much to the fame of the author, and some of them might have been suppressed, without injury to literature, and certainly with advantage to the moral reputation of the author. He is supposed to have written a translation of Homer, but no part of it is now known to exist. Of his other Latin poems, the "Manto," "Rusticus," and probably the "Ambra," were occasional, and intended for public recitation; and appear to have been published at the instance of some of his pupils. Perhaps his most laboured production is the "Nutricia," which seems to be the poem sent by him to Matthias king of Hungary, as a specimen of his talents.

The labours of Politian on the pandects of Justinian: his collations and corrections of classic authors, and the less voluminous pieces that are contained in his works, are lasting monuments of his erudition and industry; but such was his confidence in his powers, that he affected to consider all his past works, merely as preludes to others of greater magnitude. These, however, he did not live to execute.

Serious charges have been alleged against the purity of his morals: but these are, for the most part, allowed to rest on the very questionable authority of Paulus Jovius; of whom it is said, that prejudice, resentment, or interest,

generally guided his pen. Politian has found able advocates in Pierius Valerianus "*De Infelicitate Literatorum*," in Barthius' "*Adversaria*," and in Mr. Roscoe. It must be acknowledged, however, says his late biographer, Mr. Gresswell, that the youthful muse of Politian did not always adhere to the strictness of decorum, a fault too common amongst the poetical writers of his age. A few of his Greek epigrams, as well as of his Latin verses, are very exceptionable.

The only probable account of the death of this distinguished scholar is, that it was prematurely occasioned by his grief for the misfortunes of the Medicean family, from whom he had received so many favours, and with whose prosperity and happiness, his own were so intimately connected. This event took place September 24, 1494, in the forty-first year of his age. His "*Letters*," which serve to illustrate his life and literary labours, were prepared for the press by himself, a very short time before his death, at the particular request of the son and successor of Lorenzo. The letters of Politian and his friends, in the earlier editions, at least in that printed by Jo. Badius Ascensius at Paris, 1512, are entitled "*Angeli Politiani Epistolæ*," but in a subsequent edition of 1519 from the same press, more properly "*Virorum Illustrium Epistolæ*."¹

POLLEXFEN (SIR HENRY), an English lawyer and judge, was descended from a good family in Devonshire, where he probably was educated, as Prince intimates that he was of no university. He studied the law, however, at one of the inns of court, and acquired very considerable practice in the reign of Charles II. He was counsel for the earl of Danby in 1679, whom he advised to plead his pardon; and the corporation of London afterwards engaged him to plead, with Treby, in behalf of their charter. In 1688 he sat as one of the members for the city of Exeter, and he was retained as one of the counsel for the bishops. After the revolution he was knighted, called a serjeant April 11, 1689, and appointed chief justice of the common pleas on May 5 following; but he held this office a very short time, dying in 1692. Burnet calls him "an honest and learned, but perplexed lawyer." In 1702 was published his "*Arguments and Reports in some special cases in the King's Bench from 22 to 36 Car. II. with some cases*

¹ Gresswell's *Memoirs of Politian*.—Roscoe's *Lorenzo and Leo*.

in the Common Pleas and Exchequer, together with divers decrees in the High Court of Chancery, upon Limitations of Trusts of Terms for years," fol. with two tables. The copies of these reports, Mr. Bridgman informs us, are very incorrect, varying in the pages, and in the dates. In the pages there is a chasm from 173 to 176, and from 181 to 184, with other errors.¹

POLLUX (JULIUS), an ancient Greek grammarian, was born at Naucrates, a town in Egypt, in the year 180. Having been educated under the sophists, he became eminent in grammatical and critical learning; taught rhetoric at Athens, and acquired so much reputation, that he was advanced to be preceptor of the emperor Commodus. He drew up for, and inscribed to this prince while his father Marcus Antoninus was living, an "Onomasticon, or Greek Vocabulary," divided into ten books. It is still extant, and contains a vast variety of synonymous words and phrases, agreeably to the copiousness of the Greek language, ranged under the general classes of things. The first edition of the "Onomasticon" was published at Venice by Aldus in 1502, and a Latin version was added in the edition of 1608, by Seberus; but there was no correct and handsome edition of it, till that of Amsterdam, 1706, in folio, by Lederlin and Hemsterhuis. Lederlin went through the first seven books, correcting the text and version, and subjoining his own, with the notes of Salmasius, Is. Vossius, Valesius, and of Kuhnus, whose scholar he had been, and whom he succeeded in the professorship of the Oriental languages in the university of Strasburgh. Hemsterhuis continued the same method through the three last books. Pollux died in the year 238. He is said to have written many other works, none of which are come down to us; but there was another of the same name, who is supposed to have flourished about the end of the fourth century, and wrote "*Historia physica, seu chronicon ab origine mundi ad Valentis tempora.*" Of this Bianconi published the first edition at Bonon. 1779, fol. and Ignatius Hardt, a second in 1792, 8vo, without knowing of the preceding.²

POLO MARCO. See PAULO.

¹ Noble's Continuation of Granger.—Prince's Worthies.—Burnet's Own Times.—Bridgman's Legal Bibliography.

² Fabric. Bibl. Græc.—Vossius de Hist. Græc.—Blount's Censura.

POLYÆNUS is the name of many eminent personages recorded in ancient writers, particularly Julius Polyænus, of whom some Greek epigrams are extant, in the first book of the Anthologia. But the Polyænus who is best known, flourished in the second century, and is the author of the eight books of the "Stratagems of illustrious Commanders in war." He appears to have been a Macedonian, and probably was a soldier in the younger part of his life; but we are more certain that he was a rhetorician, and a pleader of causes; and that he enjoyed a place of trust and dignity under the emperors Antoninus and Verus, to whom he dedicated his work. The "Strategemata" were published in Greek by Isaac Casaubon, with notes, in 1589, 12mo; but no good edition of them appeared, till that of Leyden, 1690, in 8vo. The title-page runs thus: "Polyæni Strategematum libri octo, Justo Vulteio interprete, Pancratius Maasvicius recensuit, Isaaci Casauboni nec non suas notas adjecit." This was followed, in 1756, by Mursinua's edition, Berlin, and by that of Coray, at Paris in 1809, 8vo. We have now an excellent English translation by Mr. R. Shepherd, 1793, 4to. It contains various stratagems, of above three hundred commanders and generals of armies, chiefly Greeks and Barbarians, which are at least entertaining, and illustrative of the manners of the times in which those commanders lived; but it may be doubted whether a modern soldier would gain much advantage by making himself master of this tricking study. The original has come down to us incomplete, and with the text considerably mutilated and corrupted; but the style is classical, and even elegant.

The whole collection, says the translator, if entire, would have consisted of nine hundred stratagems; containing the exploits of the most celebrated generals, of various nations, fetched from ages remote as the page of history will reach, and carried forward to our author's own time: so wide was the field he traversed of annals, histories, and lives, in the prosecution of his design; a manual, as he terms it, of the science of generalship. And in so large a collection, if some stratagems occur, that bear a resemblance to each other, sometimes with little variation employed by the same general, and sometimes, on different occasions, copied by others; the reader will be rather surprised that he finds so few instances of this kind, than led to have expected none. Some will strike him as unimpor-

tant, and some are not properly military stratagems. Some devices again will appear so ludicrous and absurd, as nothing but the barbarism of the times, the ignorance and superstition that in some states prevailed, will reconcile to credibility. The stratagems however that rank under those classes are few: the work in general was executed with great judgment; and, as the author himself observes, he had employed upon it no small degree of pains.

Polyænus composed other works besides his "Strategemata." Stobæus has produced some passages out of a book "De Republica Macedonum;" and Suidas mentions another concerning "Thebes," and three books of "Tactics." If death had not prevented, he would have written "Memorabilia of the emperors Antoninus and Verus:" for this he promises in the preface to his sixth book of Stratagems.¹

POLYBIUS, an eminent Greek historian, was of Megalopolis, a city of Arcadia, and was the son of Lycortas, general of the Achæans, who were then the most powerful republic in Greece. He was born in the fourth year of the 143d olympiad, or in the 548th year of the building of Rome, or about 203 years before Christ. When twenty-four years of age, the Achæans sent him and his father Lycortas ambassadors to the king of Egypt; and the son had afterwards the same honour, when he was deputed to go to the Roman consul, who made war upon Perses, king of Macedon. In the consulships of Æmilius Pætus and Julius Pennus, a thousand Achæans were ordered to Rome, as hostages, for the good behaviour of their countrymen who were suspected of designs against the Romans; and were there detained seventeen years. Polybius, who was one of them, and was then thirty-eight years of age, had great talents from nature, which were well cultivated by education; and his residence at Rome appears to have been of great advantage to him; since he owed to it, not only the best part of his learning, but the important friendship he contracted with Scipio and Lælius; and when the time of his detention expired, he accompanied Scipio into Africa. After this he was witness to the sack and destruction of Corinth, and of the reduction of Achaia to the condition of a Roman province. Amidst these dreadful

¹ Voss. de Hist. Græc.—Fabric. Bibl. Græc.—Shepherd's Translation.—Saxii Onomast.

scenes, he displayed noble traits of patriotism and disinterestedness, which obtained for him so much credit, that he was entrusted with the care of settling the new form of government in the cities of Greece, which office he performed to the satisfaction both of the Romans and the Greeks. In all his journeys he amassed materials for his history, and took such observations as to render his descriptions very accurate. Although his chief object was the history of the Romans, whose language he had learned with great care, and the establishment of their empire, yet he had in his eye the general history of the times in which he lived; and therefore he gave his work the name of "Catholic or Universal:" nor was this at all inconsistent with his general purpose, there being scarcely any nations at that time in the known world, which had not some contest with, or dependence upon, the Romans. Of forty books which he composed, there remain but the first five entire; with an epitome of the twelve following, which is supposed to have been made by that great assertor of Roman liberty, Marcus Brutus. Brutus is said to have been so particularly fond of Polybius, that, even in the last and most unfortunate hours of his life, he amused himself not only in reading, but also in abridging his history. The space of time which this history includes, is fifty-three years, beginning, after two of introductory matter, at the third book.

How much this historian was valued by the ancients, appears by the number of statues erected to his honour, and Cicero, Strabo, Josephus, Plutarch, and others, have spoken of him in terms of the highest applause. Livy however has been censured for calling him only *auctor haudquam spernendus*, "an author by no means to be despised," after he had borrowed very largely from him; but Casaubon and Vossius think that according to the usual phraseology of the ancients, Livy's expression implies a very high eulogium. Polybius's style is by no means elegant, but the accuracy and fidelity of his narrative render his history a work of great importance. There is no historian among the ancients, from whom more is to be learned of the events which he professes to narrate, and it is much to be lamented that his history has not descended to us in a perfect state. We have only the first five books entire, and an abridgment of the twelve following, with some excerpta or extracts of this history, formerly made by

Constantinus Porphyrogenitus: which were first published in Greek by Ursinus in 1582, and in Greek and Latin by the learned Henry Valesius in 1634. Polybius lived to a great age; but concerning the particulars of his life much cannot be collected. He was highly honoured by the friendship of Scipio; who, when the other hostages from Achaia were distributed through the cities of Italy, obtained leave by his interest for Polybius to live at Rome. He died at eighty-two years of age, of an illness occasioned by a fall from his horse.

His history was first published at Haguenau, by Obso-pæus, in 1530, fol. Gr. and Lat. and was reprinted by Isaac Casaubon at Paris, 1609, in folio, an edition very highly valued. The next is Gronovius's, with many additions, particularly the "*Excerpta de legationibus, et virtutibus ac vitiis*;" for the "*Extracts of Constantine*," published separately by Ursinus and Valesius, were upon those subjects. Gronovius's edition was published at Amsterdam, 1670, 3 vols. 8vo; but the best, and indeed an incomparable specimen of editorial learning and accuracy, is that of Leipsic, 1789, 9 vols. 8vo. Hampton's English translation has usually been reckoned a good one, but has been severely criticised by the late learned Mr. Whitaker in his "*Course of Hannibal*."¹

POLYCARP, an apostolic father of the Christian church, was born in the reign of Nero, probably at Smyrna, a city of Ionia in Asia Minor, where he was educated at the expense of Calisto, a noble matron of great piety and charity. In his younger years he is said to be instructed in the Christian faith by Bucolus, bishop of that place: but others consider it as certain that he was a disciple of St. John the Evangelist, and familiarly conversed with others of the apostles. At a proper age, Bucolus ordained him a deacon and catechist of his church; and, upon the death of that prelate, he succeeded him in the bishopric. To this he was consecrated by St. John; who also, according to archbishop Usher, directed his "*Apocalyptical Epistle*," among six others, to him, under the title of the "*Angel of the Church of Smyrna*," where, many years after the apostle's death, he was also visited by St. Ignatius. Ignatius recommended his own see of Antioch to the care and superintendence of Polycarp, and afterwards sent an epistle

¹ Vossius de Hist. Græc.—Saxii Onomast.—Dibdin's Classics.

to the church of Smyrna from Troas, A. C. 107; when Polycarp is supposed to have written his "Epistle to the Philippians," a translation of which is preserved by Dr. Cave.

From this time, for many years, history is silent concerning him, till some unhappy differences in the church brought him into general notice. It happened, that the controversy about the observation of Easter began to grow very warm between the eastern and western churches; each obstinately insisting upon their own way, and justifying themselves by apostolical practice and tradition. To prevent the worst consequences of this contest, Polycarp undertook a journey to Rome, that he might converse with those who were the main supports and champions of the opposite party. The see of that capital of the Roman empire was then possessed by Anicetus; and many conferences were held between the two bishops, each of them urging apostolical tradition for their practice. But all was managed peaceably and amicably, without any heat of contention; and, though neither of them could bring the other into his opinion, yet they retained their own sentiments without violating that charity which is the great and common law of our religion. In token of this, they communicated together at the holy sacrament; when Anicetus, to do honour to Polycarp, gave him leave to consecrate the eucharistical elements in his own church. This done, they parted peaceably, each side esteeming this difference to be merely ritual, and no ways affecting the vitals of religion; but the dispute continued many years in the church, was carried on with great animosity, and ended at length in a fixed establishment, which remains to this day, of observing Easter on different days in the two churches: for the Asiatics keep Easter on the next Lord's day after the Jewish passover, and the church of Rome the next Sunday after the first full moon that follows the vernal equinox.

During Polycarp's stay at Rome, he employed himself particularly in opposing the heresies of Marcion and Valentinus, which he did with more zeal and warmth than on former occasions. Irenæus tells us, that upon Polycarp's passing Marcion in the street without the common salutation, the latter called out, "Polycarp, own us!" to which the former replied, with indignation, "I own thee to be the first-born of Satan." To this the same author adds,

that, when any heretical doctrines were spoken in his presence, he would presently stop his ears, crying out, "Good God! to what times hast thou reserved me, that I should hear such things!" and immediately quitted the place. In the same zeal he was wont to tell, that St. John, going into a bath at Ephesus, and finding the heretic Cerinthus in it, started back instantly without bathing, crying out, "Let us run away, lest the bath should fall upon us while Cerinthus, the enemy of truth, is in it." Polycarp governed the church of Smyrna with apostolic purity, till he suffered martyrdom in the seventh year of Marcus Aurelius, A. C. 167; the manner of which is thus related:

The persecution growing violent at Smyrna, and many having already sealed their confession with their blood, the general outcry was, "Away with the impious; let Polycarp be sought for." On this he withdrew privately into a neighbouring village, where he lay concealed for some time, continuing night and day in prayer for the peace of the church. He was thus occupied, when, one night falling into a trance, he dreamed that his pillow took fire, and was burnt to ashes; which he told his friends was a presage, that he should be burnt alive for the cause of Christ. Three days after this dream, in order to escape the search which was carried on incessantly after him, he retired into another village, where he was discovered, although some say he had time to escape; but he refused it, saying, "The will of the Lord be done." Accordingly he saluted his persecutors with a cheerful countenance; and, ordering a table to be set with provisions, invited them to partake of them, only requesting for himself one hour for prayer. This being over, he was set upon an ass, and conducted towards the city. Upon the road he was met by Herod, an Irenarch or justice of the province, and his father, who were the principal agents in this persecution. This magistrate taking him up into his chariot, tried to undermine his constancy; and, being defeated in the attempt, thrust him out of the chariot with so much violence, that he bruised his thigh with the fall. On his arrival at the place of execution, there came, as is said, a voice from heaven, saying, "Polycarp, be strong, and quit thyself like a man." Being brought before the tribunal, he was urged to swear by the genius of Cæsar. "Repent," continues the proconsul, "and say with us, Take away the impious." On this the martyr looking round the stadium, and beholding

the crowd with a severe and angry countenance, beckoned with his hand, and looking up to heaven, said with a sigh, quite in another tone than they intended, "Take away the impious." At last, confessing himself to be a Christian, proclamation was made thrice of his confession by the crier, at which the people shouted, "This is the great teacher of Asia, and the father of the Christians; this is the destroyer of our gods, that teaches men not to do sacrifice, or worship the deities." The fire being prepared, Polycarp, at his own request, was not, as usual, nailed, but only tied to the stake; and after pronouncing a short prayer, with a clear and audible voice, the executioner blew up the fire, which increasing to a mighty flame, "Behold a wonder seen," says Eusebius, "by us who were purposely reserved, that we might declare it to others; the flames disposing themselves into the resemblance of an arch, like the sails of a ship swelled with the wind, gently encircled the body of the martyr, who stood all the while in the midst, not like roasted flesh, but like the gold or silver purified in the furnace, his body sending forth a delightful fragrantcy, which, like frankincense, or some other costly spices, presented itself to our senses. The infidels, exasperated by the miracle, commanded a spearman to run him through with a sword: which he had no sooner done, but such a vast quantity of blood flowed from the wound, as extinguished the fire; when a dove was seen to fly from the wound, which some suppose to have been his soul, cloathed in a visible shape at the time of its departure*." The Christians would have carried off his body entire, but were not suffered by the Irenarch, who commanded it to be burnt to ashes. The bones, however, were gathered up, and decently interred by the Christians.

Thus died this apostolical man, as supposed, in May 167. The amphitheatre whereon he suffered was remaining in a great measure not many years ago, and his tomb is in a little chapel in the side of a mountain, on the south-east part of the city, solemnly visited by the Greeks on his festival day; and for the maintenance and repairing of it, travellers were wont to throw a few aspers into an earthen pot that stands there for the purpose. He wrote some

* The miraculous part of this account is treated with ridicule by Middleton in his "Free Enquiry," and Defence of it; but something is offered

in its favour, by Jortin, who observes, that "the circumstances are sufficient to create a pause and a doubt." Remarks on Eccl. Hist. vol. I.

homilies and epistles, which are all lost, except that to the "Philippians," which is a pious and truly Christian piece, containing short and useful precepts and rules of life, and which, St. Jerome tells us, was even in his time read in the public assemblies of the Asian churches. It is among archbishop Wake's "Genuine Epistles of the Apostolic Fathers," and the original was published by archbishop Usher in 1648, and has been reprinted since in various collections. [Wake has also given a translation of the account of Polycarp's death, written in the name of the church of Smyrna.] It is of singular use in proving the authenticity of the books of the New Testament; inasmuch as he has several passages and expressions from Matthew, Luke, the Acts, St. Paul's Epistles to the Philippians, Ephesians, Galatians, Corinthians, Romans, Thessalonians, Colossians, 1st Timothy, 1st Epistle of St. John, and 1st of Peter; and makes particular mention of St. Paul's Epistle to the Ephesians. Indeed his whole "Epistle" consists of phrases and sentiments taken from the New Testament.¹

POLYCLETUS, a famous sculptor of antiquity, was a native of Sicyon, and flourished about the year 430 B. C. We know nothing of his history but from incidental notice of him in Pliny. His Doryphorus, one of his figures, for his excellence lay in single figures, was esteemed a canon of proportion; we read also of the statue of a boy, which was estimated at a hundred talents, or perhaps nearly 20,000*l.* according to our mode of reckoning. The emperor Titus had two naked boys playing at a game, by his hand, which was considered as a perfect performance. Lysippus the painter formed his manner on the study of the Doryphorus of this artist.²

POLYGNOTUS, a celebrated painter of Thasos, flourished about 422 B. C. and was the son and scholar of Aglaophon. He particularly distinguished himself by a series of pictures, including the principal events of the Trojan war. He refused the presents offered him by the Grecians on this occasion; which so pleased the Amphictyons, who composed the general council of Greece, that they thanked him by a solemn decree; and it was provided by the same decree, that this skilful painter should be lodged and entertained, at the public expence, in every town through

¹ Wake's Genuine Epistles.—Lardner's Works.—Cave.—Milner's Ch. Hist.—Saxii Onomast.

² Pliny, XXXIV. 8.—Fuseli's Lectures, Lecture I.

which he passed. The talents of Polygnotus are celebrated by many of the best authors of antiquity, as Aristotle and Plutarch, Dionysius Halicarnassensis, Pausanias, but especially Pliny, whose sentiments, as well as those of Pausanias, are criticised by Mr. Fuseli in his Lectures on Painting."¹

POMBAL (SEBASTIAN JOSEPH CARVALHO), marquis of, a famous Portuguese minister of state, whom the Jesuits, whose banishment he pronounced, have defamed by all possible means, and others have extolled as a most able statesman, was born in 1699, in the territory of Coimbra; a robust and distinguished figure seemed to mark him for the profession of arms, for which, after a short trial, he quitted the studies of his native university. He found, however, a still readier path to fortune, by marrying, in spite of opposition from her relations, Donna Teresa de Noronha Almada, a lady of one of the first families in Spain. He lost her in 1739, and being sent on a secret expedition in 1745 to Vienna, he again was fortunate in marriage, by obtaining the countess of Daun, a relation of the marshal of that name. This wife became a favourite with the queen of Portugal, who interested herself to obtain an appointment for Carvalho, in which, however, she did not succeed, till after the death of her husband, John V. in 1750. Her son Joseph gave Carvalho the appointment of secretary for foreign affairs, in which situation he completely obtained the confidence of the king. His haughtiness, as well as some of his measures, created many enemies; and in 1758, a conspiracy headed by the duke d'Aveiro, who had been the favourite of John V. broke out in an attempt to murder the king as he returned from his castle of Belem. The plot being completely discovered, the conspirators were punished, not only severely but cruelly; and the Jesuits who had been involved in it, were banished from the kingdom. At the death of Joseph, in 1777, Pombal fell into disgrace, and many of the persons connected with the conspirators, who had been imprisoned from the time of the discovery, were released. The enemies of Pombal did not, however, succeed in exculpating the principal agents, though a decree was passed in 1781, to declare the innocence of those who had been released from prison. Carvalho was banished to one of his estates,

¹ Pliny, XXXIV. 8.—Fuseli's Lectures, Lecture I.

where he died in May 1782, in his eighty-fifth year. His character, as was mentioned above, was variously represented, but it was generally allowed that he possessed great abilities. A book entitled "Memoirs of the Marquis of Pombal," was published at Paris in 1783, in four volumes, 12mo, but it is not esteemed altogether impartial.¹

POMET (PETER), born April 2, 1658, obtained great wealth in the profession of a wholesale druggist; and being appointed to superintend the *materia medica* in the king's gardens, drew up a catalogue of all the articles in that collection, with some that were preserved in cabinets, under the title of "*Histoire generale des Drogues*," folio, which, besides passing through some editions in the original, was translated into English in 1725, 4to. He died Nov. 18, 1699, in his forty-first year, and the very day that the king sent him an order for a pension. His work was republished by his son in 1735, in two volumes, 4to, but the engravings in this edition are not thought so good as in the first.²

POMEY (FRANCIS), a Jesuit, most known for his "*Pantheum mythicum*," of which his French biographers assert that an "Englishman, named Tooke, gave a translation, prefixing his own name, without that of the author;" and this book has gone through a vast number of editions. He died at Lyons, in 1673, at an advanced age. He had been employed as a teacher of youth in that city, and most of his works are formed for the use of students. They consist of, a large dictionary, since superseded by that of Joubert; a small one in 12mo, entitled "*Flos Latinitatis*;" "*Indiculus universalis*," a kind of nomenclator; colloquies; a treatise on particles; and another on the funerals of the ancients; with a work on rhetoric. Pomey was well versed in the Latin authors, but his publications would have been more valuable had he been more attentive to method and exactness.³

POMFRET (JOHN), an English poet, was son of Mr. Pomfret, rector of Luton in Bedfordshire, and formerly of Trinity college, Cambridge. He was born about 1667. He was educated at a grammar-school in the country, and thence sent to Queen's college, Cambridge, where he took his bachelor's degree in 1684, and that of master in 1698. He then went into orders, and was presented to the living

¹ Dict. Hist.

² Eloy, Dict. Hist. de Medicine.

³ Dict. Hist.

of Malden in Bedfordshire. About 1703, he came up to London for institution to a larger and very considerable living; but was stopped some time by Compton, then bishop of London, on account of these four lines of his poem entitled "The Choice:"

"And as I near approach'd the verge of life,
Some kind relation (for I'd have no wife)
Should take upon him all my worldly care,
While I did for a better state prepare."

The parenthesis in these lines was so maliciously represented, that the good bishop was made to believe from it, that Pomfret preferred a mistress to a wife; though no such meaning can be deduced, unless it be asserted, that an unmarried clergyman cannot live without a mistress. But the bishop was soon convinced, that this representation was nothing more than the effect of malice, as Pomfret at that time was actually married. The opposition, however, which his slanderers had given him, was not without effect; for, being obliged on this occasion to stay in London longer than he intended, he caught the small-pox, and died of it, in 1703, aged thirty-five.

A volume of his poems was published by himself in 1699, with a very modest and sensible preface. Two pieces of his were published after his death by a friend under the name of Philalethes; one called "Reason," and written in 1700, when the disputes about the Trinity ran high; the other, "Dies Novissima," or, "The Last Epiphany," a Pindaric ode. His versification is sometimes not unmusical; but there is not the force in his writings which is necessary to constitute a poet. A dissenting teacher of his name, and who published some rhymes upon spiritual subjects, occasioned fanaticism to be imputed to him; but from this his friend Philalethes has justly cleared him. Pomfret had a very strong mixture of devotion in him, but no fanaticism.

"The Choice," says Dr. Johnson, "exhibits a system of life adapted to common notions, and equal to common expectations; such a state as affords plenty and tranquillity, without exclusion of intellectual pleasures. Perhaps no composition in our language has been oftener perused than Pomfret's 'Choice.' In his other poems there is an easy volubility; the pleasure of smooth metre is afforded to the ear, and the mind is not oppressed with ponderous, or entangled with intricate sentiment. He pleases many, and he who pleases many must have merit."

His son, JOHN, had the office of Rouge-croix in the heralds' office, and wrote some satirical verses on the removal of the family portraits of the Howards from the hall of the heralds' college to Arundel castle. He died March 24, 1751, aged forty-nine.¹

POMMERAYE (Dom. JOHN FRANCIS), a laborious Benedictine of the congregation de St. Maur, was born in 1617, at Rouen. After a suitable education, he refused all offices in his order, that he might devote himself wholly to study. He died of an apoplexy at the house of the learned M. Bulreau, to whom he was paying a visit, Oct. 28, 1687, aged seventy. His works are, "L'Histoire de l'Abbaye de S. Ouen de Rouen, folio; and a "History of the Archbishops of Rouen," folio, which is his best work. He published also a "Collection of the Councils and Synods of Rouen," 4to; "L'Histoire de la Cathédrale de Rouen," 4to; "Pratique journaliere de l'Aumône," a small book, exhorting to give alms to those who beg for the poor. This Benedictine's works are not written in a pleasing style, nor are they every where accurate, but they contain many curious observations.²

POMPADOUR (JANE, ANTOINETTE, POISSON,) marchioness of, the celebrated mistress of Louis XV. was the daughter of a financier, and early distinguished by the beauty of her person, and the elegance of her talents. She was married to a M. d'Etioles when she attracted the notice of the king, and becoming his mistress, was created marchioness of Pompadour in 1745. Her credit was abundant, and she employed it chiefly in the patronage of talents, in all branches of the polite arts. She collected also a cabinet of books, pictures, and various curiosities. She died in 1764, at the age of forty-four; and, it is said, with much more resignation than could have been expected of a person so little advanced in years, and so situated. Two spurious works have been attributed to her since her death, the one, a set of "Memoirs," in two volumes, 8vo; the other, a collection of "Letters," in three volumes, which have at least the merit of painting her character with skill. The memoirs attribute to her, in conformity with the popular ideas, much more influence than she actually possessed.³

¹ Johnson's Lives.—Cibber's Lives.—Cole's MS Athenæ in Brit. Mus.—Noble's College of Arms.

² Moreri.—Dict. Hist.

³ Dict. Hist. in art. Poisson.

POMPEI (JEROME), an Italian poet and a man of letters, was born of a noble family at Verona in 1731. He became an early proficient in classical literature, particularly the Greek, of which he was enthusiastically fond, and attained an excellent style. At this period the marquis Maffei and other eminent literary characters were resident at Verona, in whose society the talents of Pompei received the most advantageous cultivation. He was first known as an author by "*Canzoni Pastorali*," in two vols. 8vo. Able critics spoke in the highest terms of these pieces, on account of their sweetness and elegance: it was thought by some good judges that they were never surpassed by any productions of the kind. He next translated some of the Idylls of Theocritus and Moschus, in which he exhibited a very happy selection of Italian words, corresponding with the Greek. The next object of his attention was dramatic poetry, in the higher departments of which the Italians were at that time very deficient, and he published in 1768 and 1770, his tragedies of "*Hypermestra*" and "*Callirhoe*," which were represented with great success in several cities of the Venetian state. He now employed several years on a translation of "*Plutarch's Lives*," which appeared in 1774 in four vols. 4to. This work gave him considerable reputation as a prose writer and scholar, and it ranks among the very best classical versions in the Italian language. In 1778 he published two volumes of "*Nuove Canzoni Pastorali*:" he also published poetical versions of the "*Hero and Leander of Musæus*;" of the "*Hymns of Callimachus*;" "*A hundred Greek Epigrams*;" and the "*Epistles of Ovid*." He was a member of some of the academies, and he served his native city in the capacities of secretary to the tribunal of public safety, and to the academy of painting. He died at Verona in 1790, at the age of fifty-nine, and his memory was honoured by various public testimonies, and by the erection of his bust in one of the squares of the city. He was highly respected and esteemed, as well for his morals as for his literary talents, and his fame was not limited to the confines of Italy. An edition of his works was published after his death in six vols. 8vo.¹

POMPEY, or POMPEIUS (CNEIUS), surnamed Magnus, or *the Great*, was of a noble Roman family, the son

¹ Fabroni *Vitæ Italorum*, vol. XV. — *Athenæum*, vol. IV.

of Pompeius Strabo, and Lucilia. He was born the same year with Cicero, but nine months later, namely, in the consulship of Cæpio and Serranus, 105 years before the Christian æra. His father was a general of great abilities, and under him he learned the art of war. When he was only twenty-three he raised three legions, which he led to Sylla. Three years after, he drove the opponents of Sylla from Africa and Sicily. Young as he was, he had already won the soldiers sufficiently, by his mildness and military talents, to excite the jealousy of Sylla, who therefore recalled him to Rome. His soldiers would have detained him in spite of the dictator's orders, but he obeyed, and was rewarded on his arrival by the name of Magnus, given him by Sylla, and soon after confirmed unanimously by his countrymen. He obtained also the honours of a triumph, which the dictator permitted rather unwillingly, and was the first instance of a Roman knight, who had not risen to any magistracy, being advanced to that elevation. This was in 81 B. C. In a short time, he had obtained as much power by the voluntary favour of the people, as Sylla had before by arms: and after the death of that extraordinary man, obliged Lepidus to quit Rome, and then undertook the war against Sertorius in Spain, which he brought to a fortunate conclusion. For this victory he triumphed a second time, B. C. 73, being still only in the rank of a knight. Not long afterwards he was chosen consul. In that office he re-established the power of the tribunes; and, in the course of a few years, exterminated the pirates who infested the Mediterranean, gained great advantages against Tigranes and Mithridates, and carried his victorious arms into Media, Albania, Iberia, and the most important parts of Asia; and so extended the boundaries of the Roman empire, that Asia Minor, which before formed the extremity of its provinces, now became, in a manner, the centre of them. When he returned to receive a triumph for these victories, he courted popularity by dismissing his troops and entering the city as a private citizen. He triumphed with great splendour; but not feeling his influence such as he had hoped, he united with Cæsar and Crassus to form the first triumvirate. He strengthened his union with Cæsar by marrying his daughter Julia; he was destined nevertheless to find in Cæsar not a friend, but too successful a rival. While Cæsar was gaining in his long Gallic wars a fame and a power that were soon to be invincible,

Pompey was endeavouring to cultivate his popularity and influence in Rome. Ere long they took directly contrary parties. Pompey became the hope and the support of the patricians and the senate, while Cæsar was the idol of the people. On the return of the latter from Gaul, in the year 51 A. C. the civil war broke out, which terminated, as is well known, by the defeat of Pompey in the battle of Pharsalia, A. C. 49, and the base assassination of him by the officers of Ptolemy in Egypt. It appears that Pompey had not less ambition than Cæsar, but was either more scrupulous, or less sagacious and fortunate in his choice of means to gratify that passion. He was unwilling to throw off the mask of virtue and moderation, and hoped to gain every thing by intrigue and the appearance of transcendant merit. In this he might have been successful, had he not been opposed to a man whose prompt and decisive measures disconcerted his secret plans, drove things at once to extremities, and forced him to have recourse to the decision of arms, in which victory declared against him. The moderate men, and those who were sincerely attached to the republic of Rome, dreaded, almost equally, the success of Pompey and of Cæsar. Cato, who took the mourning habit on the breaking out of the civil war, had resolved upon death if Cæsar should be victorious, and exile if success should declare for Pompey.¹

POMPIGNAN (JOHN JAMES LE FRANC), marquis of, a French nobleman, still more distinguished by his talents in poetry than by his rank, was born at Montauban in 1709. He was educated for the magistracy, and became advocate-general, and first president of the court of aids at Montauban. His inclination for poetry, however, could not be repressed, and at the age of twenty-five he produced his tragedy of "Dido," in which he approved himself not only one of the most successful imitators of Racine, but an able and elegant poet. After this success at Paris, he returned to his duties at Montauban, which he fulfilled in the most upright manner; but having suffered a short exile, on account of some step which displeased the court, he became disgusted with the office of a magistrate. As he had now also increased his fortune by an advantageous marriage, he determined to remove to Paris, where at first he was received as his virtues and his talents deserved. His sincere

¹ Plutarch.—Roman History.

attachment to Christianity brought upon him a persecution from the philosophists, which, after a time, drove him back to the country. Voltaire and his associates had now inundated France with their deistical tracts; the materialism of Helvetius in his book de l'Esprit, had just been brought forward in the most triumphant manner; the enemies of Christianity had filled the *Encyclopédie* with the poison of their opinions, and had by their intrigues formed a powerful party in the French academy, when the marquis of Pompignan was admitted as an academician, in 1760. He had the courage, at his admission, to pronounce a discourse, the object of which was to prove that the man of virtue and religion is the only true philosopher. From this moment he was the object of perpetual persecution. Voltaire and his associates were indefatigable in pouring out satires against him: his religion was called hypocrisy, and his public declaration in its favour an attempt to gain the patronage of certain leading men. These accusations, as unjust as they were illiberal, mingled with every species of sarcastic wit, had the effect of disgusting the worthy marquis with Paris. He retired to his estate of Pompignan, where he passed the remainder of his days in the practice of a true philosophy, accompanied by sincere piety; and died of an apoplexy in 1784, at the age of seventy-five, most deeply regretted by his neighbours and dependents. The shameful treatment of this excellent man, by the sect which then reigned in the academy, is a strong illustration of that conspiracy against religion, so ably detailed by M. Barruel, in the first volume of his *Memoirs of Jacobinism*. When once he had declared himself a zealous Christian no merit was allowed him, nor any effort spared to overwhelm him with disgrace and mortification. His compositions nevertheless were, and are, esteemed by impartial judges. His "Sacred Odes," notwithstanding the sarcasm of Voltaire, "sacred they are, for no one touches them," abound in poetical spirit, and lyric beauties; though it is confessed also that they have their inequalities. His "Discourses imitated from the books of Solomon," contain important moral truths, delivered with elegance, and frequently with energy. His imitation of the *Georgics* of Virgil, though inferior to that of the abbé De Lille (whose versification is the richest and most energetic of modern French writers), has yet considerable merit: and his "Voyage de Languedoc," though not equal, in easy and

lively negligence to that of Chapelle, is superior in elegance, correctness, and variety. He wrote also some operas which were not acted; and a comedy in verse, in one act, called "*Les Adieux de Mars*," which was represented with success at the Italian comic theatre in Paris. The marquis of Pompignan was distinguished also as a writer in prose. His "*Eulogium on the Duke of Burgundy*," is written with an affecting simplicity. His "*Dissertations*," his "*Letter to the younger Racine*," and his "*Academical Discourses*," all prove a sound judgment, a correct taste, and a genius improved by careful study of the classic models. He produced also a "*Translation of some dialogues of Lucian*," and some "*Tragedies of Æschylus*," which are very generally esteemed. He was allowed to be a man of vast literature, and almost universal knowledge in the fine arts. Yet such a man was to be ill-treated, and crushed if possible, because he had the virtue to declare himself a partizan of religion. Even his enemies, and the most inflexible of them, Voltaire, were unable to deny the merit of some of his poetical compositions. The following stanza in particular, in "*An Ode on the Death of Rousseau*," obtained a triumph for him in defiance of prejudice. The intention seems to be to illustrate the vanity of those who speak against religion :

" Le Nil a vu sur ses rivages
De noirs habitans des deserts
Insulter par leurs cris sauvages
L'Astre éclatant de l'univers.
Cris impuissans ! fureurs bizarres !
Tandis que ces monstres barbares
Poussaient d'insolentes clameurs,
Le Dieu, poursuivant sa carrière,
Versoit des torrens de lumière
Sur ses obscurs blasphémateurs."

" Thus on the borders of the Nile, the black inhabitants insult by their savage cries the star of day. Vain cries, and capricious fury ! But while these barbarous monsters send up their insolent clamours, the God, pursuing his career, pours floods of light upon his dusky blasphemers."

—" I have hardly ever seen," says M. la Harpe, " a grander idea, expressed by a more noble image, nor with a more impressive harmony of language. I recited the passage one day to Voltaire, who acknowledged that it united all the qualities of the sublime; and, when I named the author, still praised it more."

The marquis's brother, JOHN GEORGE LE FRANC, a prelate of great merit, was archbishop of Vienne, and like him combated the principles of the philosophists. He wrote various controversial and devotional works, and some of another description, as, "A Critical Essay on the present State of the Republic of Letters," 1743; "Pastoral Instructions for the Benefit of the new Converts within his Diocese; "Devotion not at enmity with Wit and Genius;" "Mandates prohibiting the Reading of the Works of Rousseau and the Abbé Raynal." He died, in 1790, soon after the revolution had begun its destructive work, which he in vain endeavoured to resist.¹

POMPONATIUS (PETER), a modern Aristotelian, was born at Mantua in 1462. He delivered lectures on the philosophy of Aristotle and Averroes at Padua and Bologna, where his eloquence and talents procured him many auditors. He was at Bologna when he composed his celebrated little treatise "De immortalitate Animæ," in which he was supposed to call in question the immortality of the soul, at least he maintained that all natural reason was against it, but revelation for it, and upon the latter account he believed it. It is probable, however, that the impression it made on the public mind was not very favourable to the received opinions, as pope Leo X. thought it necessary to suppress the work by a bull; and it was at his request that Augustine Niphus wrote a treatise with the same title, "De immortalitate Animæ," in which he undertook to prove that this doctrine is not contrary to the principles of the Aristotelian philosophy. Some time after, Pomponatius's opinions were referred to the arbitration of Bembo, who endeavoured to justify him, and succeeded so far as to obtain permission for him to issue a second edition of the work, as well as to save the author from the vengeance of the church. Brucker is of opinion that notwithstanding Pomponatius's pretences, he had more respect for the authority of Aristotle, than for that of Jesus Christ. He adds, that though much addicted to superstition and fanaticism, and a zealous advocate for judicial astrology, as appears from his book "De Incantationibus," "On Enchantments," he had an understanding capable of penetrating into the depths of the Peripatetic system, in the study of which he chiefly followed the commentaries of

¹ Dict. Hist.

Aphrodisæus. His writings, though barbarous and inelegant in style, discover great acuteness and subtlety of thought. He also wrote a treatise on "Fate and Free will." He died in 1525. He had many followers of great celebrity; among whom were Simon Porta, Julius Cæsar Scalliger, and Lazarus Bonamicus. Vanini, the Atheist, is said by some to have been his pupil; but this is impossible, for Pomponatius died in the year 1525, and Vanini was not born till the year 1586.

The first edition of Pomponatius "De Immortalitate," a copy of which is in Mr. Gresswell's possession, is without date; but the colophon informs us, that the author completed it in 1516. The first with a date, and along with his other tracts, is that of Venice 1525, folio; the second, of the "De immortalitate" only, is that of 1534, 12mo.¹

POMPONIUS MELA. See MELA.

POMPONIUS LÆTUS (JULIUS), an eminent Italian antiquary, all whose names were of his own choice, was the illegitimate offspring of the illustrious house of Sanseverino, in the kingdom of Naples; but this was a circumstance on which he preserved an inflexible silence, and admitted no conversation or questions on the subject. Even when that family sent him an invitation to reside with them, he rejected it by a laconic note which is preserved by Tiraboschi: "Pomponius Lætus cognatis et propinquis suis salutem. Quod petitis fieri non potest. Valete." "Pomponius Lætus to his kinsmen and relations: what you ask cannot be granted. Farewell." He went young to Rome, where he studied first under a very able grammarian of that time, Pietro da Monopoli, and afterwards under Laurentius Valla. On the death of this eminent scholar in 1457, he was thought qualified to succeed him in his professorship. He now began to found an academy, the members of which were men of letters, fond of antiquary researches, like himself, but who sometimes entered upon philosophical discussions. They were mostly young men, and in their zeal for past times, the glorious days of Rome, adopted Latinized names. Our author took that of Pomponius Lætus, and Buonaccorsi that of Callimachus Experiens, &c. In their philosophical discussions, they went so far as to compare ancient with modern institutions, not much to the credit of the latter; and at length this was represented to

¹ Gen. Dict.—Brucker.—Niceron, vol. XXV.—Gresswell's Politian.—And Roscoe's Leo, ubi plura.

pope Paul II. (whom we have recently noticed as the persecutor of Platina) first as inferring a contempt for religion; secondly, as an attack on the church; and lastly, as a conspiracy against the pope himself. The pope, either really alarmed, or pretending to be so, ordered all the members of the academy to be arrested, that could be found, and imprisoned and put them to the torture, of which one very promising young scholar died: and although Pomponius was at this time (1468) at Venice, and had been indeed residing for three years with the Cornaro family, he was dragged in chains to Rome, and shared the same horrible fate as his fellow academicians; and although, after various examinations, conducted by the pope himself, no proof of guilt appeared, he and his companions remained in confinement a very considerable time. The death of their persecutor, however, restored them to liberty, and it was no inconsiderable testimony of their innocence that his successor Sixtus IV. equally strict in matters of heresy, made Platina librarian of the Vatican, and restored Pomponius to his professorship, in which office he continued to draw a great concourse of scholars. He also endeavoured to revive his academy, against which Paul II. had been so inveterate that he forbid its name to be mentioned either in jest or earnest, "*vel serio vel joco*," and we find two grand commemorations held by the members, in 1482 and 1483; the one on account of the death of Platina, the other to celebrate the foundation of Rome.

Pomponius was never rich, but it is a mistake that he died in an hospital. In 1484, during a public commotion, his library and goods were destroyed; but the loss was soon made up by his friends and scholars, so that at last his house was better furnished than before. He was indeed universally esteemed for the probity, simplicity, and even the occasional harshness of his manners. He died at Rome in 1498, and was interred with honourable solemnity. He wrote some works, illustrative of the manners, customs, and laws of the Roman republic, and the state of ancient Rome. These are, treatises on the priesthood, the magistrates, the laws, an abridgment of the history of the emperors, from the death of the younger Gordianus to the exile of Justin III. all which shew great research and erudition. He also was a commentator on some ancient authors: he corrected for the press the first edition of Sallust, and collated it with some antient MSS. although his name

is not mentioned by our bibliographers. He extended the same care to the works of Columella, Varro, Nonius Marcellus, Pliny the younger, and wrote notes on Quintilian and Virgil. His own works were collected in one vol. 8vo, very rare, printed at Mentz, 1521, under the title "*Opera Pomponii Læti varia*."¹

PONTANUS (JOHN JOVIAN), a very learned Italian, was born at Cerreto, in Umbria, in 1426, and settled at Naples, where his merit procured him illustrious friends. He became preceptor to Alphonso the younger, king of Arragon, to whom he was afterwards secretary and counsellor of state. Having reconciled this prince to his father Ferdinand, and not being rewarded by the latter as he thought he deserved, he aimed against him "*A Dialogue on Ingratitude*," in which also he launched out into the praises of Charles VIII. of France, his great enemy. Ferdinand had the magnanimity to despise his censures, and suffer him to hold his appointments. Pontanus died, according to Moreri, in 1503, at the age of seventy-seven; according to others two years later. His epitaph is famous, and, though vain enough in the beginning, concludes with a fine thought, which seems to have suggested the still more sublime close of Dr. Foster's epitaph on himself.

Sum Johannes Jovianus Pontanus,
Quem amaverunt bonæ Musæ,
Suspexerunt viri probi,
Honestaverunt Reges, Domini.
Scis quis sim, aut quis potius fuerim.
Ego vero te, Hospes, noscere in tenebris nequeo;
Sed teipsum ut noscas, rogo.—Vale.

He wrote the "*History of the Wars of Ferdinand I. and John of Anjou*," and several works in prose, which were collected and published at Venice by D'Asola, in 1513, 1518, in 3 vols. 8vo. His poetical works were published by Aldus, in 1505, in 8vo, and again in 1513, 1518, in 2 vols. Many have considered him as the most accomplished poet and scholar of his age; but, like too many scholars, he was infected with the licentiousness which then prevailed.²

¹ Tiraboschi.—Ginguené Hist. Litt. d'Italie.—Beloe's Anecdotes.—Chaufepie.—Fabric. Bibl. Lat. Med.

² Tiraboschi.—Chaufepie.—Niceron, vols. VIII. and X.—Blount's Censura.—Roscoe's Leo.—Gresswell's Politian, &c.—Ginguené Hist. Litt. d'Italie.—For his works see Brunet's Manuel du Libraire.

PONTANUS (JOHN ISAAC), historiographer to his Danish majesty, and to the province of Guelderland, was of a family of Harlem, but was born in Denmark, in 1571, and died in 1640, aged 69, at Harderwick, where he had taught physic and mathematics. His works are, "*Historia Urbis et Rerum Amstelodamensium*," folio; "*Itinerarium Galliæ Narbonensis*," 12mo; "*Rerum Danicarum Historia*," folio. This history, which is esteemed, comes down to 1548; and M. de Westphal, chancellor of Holstein, printed the Supplement in vol. II. of his "*Monumenta inedita Rerum Germanicarum*," &c. Leipsic, 1740, folio; which includes the reigns of Christiern I. and the five succeeding kings, with a life of Pontanus. Pontanus wrote also, "*De Rheni divortiis et accolis populis adversus Ph. Cluverium*," 1617, 4to, a learned and judicious work; "*Discussiones Historicæ*," 8vo; "*Historia Geldrica*," fol.; "*Origines Francicæ*," 4to; the "*Life of Frederic II. king of Denmark*," published 1737, by Dr. George Krysing, a physician at Flensburg. Pontanus left several other works in MS.; among others, an account of women who have distinguished themselves by their learning. He also wrote some very indifferent verses published at Amsterdam in 1634, 12mo.¹

PONTAS (JOHN), a celebrated casuist, was born December 2, 1638, at St. Hilaire de Harcourt, in the diocese of Avranches. He completed his studies at Paris, took holy orders at Toul in 1663, was admitted doctor of canon and civil law three years after, and appointed vicar of St. Genevieve at Paris. After he had zealously discharged the duties of this situation for twenty-five years, he became sub-penitentiary of Paris, and dièd in that city, April 27, 1728, aged ninety, leaving a large "*Dictionary of Cases of Conscience*;" the most complete edition of which is that of 1741, 3 vols. folio. M. Collet has published an abridgement of it in two volumes, 4to. His other works are, "*Scriptura sacra ubique sibi constans*," quarto; in which he reconciles the seeming contradictions in the Pentateuch; "*Les entretiens spirituels pour instruire, exhorter, et consoler les Malades*;" and a great number of other religious books.²

PONTAULT (SEBASTIAN BEAULIEU DE), an eminent French engineer, is considered as the first military topo-

¹ *Chaufepie*.—*Niceron*, vol. XXXII.—*Moreri*.

² *Moreri*.—*Dict. Hist.*

grapher, or rather as the inventor of that art, in the time of Louis XIV. It was his practice to follow the army, and construct upon the spot plans of the battles and sieges, with historical and perspective accompaniments. We find many of his plans in the "Œvre de Delle-Bella;" but his most important work is entitled "Les glorieuses Conquêtes de Louis-le-Grand: ou Recueil de Plans et Vues des places assiegeés, et de celles ou se sont donneés des batailles, avec des Discours," 2 vols. folio. This work, one of the most magnificent of the kind, comprehends all the operations of war, from the battle of Rocroi, in 1643, to the taking of Namur, in 1692. De Pontault died in 1674; but the work was completed to the above date at the expence of his niece, the widow of the sieur Des Roches. This edition is usually called the *Grand Beaulieu*, to distinguish it from one on a reduced scale, in oblong quarto, called the *Petit Beaulieu*, of which there are two series, one in three volumes, comprehending views of the actions in the Netherlands; the other in four, which includes those of France. From the death of this able draftsman, military topography is said to have been productive of very few good specimens in France, until within the last fifty years.

Perrault informs us, that Pontault went into the army at the age of fifteen, and behaved with so much spirit at the siege of Rochelle, that the king gave him the post of commissary of artillery, although then so young. He was afterwards present at most of the battles and sieges which he has described, and did not quit a military life until the loss of an arm and other wounds, with the approach of old age, rendered retirement necessary.¹

PONTE (FRANCIS DA), one of a family of artists, was originally of Vicenza, but settled at Bassano, a small town on the Brenta, whence he was called Bassan, or Bassano. He may be considered as the head of the Bassanese school: and his education is said to have been sufficiently learned. The different styles that discriminate his works clearly shew which were the first and which the last. He is diligent, but dry, in the St. Bartolomeo of the cathedral, more genial and mellow in another picture of the church of S. Giovanni at Bassano: but in the Pentecost which he painted in the village of Olero, he shews himself almost a modern painter;

¹ Biog. Univ. art. Beaulieu.—Perrault Les Hommes Illustres.

the arrangement is masterly, the colour has suavity, variety, harmony, the expression is warm, pleasing, and characteristic of the subject. He was the father and first instructor of Jacob da Ponte. He died about 1530.¹

PONTE (JACOB DA), called also IL BASSANO, and IL BASSAN VECCHIO, was born at Bassano, 1510, and initiated in the first principles of the art by his father, of which the proofs are his earliest works in the church of S. Bernardino. He went to Venice, recommended to Bonifazio, a master not less jealous of his 'mystery' than Titian or Tintoretto; so that Jacob saw little more of his method than what he could discover through a key-hole or a crevice. The short time he staid at Venice was employed drawing from the designs of Parmegiano, and in making copies from the pictures of Bonifazio and Titian, whose scholar he is even called in some MS. and not without probability, if conformity of manner were sufficient to prove it, so much does his second style resemble that of Titian. The death of his father obliged him to return and to fix himself at Bassano, a small opulent town surrounded by a picturesque country, abounding in cattle and pastures, and conveniently situated for markets and fairs: from which objects arose his third style, natural, simple, and pleasing, the Italian prelude to that which afterwards distinguished the Flemish school. In the handling of the pencil he had two methods: one highly finished in blended tints, and only at last decided by bolder touches; the second, which must be the result of the first, was formed of simple pencil-strokes, and dashes of gay and lucid tints, laid on with conscious power, and a kind of contemptuous security, which, on close inspection, appear a confused mass, at a distance from a magic charm of colours. His composition in both is the same, and peculiar to himself, blending circular with triangular forms, and the most contrasted postures with parallel lines. He veils his light, and by its sober distribution, the frequent use of demi-tints, and little or no black, contrives to produce harmony from the most opposite colours. In the degradation of his lights, he often makes the shade of an interior figure serve for the ground of an exterior one, and strikes the strongest lights on the most angular parts, such as the top of the shoulders, the knee, the elbows. His drapery, simple in appearance, is

¹ Pilkington, by Fuseli.

disposed with great art for this purpose, and the folds are varied according to the difference of the stuffs with unusual refinement. His colours even now have the brilliancy of gems, especially the green, which has an emerald lustre peculiar to himself.

In the beginning he aimed at grandeur of style, and left some traces of it in certain pictures still existing in front of the house Michieli, chiefly remarkable for a figure of Samson slaying the Philistines, with a fierceness not unworthy of Michael Angelo. But whether prompted by nature or judgment, he soon confined himself to smaller proportions and subjects of less energy. Even in altar-pieces his figures are generally below the natural size, and seldom much alive; so that some one said, the elders of Tintoretto had all the rage of youth, and the youth of Bassano all the apathy of age. His situation, the monotony and meanness of the objects that surrounded him, limited his ideas, debased his fancy, and caused frequent repetitions of the same subjects without much variation. He had contracted the habit of working at his ease in his study assisted by his scholars, and of dispatching the produce to Venice, or the most frequented fairs. Hence those swarms of pictures of all sizes, which make it less a boast for a collector to possess a Bassan, than a disgrace not to have one. The Banquet of Martha and the Pharisee, the Prodigal Son, Noah's Ark, the Return of Jacob, the Annunciation to the Shepherds, the Queen of Sheba, the Three Magi, the Seizure of Christ, and the taking down from the Cross by torch-light, nearly compose the series of his sacred subjects. The profane ones consist chiefly in markets, rustic employments, kitchens, larders, &c. His daughters generally sat for his females, whether queens, Magdalens, or country wenches. The grand objection to his works is a repetition of similar conceits; but these, it must be allowed, he carried to a high degree of perfection. He lived equally employed by the public and the great, and highly esteemed, if not by Vasari, by the most celebrated of his contemporaries and rivals, Titian, Tintoretto, Annibal Caracci, and Paul Veronese. He died in 1592, aged eighty-two, leaving four sons, Francis, Leander, John Baptist, and Jerom; all of whom preserved the reputation of the family, in a considerable degree, for many years.¹

¹ Pilkington, by Fuseli.—D'Argenville, vol. I.—Sir J. Reynolds's Works.

PONTIUS (CONSTANTINE), a Spanish divine and martyr, called also **DE FUENTE**, was a native of the town of St. Clement, in New Castille, and was educated at the university of Valladolid, where he became an excellent linguist. After taking his doctor's degree he obtained a canonry in the metropolitan church of Seville, and was made theological professor in that city. His learning and eloquence becoming known, he was appointed preacher to the emperor Charles V. and afterwards to his son Philip II., whom he attended into England, where he imbibed the principles of the Reformation. After his return to Spain, he resumed his employment of preacher at Seville, where the change in his sentiments was first suspected, and then discovered by a treacherous seizure of his papers. He did not, however, affect any denial, but boldly avowed his principles, and was therefore thrown into prison, where he was kept for two years, and would have been burnt alive, to which punishment he was condemned, had he not died of a dysentery, occasioned by the excessive heat of his place of confinement, and the want of proper food. This happened the day before his intended execution, and his enemies not only reported that he had laid violent hands on himself, to escape the disgrace, but burnt his remains and effigy, having first exposed them in a public procession. As an author, his works were "Commentaries" on the Proverbs, Ecclesiastes, the Song of Solomon, and Job; "A Summary of the Christian Doctrine;" "Sermons," and other smaller pieces.¹

PONTOPPIDAN (ERIC), bishop of Bergen, who was born in 1698, at Aarhus, in Denmark, and died in 1764, wrote several works respecting the history and geography of that kingdom; one of which, his "History of Norway," was translated into English in 1755. His other publications are less known in this country.—He must be distinguished from another Danish writer of both his names, author of a Danish grammar, a collection of epigrams and other articles of Latin poetry. He was born in 1616, and died in 1678.²

PONTORMO. See **CARRUCCI**.

POOL, or **POOLE** (MATTHEW), a learned Nonconformist, was born in the city of York in 1624. He was the son of Francis Pool, esq. by a daughter of alderman Toppin of York, and was descended from the ancient family of the Pools or Pooles, of Sprinkhill, in Derbyshire,

¹ Gen. Diet.—Moreri.—Bezae Icones.

² Moreri.—Dict. Hist.

but his grandfather, being obliged to leave that county on account of his attachment to the reformation, lived at Sike-house, and afterwards at Drax-abbey, in Yorkshire. Our author was educated at Emanuel-college, Cambridge, under the learned Dr. Worthington, and took the degree of M. A. in which he was incorporated at Oxford, July 14, 1657. Having long before this adopted the prevailing notions during the usurpation, concerning ecclesiastical polity, on the presbyterian plan, he was ordained according to the forms then used; and about 1648, was appointed rector or rather minister of St. Michael le Querne, in London, in which he succeeded Dr. Anthony Tuckney.

His first publication appeared in 1654, against the Socinian tenets of John Biddle, and was entitled "The Blasphemer slain with the sword of the Spirit, or a plea for the Godhead of the Holy Ghost, wherein the Deity of the Spirit is proved, against the cavils of John Biddle," 12mo. In 1657 he went to Oxford, to be present at the installation of Richard Cromwell, who then succeeded his father Oliver, as chancellor of that university, and it was upon this occasion that Mr. Pool was incorporated M. A. In the following year he published a scheme of education under the title of, "A model for the maintaining of students of choice abilities at the university, and principally in order to the ministry. Together with a Preface before it, and after it a recommendation from the university; and two serious exhortations recommended unto all the unfeigned lovers of piety and learning, and more particularly to those rich men who desire to honour the Lord with their substance," 1658, 4to. Among the learned persons who approved this scheme, we find the names of John Worthington, John Arrowsmith, Anthony Tuckney, Benjamin Whichcot, Ralph Cudworth, and William Dillingham. Its object was to provide a fund, out of which a certain number of young men might be maintained at the university, who could obtain no other maintenance by exhibitions, scholarships, &c. Dr. Sherlock, afterwards dean of St. Paul's, was indebted to this fund, being supported out of it in taking his bachelor's degree. The whole sum raised was about 900*l*. but the restoration put a stop to any farther accumulation.

In support of the opinions of himself and his party, he published in 1659, a letter, in one sheet 4to, addressed to the lord Charles Fleetwood, and delivered to him on the

13th of December, which related to the juncture of affairs at that time; and in the same year appeared "Quo Warranto: a moderate debate about the preaching of unordained persons: election, ordination, and the extent of the ministerial relation, in vindication of the Jus Divinum Ministerii, from the exceptions of a late piece, entitled 'The Preacher sent.'" 4to. In the title-page of this "Quo Warranto" it is said to be written by the appointment of the provincial assembly at London. In 1660 he took a share in the morning exercise, a series of sermons then preached by those of the London clergy who were deemed puritans; and he contributed some of the most learned and argumentative of their printed collection. The same year he published a sermon upon John iv. 23, 24, preached before the lord mayor of London at St. Paul's, Aug. 26, in the preface to which he informs us that he printed it exactly as it was preached, in consequence of some misrepresentations that had gone abroad; one of which, says he, was "that I wished their fingers might rot that played upon the organs." This expression he totally denies, but admits that he did dislike and speak against instrumental or vocal music when so refined as to take up the attention of the hearers—"I appeal," he adds, "to the experience of any ingenuous person, whether curiosity of voice and musical sounds in churches does not tickle the fancy with a carnal delight, and engage a man's ear and most diligent attention unto those sensible motions and audible sounds, and therefore must necessarily, in great measure, recall him from spiritual communion with God; seeing the mind of man cannot attend to two things at once with all its might [to each], and when we serve God we must do it with all our might. And hence it is, that the ancients have some of them given this rule; that even vocal singing [in churches] should not be too curious, *sed legenti similior quam canenti*. And Paul himself gives it a wiper, Eph. v. 19, *Speaking to yourselves in psalms, and hymns, and spiritual songs, making melody in your hearts to the Lord*." This sermon was revived in 1693, 4to, with the title of "A reverse to Mr. Oliver's Sermon of Spiritual Worship." The descendants of the nonconformists have, however, in our times effectually got rid of their prejudices against organs.

However Mr. Pool might vindicate himself against the misrepresentations of this sermon, he refused to comply

with the act of uniformity in 1662, and therefore incurred an ejection from his rectory; upon which occasion he printed a piece in Latin, entitled "*Vox clamantis in deserto.*" He then submitted to the law with a commendable resignation, and enjoying a paternal estate of one hundred pounds per annum, sat down to his studies, resolving to employ his pen in the service of religion in general, without interfering with the controversies of the times. With this view, he formed the design of a very laborious and useful work, which procured him much credit at the time, and entitles him to the regard of posterity. This was his "*Synopsis Criticorum,*" published in 1669, and following years, in 5 very large volumes in folio, some account of which may not be uninteresting, as it throws some light on the state of literary trade and public spirit in those days. As it was probable that this work, which was suggested by bishop Lloyd, would be attended with an enormous expence, Mr. Pool, after he had formed his plan, and partly prepared his materials, endeavoured first to discover what likelihood there was of public encouragement, and with this view published as a specimen of the work, the sixth chapter of Genesis, with an address and proposals. In these he solicited the subscriptions of "the friends of religion and learning" to the "*Synopsis,*" which was to consist of three volumes folio, of 280 sheets each, at 4*l.* each copy, and the number of his subscribers, there is reason to think, was from the beginning very great, men of all parties discovering an eagerness to encourage a work the utility of which was so obvious. That the subscribers might be satisfied as to their money being properly expended, a committee of divines and gentlemen of property consented to act as trustees for the management of the fund. These were, sir James Langham, Dr. Patrick, Dr. Tillotson, Dr. Micklethwait, Dr. Wharton, John King, of the Inner-Temple, esq. and Mr. Stillingfleet, any three of whom might empower the treasurer, William Webb, esq. to issue money for carrying on the work.

Along with this specimen and proposals, Mr. Pool published the opinions of "several eminent, reverend, and learned persons, bishops and others," in favour of the work, and of his ability to execute it, of which he was authorized to make this use. Among the prelates who recommended the "*Synopsis,*" as a work which they "were persuaded would tend very much to the advancement of

religion and learning, were Morley, bishop of Winchester, Reynolds of Norwich, Ward of Salisbury, Rainbow of Carlisle, Blandford of Oxford, Dolben and Warner of Rochester, Morgan of Bangor, and Hacket of Lichfield and Coventry; and among the other divines, several of whom afterwards were raised to the episcopal bench, were Dr. Barlow, provost of Queen's college, Oxford; Dr. Wilkins, Dr. Castell, Dr. Lloyd (whom some, as we have observed, make the first instigator), Dr. Tillotson, Mr. Stillingfleet, Dr. Patrick, Dr. Whichcot; Dr. Bathurst, president of Trinity college, Oxford, Dr. Wallis and Dr. Lightfoot, with the most eminent and learned of the non-conformists, Baxter, Owen, Bates, Jacomb, Horton, and Manton. Most of these signed their opinions in a body; but bishop Hacket, Dr. Barlow, Dr. Lightfoot, and Dr. Owen, sent him separate letters of encouragement, in language which could not fail to have its weight with the public. He also acknowledges, with great gratitude, the munificent aid he received from sir Peter Wentworth, K. B. who appears to have been his chief patron, and from sir Orlando Bridgman, the earls of Manchester, Bridgwater, Lauderdale, and Donegal; the lords Truro, Brooke, and Cameron, sir William Morrice, sir Walter St. John, sir Thomas Clifford, sir Robert Murray, &c. &c. &c.

With much encouragement he had also some difficulties to encounter. When the first volume was ready for the press, an obstruction which appeared very formidable was thrown in his way by Cornelius Bee, a bookseller, who, in a paper or pamphlet called "The case of Cornelius Bee," accused Mr. Pool of invading his property. To understand this it is necessary to know that this Mr. Bee, unquestionably a man of an enterprising spirit*, equal perhaps to any instance known in our days among the trade, had published a very few years before, i. e. in 1660, the "Critici Sacri," or a body of criticisms of the most learned men in Europe, amounting to ninety, on the Old and New Testament, given at large from their works, and extending to nine volumes folio. Bee had a patent for this

* Fuller, after mentioning that Knighton's History was "fairly printed with other historians, on the commendable cost of Cornelius Bee," adds, in his quaint way, "Thus it is some comfort and contentment to such, whom nature hath denied to be mothers, that they may be drye nurses, and dandle

babes in their laps, whom they cannot bear in their wombs. And thus this industrious stationer (though no father) hath been foster-father to many worthy books, to the great profit of posterity." Fuller's Worthies, Leicestershire, p. 133.

work, and unquestionably deserved every encouragement and protection the law could give, but the language of his patent seems to have given him a narrow notion of literary property. It stated that no person should print the Critics either in whole or *in part*, and therefore he considered Mr. Pool as prohibited from taking *any thing* from this vast collection of criticisms which separately were in every persons' hands, or from making any abridgment, or compiling any work that resembled the "*Critici Sacri*," however improved in the plan, or augmented, as Pool's was, from a variety authors not used in it. He also complained that he should sustain a double injury by the "*Synopsis*:" first, in the loss of the sale of the remaining copies of his own work, for which he did Mr. Pool the honour to think there would be no longer a demand; and secondly, in being prevented from publishing an improved edition of the "*Critici Sacri*" which he intended.

In answer to this, Mr. Pool said, that as soon as he heard of Mr. Bee's objections, he took the opinion of counsel, which was in favour of his proceeding with the "*Synopsis*;" that he also offered to submit the matter to arbitration, which Bee refused, and that he in vain proposed other terms of accommodation, offering him a fourth part of the property of the work, which Mr. Bee treated with contempt; "but," adds Pool, "I doubt not Mr. Bee will be more reconciled to it the next time that Mr. Pool shall make him such another offer," which we shall see proved to be true. With regard to the supposed injury that would accrue to Mr. Bee, part appears imaginary, and part contradictory. We learn from this controversy, that the price of the "*Critici Sacri*" (which, as well as of the "*Synopsis*," has been, in our time, that of waste paper) was originally 13*l.* 10*s.* and Bee says in his preface, and truly, that for this sum the purchaser had more works than he could have bought separately for 50*l.* or 60*l.* But as he had blamed Pool for occasioning a depreciation of the remaining copies of the "*Critici Sacri*," the latter tells him that if this was a crime, he was himself guilty of it in two ways; for first when he brought down the price of divers books from 50*l.* or 60*l.* to 13*l.* 10*s.* the possessors of those books were forced to sell them at far lower prices than they cost; and secondly, Pool contends that his projected new edition of the "*Critici Sacri*" would be a manifest injury to hundreds who bought the old one at a

dear rate, and would now find them worth little more than waste paper.

After some farther exchange of altercation, in which the prevailing opinions of the lawyers and others of that day are decidedly against Mr. Bee's monopoly of biblical criticism, the parties in 1668 agreed to refer to two of his majesty's privy-council, the marquis of Dorchester and the earl of Anglesey, who determined in favour of Mr. Pool, and, as it would seem, even to the satisfaction of Mr. Bee, whose name appears, as a vender in the title-page of vol. I. published in 1669. Pool had previously obtained his majesty's patent, expressed in the same terms as that granted to Bee for the "*Critici Sacri*," forbidding the printing of the "*Synopsis*" either in whole or in part, without his leave, for the space of fourteen years, under penalty of confiscation, &c. This is dated Oct. 14, 1667.

We have said that Mr. Pool intended to have comprized the whole in 3 vols. folio, for which the subscription price was 4*l*. but he had not proceeded far before he found that he had made a wrong calculation, and that it would be necessary to add a fourth. This appears to have given him great uneasiness, for he considered his first proposals as implying a sacred and inviolable compact. As soon, therefore, as he perceived his error, he issued "*A Proposition*" concerning this fourth volume, plainly showing that it was unavoidably necessary, but at the same time betraying very serious apprehensions as to the fate of it. His subscribers, however, soon dissipated his fears, and the bishops and other divines who had originally recommended the work to the public, being now better acquainted with his merit in executing it, and with the plan he had adopted, again came forward with a new and liberal testimonial in his favour. To the former names of his clerical patrons were now added those of Dr. Mews, Dr. Allestree, Dr. Pocock, Dr. Pearson, &c. The price of this volume to subscribers was 1*l*. and when it became farther necessary to extend it to the size of two, as usually bound, he left it to his subscribers' option to receive the fifth without paying more, or, if they pleased, to contribute another sum of ten shillings. He even *hopes* that this last will be the case, and trusts that "he shall not be censured by any ingenuous person, as a transgressor of the rules either of justice or modesty." The number printed of the whole work was four thousand, and it was so favourably received that before the fifth volume appeared, there

were not two hundred copies of the preceding four unsold. And notwithstanding many hindrances of the press, &c. for which Mr. Pool thought it his duty to be frequently apologizing, the other volumes appeared in the following order; vol. I. in 1669, vol. II. in 1671, vol. III. in 1673, vol. IV. in 1674, and vol. V. in 1676, the whole in about seven years, during which, according to his own account, he had very little copy before-hand, but continued supplying two presses with incredible diligence. Calamy informs us, that while employed on this work, "his common rule was to rise very early in the morning, about three or four o'clock; and take a raw egg about eight or nine, and another about twelve, and then continue his studies till the afternoon was pretty far advanced, when he went abroad, and spent the evening at some friend's house in cheerful conversation;" in which, he observes, "he was very facetious, as well as very true to his friend." It may be doubted whether the British press of the eighteenth century has produced many works of equal risk and value with Walton's "Polyglot," the "Critici Sacri," and the "Synopsis." The price of the two latter has within these few years advanced very considerably; but the reputation of the "Synopsis" seems to have been longer preserved abroad than in this country. Notwithstanding the impression extended to four thousand, many of which were probably disposed of on the continent, a second edition was printed at Francfort in 1678, 5 vols. fol. and a third at Utrecht, edited by Leusden, in 1686. A fourth edition was printed at Francfort in 1694, in 5 vols. 4to, in a very small type, and a fifth at the same place in 1709, 6 vols. folio. This last, as well as the former has additions and improvements, criticisms on the Apocrypha, and a defence of the learned author against the censures of father Simon.

In the midst of this employment Mr. Pool found leisure to testify his zeal against popery, in a treatise concerning the infallibility of the church, printed in 1666, 8vo, which was followed by another the next year, 8vo, entitled, "Dialogues between a Popish priest and an English Protestant, wherein the principal points and arguments of both religions are truly proposed, and fully examined." Besides these, he published a "Seasonable Apology for Religion," on Matthew xi. 14, London, 1673, 4to. The first of these pieces was reprinted in 1679: his other works

are some sermons, already mentioned, in the "Morning Exercise;" a poem and two epitaphs upon Mr. Jeremy Whitaker; two others upon the death of Mr. Richard Vines; and another on the death of Mr. Jacob Stock; a preface to twenty posthumous Sermons of Mr. Nalton's, together with a character of him. He also wrote a volume of "English Annotations on the Holy Scripture;" but was prevented by death from going farther than the 58th chapter of Isaiah. Others undertook to complete that work, whose names Ant. Wood has mistaken. From Calamy we learn that the 59th and 60th chapters of Isaiah were done by Mr. Jackson of Moulsey. The notes on the rest of Isaiah and on Jeremiah and Lamentations were drawn up by Dr. Collinges; Ezekiel by Mr. Hurst; Daniel by Mr. Cooper; the Minor Prophets by Mr. Hurst; the four Evangelists by Dr. Collinges; the Acts by Mr. Vinke; the Epistle to the Romans by Mr. Mayo; the two Epistles to the Corinthians, and that to the Galatians, by Dr. Collinges; that to the Ephesians by Mr. Veale; the Epistles to the Philippians and Colossians by Mr. Adams; the Epistles to Timothy, Titus, and Philemon, by Dr. Collinges; that to the Hebrews by Mr. Obadiah Hughes; the Epistle of St. James, two Epistles of St. Peter, and the Epistle of St. Jude, by Mr. Veale; three Epistles of St. John by Mr. Howe; and the Book of the Revelations by Dr. Collinges. These Annotations were printed at London 1685, in two volumes in folio, and reprinted in 1700, which is usually called the best edition, although it is far from correct. We have the original proposals for this work also before us; but there is nothing very interesting in them, unless that they inform us of the price, which was 1*l.* 5*s.* *per* volume, or a penny *per* sheet, which appears to have been the average price of folio printing at that time.

When Oates's depositions concerning the popish plot were printed in 1679, Pool found his name in the list of those that were to be cut off; and an incident befel him soon after, which gave him the greatest apprehension of his danger. Having passed an evening at alderman Ashurst's, he took a Mr. Chorley to bear him company home. When they came to the narrow passage which leads from Clerkenwell to St. John's-court, there were two men standing at the entrance; one of whom, as Pool came along, cried out to the other, "Here he is!" upon which the other replied, "Let him alone, for there is somebody

with him." As soon as they were passed, Pool asked his friend, if he heard what those men said? and upon his answering that he had, "Well," replied Pool, "I had been murdered to-night if you had not been with me." It is said, that, before this incident, he gave not the least credit to what was said in Oates's deposition; but then he thought proper to retire to Holland, where he died in Oct. of the same year, 1679, not without a suspicion of being poisoned, as Calamy relates. His body was interred in a vault belonging to the English merchants at Amsterdam.

It has been said that Pool lived and died a single man. This, however, was not the case. Nicéron tells us that he had a son who died in 1697, a piece of information which he probably took from the account of Mr. Pool, prefixed to the Francfort edition of the "Synopsis," 1694; and in Smith's Obituary (in Peck's "Desiderata") we have a notice of the burial, Aug. 11, 1668, of "Mrs. Poole (wife to Mr. Matthew Poole preacher), at St. Andrew's Holborn, Dr. Stillingfleet preacher of her funeral sermon."¹

POPE (ALEXANDER), the most elegant and popular of all English poets, was born in Lombard-street, London, May 22, 1688, where his father, a linen-draper, had acquired a property of 20,000*l*. His mother was daughter of William Turner, esq. of York, two of whose sons died in the service of Charles I. and a third became a general officer in Spain, and from this last Mrs. Pope is said to have inherited what sequestrations and forfeitures had left in the family. Both his parents were Roman catholics. He was from his birth of a constitution tender and delicate; but is said to have shewn remarkable gentleness and sweetness of disposition. The weakness of his body continued throughout life, and was so great that he constantly wore stays; but the mildness of his mind, says Johnson, perhaps ended with his childhood. His voice, when he was young, was so pleasing, that he was called in fondness "the little Nightingale."

He was taught to read by an aunt who was particularly fond of him, and to write by copying printed books, which he did all his life with great skill and dexterity, although his ordinary hand was far from elegant. At the age of eight he was placed under the care of Taverner, a Romish

¹ Biog. Brit.—Calamy.—Gen. Dict.—Birch's Tillotson.—Granger.—Ath. Ox. vol. II.—Comber's Life of Comber, p. 51.—Proposals respecting his Synopsis, in a volume of Tracts, in the possession of the Editor.—Nicéron, vol. XXIV.

priest, who taught him the rudiments of the Greek and Latin languages at the same time, a method very rarely practised. Having improved considerably under Taverner, he was sent to a celebrated seminary of catholics at Twyford, near Winchester; but in consequence of his writing a lampoon on his master, one of his first efforts in poetry, he was again removed to a school kept near Hyde-park-corner. His master's name here is not mentioned by any of his biographers, but it was probably John Bromley, who was curate of St. Giles's in the fields in the beginning of James II.'s reign, soon after became a decided catholic, and losing his employment at the revolution, taught a school with good reputation. Dodd was informed that Pope was one of his pupils. Before his removal to this last place he had been much a reader of Ogilby's Homer, and Sandys' Ovid, and frequently spoke, in the latter part of his life, of the exquisite pleasure which the perusal of these two writers gave him. He now had an opportunity of visiting the playhouse, and became so delighted with theatrical exhibitions, that he formed a kind of play from the chief events of the Iliad as related by Ogilby, with some verses of his own intermixed. He persuaded a few of the upper boys to act in this piece; the master's gardener represented the character of Ajax; and the actors were dressed after the pictures of his favourite Ogilby, which indeed were designed and engraved by artists of note.

In 1700, when he had attained his twelfth year, he retired with his father to Binfield near Oakingham; and for some time was under the care of another priest named Dean, but with so little advantage, that the youth determined to study on a plan of his own, reading all such books as he could procure, but with a decided preference, even at this early age, to poetical works. It does not appear that any of the learned professions were pointed out to him*, or that his father attempted in any way to direct his studies. "He was," says Dr. Warton, "invariably and solely a poet, from the beginning of his life to the end." Of the poets which he read, Dryden soon became his favourite and model; and we are told that he entreated a friend to carry him to Button's coffee-house which Dryden

* Perhaps his deformity of person might suggest an unfitness for the learned professions. Whence this deformity arose has not been ascertained; but most probably it was from a rickety constitution.

frequented, that he might gratify himself with the bare sight of a man whom he so much admired, and of whom he continued to speak well throughout life.

How early Pope began to write cannot be ascertained: some think the "Ode to Solitude," written at twelve years of age, was his earliest production; but Dodsley, who lived in intimacy with him, had seen pieces of a still earlier date. At fourteen, he employed himself in some of those translations and imitations which appear in the first volume of his works; and still zealous in the prosecution of his poetical studies, he appears at this time ambitious to exhibit specimens of every kind of poetry. He wrote a comedy, a tragedy, and an epic poem, with panegyrics on all the princes of Europe; and, as he confesses, "thought himself the greatest genius that ever was." Most, however, of these puerile productions he afterwards destroyed. At sixteen he wrote his "Pastorals," which laid the foundation of lasting hostility between Philips and himself, but were the means of introducing him to the acquaintance and friendship of Sir William Trumbull, who had formerly been much in public life, as a statesman, and was then retired within a short distance of Binfield. Trumbull, who was pleased to find in his neighbourhood a youth of such abilities and taste as young Pope, circulated his "Pastorals" among his friends, and introduced him to Wycherley and Walsh, and the wits of that time. They were not however published until 1709, and then only in Tonson's Miscellany. Of their poetical merit, it seems now agreed that their chief excellence lies in correctness and melody of versification, and that the discourse prefixed to them, although much of it is borrowed from Rapin and other authors, is elegantly and elaborately written. From this time the life of Pope, as an author, may be computed, and having now declared himself a candidate for fame, and entitled to mix with his brethren, he began at the age of seventeen to frequent the places where they used to assemble. This was done without much interruption to his studies, his own account of which was, that from fourteen to twenty he read only for amusement, from twenty to twenty-seven for improvement and instruction: that in the first part of his time he desired only to know, and in the second he endeavoured to judge. His next performance greatly increased his reputation: this was the "Essay on Criticism," written in 1709, and published in 1711, which Dr. Johnson has cha-

racterized, as displaying “such extent of comprehension, such nicety of distinction, such acquaintance with mankind, and such knowledge both of ancient and modern learning, as are not often attained by the maturest age and longest experience.” It found its way, however, rather slowly into the world; but when the author had sent copies to Lord Lansdowne, the Duke of Buckingham, and other great men, it began to be called for. It was in this “Essay” he made his attack on Dennis, which provoked those hostilities between them that never were completely appeased. Dennis’s reply was sufficiently coarse, but he appears to have been the first who discovered that leading characteristic of Pope, his propensity to talk too frequently of his own virtues, and that sometimes when they were least visible to others.

The “Messiah” appeared first in the *Spectator*, 1712, with a warm recommendation by Steele, and raised the highest expectations of what the author was capable of performing; but he was not so happy in his “Ode on St. Cecilia’s Day.” This was followed by the beautiful little ode, “The Dying Christian to his Soul,” written at Steele’s desire, to be set to music. In this he owns his obligations to the verses of Adrian, and the fragment of Sappho, but says nothing of Flatman, whose ode he not only imitated, but copied some lines of it verbatim. The very pathetic “Elegy to the memory of an unfortunate Lady” was probably written about this time, but who the lady was remains a matter of conjecture. One story, in a note appended to Dr. Johnson’s life of Pope, is, that her name was Withinbury, or Winbury; that she was in love with Pope, and would have married him; that her guardian, though she was deformed in person, looking upon such a match as beneath her, sent her to a convent, &c. where she committed suicide; but all this has been contradicted, and nothing substituted in its room much more worthy of belief.

In the same year, 1711, he produced the “Rape of the Lock,” a poem which at once placed him higher than any modern writer, and exceeded every thing of the kind that had appeared in the republic of letters. It was occasioned by a frolic of gallantry, in which Lord Petre cut off a favourite lock of Mrs. Arabella Fermor’s hair, and this familiarity being so much resented as to occasion a serious rupture between the two families, Mr. Caryl, a friend to both, desired Pope to write something that might bring them into

better humour. Two cantos were accordingly produced in a fortnight, and published in one of Lintot's Miscellanies; and finding these received with universal applause, he next year enlarged the poem to five cantos: and by the addition of the machinery of the Sylphs, placed the "Rape of the Lock" above all other mock heroic poems whatever.

It appears by a letter to Steele, dated Nov. 16, 1712, that he then first communicated to him "The Temple of Fame," though he had written it two years before. The descriptive powers of Pope, Warton thinks are much more visible and strong in this poem, than in the "Windsor Forest" which followed it in the order of publication, although the first part was published in 1704. The last of his separate publications which appeared about this time was the "Epistle from Eloisa to Abelard," in which it has been justly said that he excelled every composition of the same kind. Its poetical merit, however, great as it is, is scarcely sufficient to make the reader forget the inherent indelicacy of the story, or its pernicious tendency.

Having amply established his fame by so many excellent, and by two incomparable, poems, the "Rape of the Lock" and the "Eloisa," he now meditated what Warton, somewhat incautiously, calls "a higher effort," his translation of Homer. A higher effort it certainly was not than the poems just mentioned, but we may allow it was "something that might improve and advance his fortune as well as his fame." A clamour was raised at the time that he had not sufficient learning for such an undertaking; and Dr. Johnson says, that considering his irregular education, and course of life, it is not very likely that he overflowed with Greek; but this, it is known, he supplied by the aid of his friends, or by scholars employed, of whom he had no personal knowledge, as the celebrated Dr. Jortin, who, when a soph at Cambridge, made extracts from Eustathius for his notes. This translation Pope proposed to publish by subscription, in six vols. 4to. at the price of six guineas, and his list of subscribers soon amounted to 575, who engaged for 654 copies. The greatness of the design, and popularity of the author, and the attention of the literary world, naturally raised such expectations of the future sale, that the booksellers made their offers with great eagerness: but the highest bidder was Bernard Lintot, who became proprietor, on condition of supplying, at his own expence, all the copies which were to be delivered to subscribers, or pre-

sented to friends, and paying 200*l.* for every volume, so that Pope obtained, on the whole, the sum of 5320*l.* 4*s.* This money he partly laid out in annuities, particularly one of 200*l.* a year, or as some say 500*l.* from the Duke of Buckingham, and partly in the purchase of a house at Twickenham, to which he now removed, having persuaded his father to sell his little property at Binfield.

The publication of the first volume of the "Iliad" was attended by a circumstance which interrupted the friendship that had long subsisted between Pope and Addison. This was the appearance of a translation of the first book of the Iliad under the name of Tickell, which Pope had reason to think, and confidently asserted, was the work of Addison himself, and not of Tickell. In the collection of Pope's letters, in Johnson's life, and in the notes to Addison's life in the "Biographia Britannica," written by Mr. Justice Blackstone, are many particulars of this unhappy quarrel, the real cause of which is not very clear. Every candid reader will wish that a charge of disingenuity against so amiable a man as Addison, could be clearly refuted, and Blackstone has made considerable progress in this. Pope's biographers seem to think that much cannot be learned from the evidence of style, and that this translation of the first book of the Iliad is more likely to have been written by Tickell than by Addison. With his usual frankness and good nature, Steele once endeavoured to reconcile Pope and Addison; but, in the interview he procured, they so bitterly upbraided each other with envy, arrogance, and ingratitude, that they parted with increased aversion and ill-will. Pope was chiefly irritated at the calm and contemptuous unconcern with which Addison affected to address him in this conversation, and his mind had been alienated from him long before, owing to a notion that Addison was jealous of his fame. Of Tickell's translation no more appeared than this first book; and if we may be permitted to add one to the many conjectures already offered on this subject, we should say that probably no more was intended, and that this specimen was published rather to alarm Pope's vanity than to hurt his interest or his fame.

During the publication of the Iliad, Pope found leisure to gratify his favourite passion of laying out grounds, which he displayed with great taste and judgment at his newly purchased house at Twickenham. This spot was visited and admired by the first men of this country, and fre-

quently by Frederick, prince of Wales, who contributed some ornamental articles; and for nearly a century it continued to be an object of curiosity; but in 1807 the house was entirely pulled down, and the grounds, from the many alterations they have undergone, can no longer be associated with the taste and skill of Pope. Here in 1717 his father died, after having lived to spend the greater part of the 20,000*l.* which he acquired in trade, but which, being disaffected to government, he would not trust in any of its funds, and therefore he went on consuming the principal. His son celebrated him with equal elegance, tenderness, and gratitude, in the "Epistle to Arbuthnot." The year before he had published in folio a collection of all his poems, with that sensible preface which now usually stands at the head of his works.

In 1720, the publication of the "Iliad" was completed, and in 1721 he acted as editor of the poems of his friend Parnell, to which he prefixed the fine epistle to Lord Oxford. Pope loved money, and in 1720 had been one of the adventurers in the South-Sea scheme, but from this he escaped without being a very great loser; the same motive, though his remuneration did not much exceed 200*l.* induced him to become editor of Shakspeare, for which he was totally unfit. Tonson wished to have a good name prefixed to his edition, and Pope's was then the first among living poets. His labours were attacked by Theobald, first in his "Shakspeare Restored," and afterwards in his own edition, to which Warburton contributed many remarks. Pope was much mortified by this failure, but is said to have recovered his tranquility by reflecting that he had a mind too great for the petty employments of collators, commentators, and verbal critics. It was on this occasion that Mallet obtained Pope's friendship by addressing to him an epistle on "Verbal Criticism." What sort of friend Mallet proved at last, we have already mentioned in our account of him.

Soon after this Pope issued proposals for a translation of the "Odyssey;" but of this he performed only twelve books, namely the third, fifth, seventh, ninth, tenth, thirteenth, fourteenth, fifteenth, seventeenth, twenty-first, twenty-second, and twenty-fourth. The rest were translated by Fenton and Broome, and Pope is said to have given the former three hundred, and the latter five hundred pounds for their assistance; but as the number of subscri-

bers equalled that of the *Iliad*, his own profits must have been very considerable. About this time he was full of grief and anxiety, on account of the impeachment of his friend bishop Atterbury, for whom he seems to have felt the greatest affection and regard; and being summoned before the Lords at the trial, to give some account of Atterbury's domestic life and employments, not being used to speak in a large assembly, he made several blunders in the few words he had to utter. It is remarkable that the day which deprived him of Atterbury, restored to him another friend, Bolingbroke, who continued in habits of intimacy with him during the whole of his life.

In 1727, Swift, who had long corresponded with him, coming to England, joined with Pope in publishing in 4 vols. 8vo, their miscellanies in prose and verse. To these Pope wrote a preface, complaining, among other instances, of the ill usage he had received from booksellers, and of the liberty one of them (Curll) had taken in this same year to publish his juvenile letters, purchased from a Mrs. Thomas, a mistress of his correspondent Mr. Cromwell. Pope had been intimate with this lady in his young days, but was now so seriously hurt at the publication of his letters, although he knew that she did it from distress, that he took a severe revenge in a poem called "*Corinna*," and in the "*Dunciad*," which appeared in the following year. The object of this celebrated satire was to crush all his adversaries in a mass, by one strong and decisive blow. His own account of this attempt is very minutely related by Pope himself, in a dedication which he wrote to Lord Middlesex, under the name of Savage the poet, who assisted Pope in finding out many particulars of these adversaries. If we may credit this narrative, Pope contemplated his victory over *Dunces* with great exultation; and such, says Dr. Johnson, was his delight in the tumult he had raised, that for a while his natural sensibility was suspended, and he read reproaches and invectives without emotion, considering them only as the necessary effects of that pain which he rejoiced in having given. He would not however have long indulged this reflection, if all the persons he classed among the *Dunces* had possessed the spirit which animated some of them. Duckett demanded and obtained satisfaction for a scandalous imputation on his moral character; and Aaron Hill expostulated with Pope in a manner so much superior

to all mean solicitation, that Pope "was reduced to sneak and shuffle, sometimes to deny, and sometimes to apologize: he first endeavours to wound, and is then afraid to own that he meant a blow." There are likewise some names introduced in this poem with disrespect which could receive no injury from such an attack. His placing the learned Bentley among dunces, could have occurred to Pope only in the moment of his maddest revenge: Bentley had spoken truth of the translation of the Iliad: he said it was "a fine poem, but not Homer." This, which has ever since been the opinion of the learned world, was not to be refuted by the contemptuous lines in which Bentley is mentioned in the "Dunciad." On the other hand, the real Dunces, who are the majority in this poem, were beneath the notice of a man who now enjoyed higher fame than any poetical contemporary, and greater popularity, and greater favour with men of rank. But it appears to have been Pope's opinion that insignificance should be no protection, that even neutrality should not be safe, and that whoever did not worship the deity he had set up, should be punished. Accordingly we find in this poem contemptuous allusions to persons who had given no open provocation, and were nowise concerned in the author's literary contests. The "Dunciad" indeed seems intended as a general receptacle for all his resentments, just or unjust; and we find that in subsequent editions he altered, arranged, or added to his stock, as he found, or thought he found new occasion; and the hero of the "Dunciad," who was at first Theobald, became at last Cibber.

The "Dunciad" first appeared in 1729; and two years after, Pope produced his "Epistle to Richard Earl of Burlington, occasioned by his publishing Palladio's designs of the Baths, Arches, Theatres, &c. of ancient Rome, &c." Of the merit of this highly-finished poem, there is no difference of opinion; but it gave rise to an attack on Pope's private character which was not easily repelled. Dr. War-ton says, "The gang of scribblers immediately rose up together, and accused him of malevolence and ingratitude, in having ridiculed the house, gardens, chapel, and dinners, of the Duke of Chandos at Canons (who had lately, as they affirmed, been his benefactor) under the name of Timon. He peremptorily and positively denied the charge, and wrote an exculpatory letter to the Duke, with the asseve-

rations of which letter, as the last Duke of Chandos told me, his ancestor was not perfectly satisfied." It was not therefore the "gang of scribblers" who brought this accusation, but all the family and connections of the Duke of Chandos, and no defence has yet been advanced which can induce any impartial reader to think the accusation unjust. What seems to have injured Pope most at the time was, that the excuses he offered were of the same shuffling kind which he employed in the case of Aaron Hill, and which, wherever employed, have the effect of doubling the guilt of the convict. This was one of the circumstances which induce us to think that Pope greatly injured his personal character by the indiscriminate attacks in his "Dunciad," and by the opinion he seems to have taken up that no man was out of his reach.

In 1732, Pope published his epistle "On the use of Riches," addressed to Lord Bathurst, which he has treated in so masterly a way, as to have almost exhausted the subject. His observation of human life and manners was indeed most extensive, and his delineations most exact and perfect. It is very hazardous to come after him in any subject of ethics which he has handled. Between this year and 1734, he published the four parts of his celebrated "Essay on Man," the only work from his pen which equally engaged the attention of the moral, the theological, and the poetical world. He appears himself to have had some fears respecting it, for it appeared without his name, and yet it is wonderful that the style and manner did not betray him. When discovered it was still read as an excellent poem, abounding in splendid and striking sentiments of religion and virtue, until Crousaz endeavoured to prove, and not unsuccessfully, that it contained tenets more favourable to natural than to revealed religion. Crousaz was answered by a writer who a considerable time before had produced and read a dissertation *against* the doctrines of the "Essay on Man," but now appeared as their vigorous defender. This was the learned and justly celebrated Warburton, who wrote a series of papers in the monthly journals called "The Republic of Letters" and "The Works of the Learned," which were afterwards collected into a volume. Pope was so delighted with this vindication, that he eagerly sought the acquaintance of Warburton, and told him he understood his opinions better than he did himself; which may be true, if, as commonly understood, Bolingbroke

furnished those subtle principles by which Pope at first, and his readers afterwards, were deceived. The consequences of this acquaintance to Warburton were indeed momentous, for Pope introduced him to Murray, afterwards the celebrated Lord Mansfield, by whose interest he became preacher at Lincoln's Inn; and to Mr. Allen, "who gave him his niece and his estate, and by consequence a bishopric;" and when he died he left him the property of his works.

Few pieces, in Warton's opinion, can be found that, for depth of thought and penetration into the human mind and heart, excel the Epistle to lord Cobham, which Pope published in 1733, and which produced from his lordship two very sensible letters on the subjects and characters introduced in that epistle. In the same year appeared the first of our author's Imitations of Horace, and in 1734, the Epistle to Dr. Arbuthnot, which was considerably altered. It was first called "A Prologue to the Satires," and then "A Dialogue." Pope did not always write with a decided preference of form or manner, for his admirable poem on "The Use of Riches" he called an *epistle* to lord Bathurst, although that nobleman is introduced as speaking, and speaking so insignificantly, that, as Warton informs us, he never mentioned the poem without disgust. Pope's affectionate mention of his mother in this Epistle to Arbuthnot must always be quoted to his honour. Of all his moral qualities, filial affection was most predominant. He then, in 1735, produced the Epistle on the "Characters of Women," in an advertisement to which he asserted that no one character was drawn from life. Pope had already lost some credit with the public for veracity, and this assertion certainly was not believed, nor perhaps did he wish it to be believed, for in a note he informed his readers that the work was imperfect, because part of his subject was "Vice too high" to be yet exposed. This is supposed to allude to the character of the first duchess of Marlborough under the name of *Atossa*, which was inserted after her death, in a subsequent edition, although Pope received £1000. from her to suppress it. This is said to rest on the sole authority of the late Horace Walpole, lord Orford; but if told by him as we find it in Warton's and Bowles's editions of Pope's works, it confutes itself. The fact as they relate it is, that Pope received £1000. from the duchess, promising on these terms to suppress the character, and

that he took the money and then published it. But Pope could not have published it, for it did not appear, according to Warton's account, until 1746, two years after his death! It might then probably have been found among Mr. Pope's MSS. and inserted without any great blame by those who knew nothing of the bargain with the duchess, if there was even such a bargain.

In 1736 and 1737 he published more of his Imitations of Horace, all with his name, except the one entitled, "Sober Advice from Horace to the young Gentlemen about town," which he was ashamed to acknowledge although he suffered Dodsley to publish it as his own in a 12mo edition. In the last mentioned year appeared an edition of his "Letters" published in 4to by a large subscription. His friend Mr. Allen of Bath had such an opinion of Pope that he advised this publication, from which, he said, "a perfect system of morals might be extracted," and offered to be at the cost of a publication of them. Pope preferred the patronage of the public, but yet wanted some apology for publishing his own letters. Dr. Johnson relates where he found that, in the following words:

"One of the passages of Pope's life, which seems to deserve some inquiry, was a publication of Letters between him and his friends, which falling into the hands of Curll, a rapacious bookseller of no good fame, were by him printed and sold. This volume containing some letters from noblemen, Pope incited a prosecution against him in the House of Lords for breach of privilege, and attended himself to stimulate the resentment of his friends. Curll appeared at the bar, and knowing himself in no danger, spoke of Pope with very little reverence. 'He had,' said Curll, 'a knack of versifying, but in prose I think myself a match for him.' When the orders of the house were examined, none of them appeared to have been infringed: Curll went away triumphant, and Pope was left to seek some other remedy.

"Curll's account was, that one evening a man in a clergyman's gown, but with a lawyer's band, brought and offered to sale a number of printed volumes, which he found to be Pope's epistolary correspondence: that he asked no name, and was told none, but gave the price demanded, and thought himself authorized to use his purchase to his own advantage.—That Curll gave a true account of the transaction it is reasonable to believe, because no false-

hood was ever yet detected; and when, some years afterwards, I mentioned it to Lintot, the son of Bernard, he declared his opinion to be, that Pope knew better than any body else how Curll obtained the copies, because another parcel was at the same time sent to himself, for which no price had ever been demanded, as he made known his resolution not to pay a porter, and consequently not to deal with a nameless agent.

“Such care had been taken to make them public, that they were sent at once to two booksellers; to Curll, who was likely to seize them as a prey; and to Lintot, who might be expected to give Pope information of the seeming injury. Lintot, I believe, did nothing; and Curll did what was expected. That to make them public was the only purpose, may be reasonably supposed, because the numbers offered to sale by the private messenger, shewed that hope of gain could not have been the motive of the impression.

“It seems that Pope, being desirous of printing his letters, and not knowing how to do, without imputation of vanity, what has in this country been done very rarely, contrived an appearance of compulsion: that, when he could complain that his letters were surreptitiously published, he might decently and defensively publish them himself.”

Such was the artifice, which, however, was soon detected, for no man could for a moment doubt that the letters were conveyed to Curll by Pope himself, that he might have a pretence for an edition, which, being avowed by himself, would obtain the preference over every other. Could a doubt remain, it must be removed by the notes and information respecting these letters in Mr. Bowles's edition of his works. As to the letters themselves, Warton says “they are all over-crowded with professions of integrity and disinterestedness, with trite reflections on contentment and retirement; a disdain of greatness and courts; a contempt of fame; and an affected strain of common-place morality.” Affectation indeed pervades the greater part of the correspondence, and those objects are mentioned with the greatest disdain, which were the objects of their highest ambition.

Returning to his more original publications, Pope now issued those two dialogues which were named, from the year in which they appeared, “Seventeen hundred and thirty eight,” and are among the bitterest of satires. Every

species of sarcasm and mode of style are here alternately employed; ridicule, reasoning, irony, mirth, seriousness, lamentation, laughter, familiar imagery, and high poetical painting. Although many persons in power were highly provoked, he does not appear to have been very directly menaced with a prosecution; but Paul Whitehead, who about this time wrote his "Manners," and his publisher Dodsley, were called to an account, which was supposed to have been intended rather to intimidate Pope, than to punish Whitehead, and Pope appears to have taken the hint; for he discontinued a Third Dialogue, which he had begun, and never afterwards attempted to join the patriot with the poet. He had been led into this by his connection with the prince of Wales and the opposition, but he could not have long been of service to them. Had they come into office, he must have been either silent, or offensive, for he was both a jacobite and a papist. Dr. Johnson says very justly that he was *entangled* in the opposition now, and had forgot the prudence with which he passed, in his earlier years, uninjured and unoffending, through much more violent conflicts of faction.

Ceasing therefore from politics, for which he was so unfit, he amused himself, in 1740, in republishing "Selecta Carmina Italorum," taken, without acknowledgement, from the collection called "Anthologia," 1684, 12mo, attributed to Atterbury, falsely, as Warton asserts, but justly according to every other opinion. The work however is more imperfect than it would have been had he consulted other collections of the kind. His last performance shewed either that his own judgment was impaired, or that he yielded too easily to that of Warburton, who now advised him to write the fourth book of the "Dunciad;" and in 1743 he betrayed a yet greater want of judgment by printing a new edition of the Dunciad, in which he placed Cibber in the room of Theobald, forgetting how opposite their characters were. He had before this introduced Cibber with contemptuous mention in his satires, and Cibber resented both insults in two pamphlets which gave Pope more uneasiness than he was willing to allow.

The time was now approaching, however, in which all his contests were to end. About the beginning of 1744 his health and strength began visibly to decline. Besides his constant head-achs, and severe rheumatic pains, he had been afflicted, for five years, with an asthma, which was

suspected to be occasioned by a dropsy of the breast. In the month of May he became dangerously ill, and on the sixth was all day delirious, which he mentioned four days afterwards as a sufficient humiliation of the vanity of man; he afterwards complained of seeing things as through a curtain, and in false colours, and one day asked what arm it was that came out from the wall. He said that his greatest inconvenience was inability to think. Bolingbroke sometimes wept over him in this state of helpless decay: and being told by Spence, that Pope, at the intermission of his deliriousness, was always saying something kind either of his present or absent friends, and that his humanity seemed to have survived his understanding, answered, "It has so:" and added, "I never in my life knew a man that had so tender a heart for his particular friends, or more general friendship for mankind." At another time he said, "I have known Pope these thirty years, and value myself more in his friendship than"—his grief then suppressed his voice. Pope expressed undoubting confidence of a future state. Being asked by his friend Mr. Hooke, a papist, whether he would not die like his father and mother, and whether a priest should not be called; he answered, "I do not think it is essential, but it will be very right: and I thank you for putting me in mind of it." In the morning, after the priest had done his office, he said, "There is nothing that is meritorious but virtue and friendship, and indeed friendship itself is only a part of virtue." He died in the evening of May 30, 1744, so placidly, that the attendants did not discern the exact time of his expiration. He was buried at Twickenham, near his father and mother, where a monument was afterwards erected to him by Warburton.

Some idea of Pope's character may be derived from the preceding particulars, and more may be learned from his biographers Ruffhead, Johnson, Warton, and Bowles. Many circumstances, however, still want explanation, although upon the whole we cannot be said to be ignorant of the temper and character of a man whose publications and quarrels form a great part of the literary history of the first half of the eighteenth century, and of which some notice has been taken by every journalist, every critic, and every biographer, from his own to the present times. A large volume might be filled with even a moderate account of

Pope's contests, and less than such a volume perhaps would not be satisfactory.

We have already copied an expression of Dr. Warton's, that Pope was invariably and solely a poet from the beginning of his life to the end ; and we may add from the same elegant critic, that his whole life, and every hour of it, in sickness and in health, was devoted with unremitting diligence, to cultivate that one art in which he had determined to excel, and in which he did excel. It is not our intention, however, to expatiate on his merits as a poet. What has been advanced by Dr. Johnson and Dr. Warton must supersede all other efforts ; but we may be permitted to regret that he added so little to the dignity of the literary character, and that his passions were vulgar and vulgarly expressed. Never had the *genus irritabile* a more faithful representative. With abundant professions of philosophy, benevolence, and friendship, he thought no display of petty revenge, and no discharge of acrimony, beneath him ; and was continually endeavouring to promote his interest by quackish stratagems and idle artifices, often so poorly disguised as to expose him to immediate contempt ; and all this at a time when he was confessedly at the head of the poetical list, and when his wealth was so great that he was mean enough to upbraid his adversaries for their want of it. "It would be hard," says Johnson, "to find a man so well entitled to notice by his wit, that ever delighted so much in talking of his money. In his letters and in his poems, his gardens and his grotto, his quincunx and his vines, or some hints of his opulence, are always to be found. The great topic of his ridicule is poverty ; the crimes with which he reproaches his antagonists are their debts, their habitation in the Mint, and their want of a dinner."

In constitution he was constantly a valetudinarian. His person was deformed, and he was so feeble as not to be able to dress or undress himself without assistance. Such a state of body generally produces a certain degree of irritability and peevishness, which must naturally be greatly exasperated by a life of literary warfare. This was surely not the proper life for a man who, in his private habits was capricious and offensive, and who expected that every thing should give way to his humour. He was thus provoking contradictions, and risking mortifications, from which he might have been free, if he could have lived on his own ample treasures of genius and fame.

But if Pope created enemies, he also conciliated friends, and had a pleasure in enumerating the men of high rank with whom he was acquainted, and to gain whose favour he practised no meanness or servility. It is indeed allowed that he never flattered those whom he did not love, or praised those whom he did not esteem. And as, from his infirmities and his capricious habits, he must have been a very disagreeable guest, his frequent reception in the houses and at the tables of men of high rank is a proof that there was much in his character to admire or esteem, and a presumption that some of the failings which have been reported of him may have been exaggerated by his enemies. "A man," says his ablest biographer, "of such exalted superiority, and so little moderation, would naturally have all his delinquencies observed and aggravated: and those who could not deny that he was excellent, would rejoice to find that he was not perfect." Unfortunately some of those imperfections were too obvious for concealment. Pope was, among other instances, with all his defects of person, a man of gallantry, and besides his presumptuous and ridiculous love for lady Mary Wortley Montague, carried on an intercourse with the Misses Blount, which certainly was not of the Platonic kind. From the account given by Mr. Bowles, in his recent *Life of Pope*, and the new *Letters* published in Mr. Bowles's edition of his works, no great obscurity now rests on the nature of that connection.

This transient notice of the Misses Blount leads to a remark that he was not always fortunate in his friendships. Martha Blount, to whom he was most attached, deserted him in his last illness; and Bolingbroke, whom we have seen weeping over the dying bard, and pouring out the effusions of the warmest affection for the friend he was about to lose, soon employed the hireling Mallet to blacken Pope's character in the very article for which he thought him most estimable, the purity and honour of his friendships. We have already noticed this affair in our account of Mallet, (vol. XXI. p. 195,) and shall now only briefly say that, on Pope's death, it was disclosed to Lord Bolingbroke by Mallet, who had his information from a printer, that Pope had printed an edition of the *Essay on a "Patriot King."* But, as there has been much misconception and misrepresentation respecting this affair, we are happy to be able, in this place, to state the circumstances attending

it on unquestionable authority, that of a gentleman to whom the following particulars were more than once related by the late earl of Marchmont, and who, besides the obliging communication of them, has conferred the additional favour of permitting us to use his name, the RIGHT HON. GEORGE ROSE.

“The Essay (on the Patriot King) was undertaken at the pressing instance of lord Cornbury, very warmly supported by the earnest entreaties of lord Marchmont, with which lord Bolingbroke at length complied. When it was written, it was shewn to the two lords, and one other confidential friend, who were so much pleased with it, that they did not cease their importunities to have it published, till his lordship, after much hesitation, consented to print it; with a positive determination, however, against a publication at that time, assigning, as his reason, that the work was not finished in such a way as he wished it to be, before it went into the world.

“Conformably to that determination, some copies of the Essay were printed, which were distributed to lord Cornbury, lord Marchmont, sir William Wyndham, Mr. Lyttelton, Mr. Pope, and lord Chesterfield; one only having been reserved. Mr. Pope put his copy into the hands of Mr. Allen, of Prior Park, near Bath, stating to him the injunction of lord Bolingbroke; but that gentleman was so captivated with it as to press Mr. Pope to allow him to print a small impression at his own expense, using such caution as should effectually prevent a single copy getting into the possession of any one, till the consent of the author should be obtained.

“Under a solemn engagement to that effect, Mr. Pope very reluctantly consented: the edition was then printed, packed up, and deposited in a separate warehouse, of which Mr. Pope had the key.

“On the circumstance being made known to lord Bolingbroke, who was then a guest in his own house at Battersea with lord Marchmont, to whom he had lent it for two or three years, his lordship was in great indignation; to appease which, lord Marchmont sent Mr. Grevenkop (a German gentleman who had travelled with him, and was afterwards in the household of lord Chesterfield when lord lieutenant of Ireland,) to bring out the whole edition, of which a bonfire was instantly made on the terrace at Battersea.”

This plain unvarnished tale, our readers will probably think, tends very much to strengthen the vindication which Warburton offered for his deceased friend, although he was ignorant of the concern Allen had in the matter; but it will be difficult to find an excuse for Bolingbroke, who, forgetting the honourable mention of him in Pope's will, a thing quite incompatible with any hostile intention towards him, could employ such a man as Mallet to blast the memory of Pope by telling a tale of "breach of faith," with every malicious aggravation, and artfully concealing what he must have known, since lord Marchmont knew it, the share Allen had in the edition of the Patriot King.

Of the editions of Pope's works, it is unnecessary to mention any other than those of Warburton, and Johnson (the poems only), Warton, and the recent one by Mr. Bowles, which contains many additional letters and documents illustrative of Pope's character and connections.¹

POPE (Sir THOMAS), founder of Trinity college, Oxford, was born at Dedington, in Oxfordshire, about the year 1508. His parents were William and Margaret Pope, the daughter of Edmund Yate, of Stanlake, in Oxfordshire. She was the second wife of our founder's father, and after his death in 1523, was again married to John Bustarde, of Adderbury, in the same county, whom she survived, and died in 1557. The circumstances of the family, if not opulent, were "decent and creditable."

Thomas was educated at the school of Banbury, kept by Thomas Stanbridge, of Magdalen college, an eminent tutor, and was thence removed to Eton college, from which he is supposed to have gone to Gray's Inn, where he studied the law. Of his progress at the bar we have no account; but his talents must have discovered themselves at an early period, and have recommended him to the notice of his sovereign, as in October 1533, when he was only twenty-seven years old, he was constituted by letters-patent of Henry VIII. clerk of the briefs of the star-chamber at Westminster, and the same month received a reversionary grant of the office of clerk of the crown in Chancery. Of this last he soon after became possessed, with an annual fee of twenty pounds from the hanaper, and also a robe with fur at the feast of Christmas and Pentecost, from the king's

¹ Johnson, Warton, and Bowles's Lives.—D'Israeli has an excellent chapter on Pope's Quarrels in his "Quarrels of Authors."—Biog. Brit. &c. &c. &c.

great wardrobe. Two years after, in November 1535, he was constituted warden of the mint, exchange, and coinage, in the Tower of London, which his biographer thinks he quitted about eight years after for some more valuable preferment. The same year he received a patent for a new coat of arms to be borne by him and his posterity, which are those of Trinity college. In October 1536, he received the honour of knighthood, at the same time with Henry Howard, afterwards the gallant and unfortunate earl of Surrey. In December, he was appointed to exercise, jointly with William Smythe, the office of clerk of all the briefs in the star-chamber at Westminster. In Feb. 1538, he obtained at his own instance, a new royal licence for exercising the office of clerk of the crown in conjunction with John Lucas, afterwards an eminent crown lawyer in the reign of Edward VI.

Some of these appointments, it is probable, he owed to Sir Thomas More, with whom he was early acquainted, and some to lord Audley, both lord chancellors; but in 1539, he received one of greater importance, being constituted by the king, treasurer of the court of augmentations on its first establishment by act of parliament. The business of this court was, to estimate the lands of the dissolved monasteries vested in the crown, receive their revenues, and sell the monastic possessions for the king's service; and it was so called from the increase which the royal revenue thus received. The treasurer's office was a post of considerable profit, and of considerable dignity, as the person holding it ranked with the principal officers of state, and was privileged to retain in his house a chaplain, having a benefice with cure of souls, who should not be compelled to residence. What the emoluments of this office were, is not so clear, but they were greater than the allowance of sir John Williams, treasurer in Edward VIth's reign, who had 320*l.* yearly: and it may be supposed the office gave those advantages in the purchase of the dissolved possessions which probably formed the foundation of sir Thomas's vast fortune.

He held this office for five years, and during that time was appointed master, or treasurer, of the jewel-house in the Tower. In 1546, the court of augmentations was dissolved, and a new establishment on a more confined plan substituted. In this sir Thomas Pope was nominated master of the woods of the court on this side the river Trent,

and was now a member of the privy council. It has been asserted that he was appointed one of the commissioners or visitors under Cromwell, for dissolving the religious houses; but the only occasion, according to his biographer, in which he acted, was in the case of the Abbey of St. Albans. He was undoubtedly one of those into whose hands the seal of that abbey was surrendered in 1539, and it was to his interest with the king that we owe the preservation of the church now standing. But although there is no proof of his having been one of the visitors employed in the general dissolution, it is certain that his immense fortune arose from "that grand harvest of riches," and diverted his thoughts from the regular profession of the law. Before 1556, he appears to have been actually possessed of more than thirty manors in the counties of Oxford, Gloucester, Warwick, Derby, Bedford, Hereford, and Kent, besides other considerable estates and several advowsons. Some of these possessions were given him by Henry VIII. but the greatest part was acquired by purchase while he was connected with the court of augmentations, and many of his estates were bought of queen Mary.

During the reign of Henry VIII. sir Thomas Pope was employed in various services and attendances about court, but in none of more affecting interest than when he was sent by the king to inform his old friend and patron, sir Thomas More, of the hour appointed for his execution. (See MORE.) On the accession of Edward VI. as he was not of the reformed religion, sir Thomas Pope received no favour or office; but when queen Mary succeeded, he was again made a privy councillor and cofferer to the household, and was often employed in commissions of considerable importance; nor are we surprized to find his name in a commission for the more effectual suppression of heretics, in concert with Bonner and others; but his conduct, when the princess (afterwards queen) Elizabeth was placed under his care in 1555, was far more to his credit. After having been imprisoned in the Tower and at Woodstock, she was permitted by her jealous sister to retire with sir Thomas Pope to Hatfield-house, in Hertfordshire, then a royal palace, where he shewed her every mark of respect that was consistent with the nature of his charge, and more than could have been expected from one of his rigid adherence to the reigning politics. After a residence here of four years, she was raised to the throne on the death of her

sister Mary, Nov. 17, 1558, and on this occasion sir Thomas does not appear to have been continued in the privy-council, nor had he afterwards any concern in political transactions. He did not, indeed, survive the accession of Elizabeth above a year, as he died Jan. 29, 1559, at his house in Clerkenwell, which was part of the dissolved monastery there. No circumstances of his illness or death have been discovered. Mr. Warton is inclined to think that he was carried off by a pestilential fever, which raged with uncommon violence in the autumn of 1558. He was interred, in great state, in the parish church of St. Stephen's, Walbrook, where his second wife, Margaret, had been before buried, and his daughter Alice. But in 1567 their bodies were removed to the chapel of Trinity college, and again interred on the north side of the altar under a tomb of gothic workmanship, on which are the recumbent figures of sir Thomas in complete armour, and his third wife Elizabeth, large as the life, in alabaster.

Sir Thomas Pope was thrice married. His first wife was Elizabeth Gunston, from whom he was divorced July 11, 1536. His second was Margaret Dodmer, widow, to whom he was married July 17, 1536. Her maiden name was Townsend, a native of Stamford in Lincolnshire, and the relict of Ralph Dodmer, knight, sheriff and lord-mayor of London. By sir Thomas Pope she had only one daughter, Alice, who died very young, but she had two sons by her former husband, whom sir Thomas treated as his own. She died in 1538, after which, in 1540, he married Elizabeth the daughter of Walter Blount, esq. of Blount's Hall, in Staffordshire. She was at that time the widow of Anthony Basford, or Beresford, esq. of Bently, in Derbyshire, by whom she had one son, but no children by sir Thomas Pope. After Sir Thomas's death she married sir Hugh Powlett, of Hinton St. George, in Somersetshire, the son of sir Amias Powlett, who was confined in the Temple by the order of cardinal Wolsey. Sir Hugh joined her cordially in her regard and attentions to the college, of which she was now styled the foundress. She died at an advanced age, Oct. 27, 1593, at Tyttenhanger, in Hertfordshire, the favourite seat of sir Thomas Pope, and was interred, in solemn pomp, in the chapel of Trinity college.

Mr. Warton's character of sir Thomas Pope must not be omitted, as it is the result of a careful examination of his public and private conduct. He appears to have been a

man eminently qualified for business ; and although not employed in the very principal departments of state, he possessed peculiar talents and address for the management and execution of public affairs. His natural abilities were strong, his knowledge of the world deep and extensive, his judgment solid and discerning. His circumspection and prudence in the conduct of negotiations entrusted to his charge, were equalled by his fidelity and perseverance. He is a conspicuous instance of one, not bred to the church, who, without the advantages of birth and patrimony, by the force of understanding and industry, raised himself to opulence and honourable employments. He lived in an age when the peculiar circumstances of the times afforded obvious temptations to the most abject desertion of principle ; and few periods of our history can be found which exhibit more numerous examples of occasional compliance with frequent changes. Yet he remained unbiassed and uncorrupted amid the general depravity. Under Henry VIII. when on the dissolution of the monasteries he was enabled by the opportunities of his situation to enrich himself with their revenues by fraudulent or oppressive practices, he behaved with disinterested integrity ; nor does a single instance occur upon record which impeaches his honour. In the succeeding reign of Edward VI. a sudden check was given to his career of popularity and prosperity : he retained his original attachment to the catholic religion ; and on that account lost those marks of favour or distinction which were so liberally dispensed to the sycophants of Somerset, and which he might have easily secured by a temporary submission to the reigning system. At the accession of Mary he was restored to favour ; yet he was never instrumental or active in the tyrannies of that queen which disgrace our annals. He was armed with discretionary powers for the suppression of heretical innovations ; yet he forbore to gratify the arbitrary demands of his bigoted mistress to their utmost extent, nor would he participate in forwarding the barbarities of her bloody persecutions. In the guardianship of the princess Elizabeth, the unhappy victim of united superstition, jealousy, revenge, and cruelty, his humanity prevailed over his interest, and he less regarded the displeasure of the vigilant and unforgiving queen, than the claims of injured innocence. If it be his crime to have accumulated riches, let it be remembered, that he consecrated a part of those riches, not

amid the terrors of a death-bed, nor in the dreams of old age, but in the prime of life, and the vigour of understanding, to the public service of his country; that he gave them to future generations for the perpetual support of literature and religion.

Sir Thomas Pope was certainly in the prime of life when he determined to found a college, the necessity of which was to him apparent, from the actual state of the university, and the increasing zeal for literature, which had in less than half a century produced three new colleges in Oxford, and four in Cambridge. Like some of the most learned of his predecessors in these munificent acts, he saw the necessity of providing for classical literature, and his teacher of humanity is specially enjoined to inspire his scholars with a just taste for the graces of the Latin language, and to explain critically the works of Cicero, Quintilian, Aulus Gellius, Plautus, Terence, Virgil, Horace, Livy, and Lucan. From these and other injunctions respecting the same subject, it may be inferred, that although Mr. Warton has not made it a prominent feature in his character, the founder's acquaintance with classical learning was not inferior to his other accomplishments.

The site chosen for his new foundation was at this time occupied by Durham college, which Edward VI. granted to George Owen, of Godstowe, the king's physician, a man of great learning and eminence, and William Martyn, gentleman, in 1552; and sir Thomas purchased the premises of these gentlemen by indenture dated Feb. 20, 1554. On March 8, and March 28, he obtained from Philip and Mary a royal licence and charter to create and erect a college within the university of Oxford, under the title of COLLEGIUM SANCTÆ ET INDIVIDUÆ TRINITATIS IN UNIVERSITATE OXON. EX FUNDATIONE THOMÆ POPE MILITIS. The society was to consist of a president, a priest, twelve fellows, four of whom should be priests, and eight scholars (afterwards increased to twelve) and the whole to be liberally and amply endowed with certain manors, lands, and revenues. They were to be elected out of the diocese and places where the college has benefices, manors, or revenues, more particularly in Oxfordshire, Gloucestershire, Warwickshire, Derbyshire, Bedfordshire, Hertfordshire, and Kent. The same charter empowered him to found and endow a school at Hokenorton, in Oxfordshire, to be called *Jesus Scholehouse*: and to give statutes both to the

college and to the first and second masters of the said school. And by deed, dated March 28, 1555, he declared his actual erection and establishment of the said college, and the same day delivered possession, before a large concourse of witnesses, to the president, fellows, and scholars. In May following he supplied his college with necessaries and implements of every kind, books, furniture for the chapel, of the most costly kind; and next year he transmitted a body of statutes to the society, dated May 1, 1556. These statutes he had submitted to the revision of cardinal Pole, from whom he received some valuable hints. On the 8th of the same month, May, he gave them one hundred pounds as a stock for immediate purposes; and the endowment, by thirty-five manors, thirteen advowsons, besides impropriations and pensions, was completed before, or upon the feast of Annunciation, in the same year; and the first president, fellows and scholars, nominated by himself, were formally admitted within the chapel, May 30, on the eve of Trinity Sunday. During his life-time, the founder nominated the fellows and scholars, and afterwards delegated the power to his widow, dame Elizabeth, of nominating the scholars, and presenting to the advowsons, and this she continued to exercise during her long life, but with some interruptions, and some opposition. On one occasion the college rejected her nomination to a scholarship, and chose another candidate; but on an appeal to the visitor, he decided in her favour. She sometimes also nominated the fellows, and once a president. But both she and her husband, sir Hugh Powlett, were so liberal and punctual in fulfilling the founder's intentions, and in contributing to the prosperity of the college, that she was in general obeyed with respect and gratitude.

On St. Swithin's day, July 15, 1556, the founder visited his college, accompanied by the bishops of Winchester and Ely, Whyte and Thirlby, and other eminent personages, who were entertained sumptuously in the hall, the whole expenses of which were paid by him to the bursar on the same day. Nor was this a singular act of liberality, for it appears that during his life-time he paid all the university expences of degrees, regencies, and determinations, for the fellows and scholars. He also continued to send various articles of rich furniture for the chapel and hall, and a great quantity of valuable plate, and made considerable additions to the permanent endowment, by new revenues

for five obits or dirges, yearly, to be sung and celebrated as festivals in his college. About the same time he founded four additional scholarships, from the endowment of the school intended to have been established at Hokenorton, but which intention he now abandoned, thinking it more beneficial to the public to increase the number of scholars in the university. In December 1557, he announced his intention of building a house at Garsington, near Oxford, to which the society might retire in time of the plague. This was built after his death, pursuant to his will, in a quadrangular form; and it appears from the college books that they took refuge here in 1570-1, and again in 1577. On the former occasion they were visited by sir Hugh Powlett. At this house they performed the same exercises, both of learning and devotion, as when in college. In 1563, before this house was completed, they retired, during a plague, to Woodstock.¹

POPE (WALTER), a man of wit and learning in the seventeenth century, was born at Fawsley in Northamptonshire, in what year is not mentioned. He was half brother to Dr. John Wilkins, bishop of Chester, by the mother's side. He was admitted of Trinity college, Cambridge, in 1645, but is supposed for some reason to have left that soon for Wadham college, Oxford, where he obtained a scholarship, and took the degree of B. A. July 6, 1649. In July 1651 the parliamentary visitors admitted him probationer fellow, although he does not appear to have been of their principles, and in the same month he commenced master of arts. In 1658, while he served the office of junior proctor, a controversy took place respecting the wearing of caps and hoods, which the reigning party considered as reliques of popery, and therefore wished to abolish the statute which enjoined them. This he contrived to oppose with so much success that all the power of the republicans was not sufficient to carry the point, and these articles of dress continued to be worn until the restoration. Of this affair, which he calls "the most glorious action of his life," he has given a full account in his *Life of Dr. Ward*, bishop of Salisbury, and expresses his displeasure that Antony Wood should, in his "*Annals*," have passed over an event so honourable to him.

Towards the end of the above year, 1658, and before

¹ Warton's *Life of sir Thomas Pope*.—Chalmers's *Hist. of Oxford*.

his proctorship expired, he obtained leave to travel, but returned probably before 1660, as we then find him dean of Wadham college; and when, in the same year Mr. (afterwards, sir) Christopher Wren resigned the professorship of astronomy in Gresham college, Mr. Pope was chosen in his room, and Sept. 12 of that year was created doctor of physic; but the statutes not permitting him to hold both, he was obliged on this occasion to resign his fellowship in Wadham. In May 1663 he was chosen one of the first fellows of the Royal Society along with the other eminent men whom the nation then yielded, and soon after had licence to travel for two years, during which he made the tour of Italy, and remitted to the Royal Society various observations collected on his journey. In 1667 he was chosen into the council of the Royal Society, and in the following year, his half-brother Dr. Wilkins, being promoted to the bishopric of Chester, made him registrar of that diocese. In 1686 he was recovered of an inflammation in his eyes, which endangered the loss of sight, by Dr. Turberville, an eminent oculist, as he gratefully acknowledged in an epitaph which he wrote upon him after his death. In the following year he resigned his Gresham professorship.

Dr. Pope was a man of humour and a satirist, and in both characters had published in 1670 the "Memoirs of Mons. Du Vall, with his last speech and epitaph." Du Vall was a notorious highwayman, who was hanged in 1669 at Tyburn, and having been much admired and bewailed by the ladies, our author by this piece of biography endeavoured to cure them of such weakness or affectation, and to direct their esteem to more worthy objects. In 1693, he published his well-known song called "The Wish," or "The Old Man's Wish," which may be seen in Mr. Nichols's collection of Miscellany Poems, and perhaps in every collection of English songs. Vincent Bourne wrote a beautiful imitation of it in Latin. This *wish* seems to have been in some measure accomplished in his own case, for in his life of bishop Ward, published in 1697, he says, "I thank God, I am arriv'd to a good old age without gout, or stone, with my external senses but little decayed; and my intellectuals, tho' none of the best, yet as good as ever they were." In the following year he was involved in a tedious law-suit, which gave him much uneasiness, but what the subject was, his biographer has not discovered.

In 1699 he withdrew from the Royal Society, designing very probably to retire into the country, and enjoy himself in some respects agreeably to his "Wish." Accordingly he spent much of his time afterwards at Epsom, but at last settled in Bunhill fields, then a suburb of London, where he died, in a very advanced age, in June 1714, and was buried in the church of St. Giles's Cripplegate.

He maintained an intimate friendship with two very eminent and learned men, Mr. Rooke and Dr. Barrow; but his greatest friend and patron, next to his brother bishop Wilkins, was Dr. Seth Ward, bishop of Salisbury, whose life he wrote, and from whom he had a pension of 100*l.* a year. His intimacy with this excellent prelate seems to contradict the character Anthony Wood gives of him, that he led "an Epicurean and heathenish life," but there was some cause of quarrel between Wood and Dr. Pope, and the former, we know, was too apt to put his resentments in writing. Pope was a man of wit as well as learning, but certainly not a correct or elegant writer. He was a good French and Italian scholar, and well acquainted also with the Spanish language. In the Philosophical Transactions (April 1665), is by him "Extract of a letter from Venice to Dr. Wilkins, concerning the mines of mercury in Friuli, &c." and "Observations made at London upon an eclipse of the sun, June 22, 1666." His other works are, "The Memoirs of Mons. Du Vall," mentioned above, Lond. 1670, 4to; "To the Memory of the most renowned Du Vall, a Pindaric Ode," *ibid.* 1671, 4to, said in the title to be written by Butler, and since printed among his "Remains," and in his "Works." Dr. Pope wrote also "The Catholic Ballad," and other verses, which are inserted in Mr. Nichols's Collection; "Select Novels," 1694, from the Spanish of Cervantes and the Italian of Petrarch; "Moral and Political Fables, ancient and modern," *ibid.* 1698, 8vo. But his most useful publication is "The Life of the Right Rev. Seth, Lord Bishop of Salisbury," a small volume printed at London in 1697, which contains many anecdotes of that prelate's contemporaries, Wilkins, Barrow, Rooke, Turberville, &c. Dr. Thos. Wood, a civilian, and relation of Ant. Wood, published some severe animadversions on this life in what he entitled "An Appendix to the Life, &c. in a Letter to the Author, &c." 1697, 12mo, but this is much more scarce than the other.¹

¹ Ward's Gresham Professors.—Ath. Ox. vol. II.—Nichols's Poems.

POPHAM (SIR JOHN), an English lawyer of eminence, was the eldest son of Edward Popham, esq. of Huntworth in Somersetshire, and born in 1531. He was some time a student at Baliol college in Oxford, being then, as Wood says, given at leisure hours to manly sports and exercises. When he removed to the Middle Temple, he is said at first to have led a dissipated life, but applying diligently afterwards to the study of the law, he rose to some of its highest honours. He was made serjeant at law about 1570, solicitor-general in 1579, and attorney-general in 1581, when he also bore the office of treasurer of the Middle Temple. In 1592, he was promoted to the rank of chief justice of the court of king's-bench; not of the common pleas, as, from some expressions of his own, has been erroneously supposed, and at the same time he was knighted. In 1601 he was one of the lawyers detained by the unfortunate earl of Essex, when he formed the absurd project of defending himself in his house; and on the earl's trial gave evidence against him relative to their detention. He died in 1607, at the age of seventy-six, and was buried at Wellington in his native country, where he had always resided as much as his avocations would permit. He was esteemed a severe judge in the case of robbers; but his severity was well-timed, as it reduced the number of highwaymen, who before had greatly infested the country. If Aubrey may be credited, his general character was liable to many serious exceptions. His works are, 1. "Reports and Cases, adjudged in the time of queen Elizabeth," London, 1656, fol. 2. "Resolutions and Judgements upon Cases and Matters agitated in all the Courts at Westminster in the latter end of queen Elizabeth," London, 4to. Both lord Holt and chief justice Hyde considered the Reports as of no authority.¹

PORCACCHI (THOMAS), a learned Italian of the sixteenth century, was born at Castiglione Aretino. While resident at Venice in 1559, he assisted in making a collection of all the Greek historians, or annalists, from whose works he formed the "Collana Storica Græca;" or Greek Historical Necklace, divided into twelve rings, to which were added the jewels, or minor authors, serving to illustrate the greater. Porcacchi was likewise editor or trans-

¹ Ath. Ox. vol. I.—Lloyd's State Worthies.—Letters by Eminent Persons, with the Aubrey MSS. 1813, 3 vols. 8vo.—Fuller's Worthies.—Bridgeman's Legal Bibliography.

lator of Pomponius Mela, Quintus Curtius, and various other authors, and published some original works in poetry, history, antiquities, and geography. The most valued of these is his "*Funerali antichi di diversi populi, &c.*" Venice, 1574, 4to, the plates of which are very fine. He died in 1585.¹

PORCELLUS, or PORCELLIO (PETER), a Neapolitan of the fifteenth century, is said to have been a swineherd in his youth, from which circumstance he had the name of Porcellus. He was born about 1400, and therefore could not have lived in the time of Petrarch, as Vossius and Baillet have asserted. How he emerged from obscurity is not known, but it is certain that he calls himself secretary to the king of Naples, and was much esteemed by Frederic, duke of Urbino, a celebrated general, who died 1482. He was also in the Venetian army in 1452, which gave him occasion to write the history of count James Piccini, who fought for the Venetians at his own expence, and not only honoured Porcellus with his esteem, but lodged him in his house, and admitted him daily to his table. Muratori published this fragment of history, 1731, in vol. XX. of his historical collections. He had written a supplement to it which remains in MS. and some Epigrams, in a simple and natural style, which were printed with other Italian poems, Paris, 1539, 8vo. He died some time after 1452.²

PORCHERON (DAVID PLACIDE), a learned Benedictine, was born in 1652, at Chateauroux in Berry. He was well acquainted with languages, history, geography, heraldry, and medals; and had the office of librarian in the abbey of St. Germain-des-Prez, where he died, February 14, 1695, aged 42. He published an edition of the "*Maxims for the Education of a young Nobleman,*" 1690, after having corrected the language, and added a translation of the emperor Basilius the Macedonian's instruction to his son Leo, with the lives of those two princes. An edition of the "*Geography of the Anonymous Author of Ravenna,*" was also published by him at Paris, 1688, 8vo. with curious and learned notes; a work very useful for the geography of the middle ages, as this anonymous author lived in the 7th century. He also assisted in the new edition of St. Hilary.³

¹ Nicéron, vol. XXXIV.—Moreri.—Tiraboschi.

² Moreri.—Baillet.—Dict. Hist.

³ Moreri.—Dict. Hist.

PORDENONE (JOHN ANTONY LICINIUS), known by the former name, from the village of Pordenone, about twenty-five miles from Udino, in which he was born in 1484, had a strong talent for historical painting, which he carried to a high degree of perfection, without any other aid than the careful study of the works of Giorgione. He painted at first in fresco, but afterwards in oil, and was particularly distinguished by his skill in foreshortening his figures. His invention was fertile, his taste good, his colouring not unlike that of Titian, and his designs had the merit of uniting force and ease. A strong emulation subsisted between him and Titian; and it is certainly no small merit that he was able to sustain any competition with such a master. It is said, however, that they who endeavoured to support him in this rivalry, were actuated by malignity and envy towards Titian. It is related also, that when he worked in the same town with Titian, he was so afraid of the effects of his jealousy, that he never walked out without arms offensive and defensive. Pordenone painted at Genoa for prince Doria, but did not there give entire satisfaction; he then returned to Venice, and was afterwards invited to Ferrara by the duke of that state, from whom he received many signal marks of favour and esteem. He died in 1540, at the age of fifty-six, and his death has been by some authors attributed to poison given by some painters at Ferrara, jealous of the distinctions he received at court. The most considerable picture which Rome possesses of him, is that with the portraits of his family, in the palace Borghese. But perhaps his most splendid work in oil is the altar-piece at S. Maria dell' Orto, at Venice, which represents a S. Lorenzo Giustiniani, surrounded by other saints, among whom a St. John Baptist surprises no less by correctness of forms, than a St. Augustin by a boldness of foreshortening which makes his arm start from the canvas.

The frescoes of Pordenone are spread over the towns and castles of Friuli; some are found at Mantua, Genoa, Venice, but the best-preserved ones are at Piacenza and Cremona. In these he is not always equal, but all bear marks of innate vigour and bold conception; of a mind, as eager to form as to resolve difficulties in variety of expression, singularity of perspective, novelty of fore-shortening, and magic resources of chiaroscuro. He had an imitator in Bernardino Licinio, who from the surname may be supposed to have been related to him; and Sandrart mentions, in

a high strain of praise, Giulio Licinio de Pordenone, as his nephew and scholar; who, according to that author, quitted Venice, and left frescoes of extraordinary beauty at Augsburg.¹

PORE'E (CHARLES), a zealous and learned Jesuit, was born in 1675, at Vendées, near Caen, and after pursuing his theological studies at Paris, in 1708, he was nominated to the chair of rhetoric in the college of Louis le Grand, which he filled with great diligence, success, and reputation, for thirty-three years, and formed many pupils that did honour to the instructions of their master. He died in 1741, at the age of sixty-six. His writings are numerous, chiefly in the Latin language: there are two "Collections of Harangues," published in 1735 and 1747; also six Latin tragedies and five Latin comedies. He was also author of several fugitive pieces in prose and verse. He had a brother, CHARLES GABRIEL, who died in 1770, at the age of 85, a considerable writer, but known principally for a work entitled "Nouvelles Littéraires de Caen," in 3 vols. 8vo, being a collection of pieces in prose and verse, written by the academicians of that city, and also for "Forty-four Dissertations on different subjects," read before the academy of Caen, of which he was a member more than thirty years.²

PORPHYRIUS, a philosopher of great name among the ancients, was born A. D. 233, in the reign of Alexander Severus. He was of Tyre, and had the name of Malchus, in common with his father, who was a Syrophœnician. St. Jerome and St. Augustin have called him Bataneotes; whence Fabricius suspects, that the real place of his nativity was Batanea, a town of Syria; and that he was carried thence with a colony to Tyre. His father very early introduced him to the study of literature and philosophy under the Christian preceptor Origen, probably while he was teaching at Cæsarea in Palestine. He then went to Athens, where he had the famous Longinus for his master in rhetoric, who changed his Syrian name Malchus, as not very pleasing to Grecian ears, into that of Porphyrius, which answers to it in Greek. It is in a great measure owing to this able teacher, that we find so many proofs of erudition, and so much elegance of style, in the writings of Porphyrius. From this time, we have little information concern-

¹ Pilkington.—D'Argenville, vol. 1.

² Moreri.—Dict. Hist.

ing him until he proceeded to Rome, where, at thirty years of age, he heard Plotinus, whose life he has written, and inserted in it many particulars concerning himself*. Five years after, he went to reside at Lilybæum in Sicily, on which account he is sometimes called Siculus: and here, as Eusebius and Jerome relate, he composed those famous books against the Christians, which, for the name and authority of the man, and for the acuteness and learning with which they were written, were afterwards thought so considerable, as to be suppressed by particular edicts, under the reigns of Constantine and Theodosius. Some have surmised, that these books are still extant, and secretly preserved in the Duke of Tuscany's library; but there is little doubt that they were destroyed by the mistaken zeal of the Christians. The circumstances of Porphyrius's life, after his arrival in Sicily, are little known; except that he died at Rome, towards the end of Dioclesian's reign, about the year 304. Some have imagined that he was in the early part of his life a Christian, but afterwards, through some disgust or other, deserted that profession, and became its decided enemy; while others have hinted, that he embraced Christianity when he was old, and after he had written with great acrimony against it; but for neither of these opinions is there any good authority.

Porphyrius wrote a great number of books, the far greater part of which have perished. Some have wished that his books against the Christians had come down to us, because they are firmly persuaded that, among innumerable blasphemies against Christ and his religion, which might easily have been confuted, many admirable things would have been found. We doubt, however, whether the world

* "Porphyrius was six years a diligent student of the Eclectic system; and became so entirely attached to his master, and so perfectly acquainted with his doctrine, that Plotinus esteemed him one of the greatest ornaments of his school, and frequently employed him in refuting the objections of his opponents, and in explaining to his younger pupils the more difficult parts of his writings: he even intrusted him with the charge of methodising and correcting his works. The fanatical spirit of the philosophy, to which Porphyrius addicted himself, concurred with his natural propensity towards melan-

choly to produce a resolution, which he formed about the thirty-sixth year of his age, of putting an end to his life; purposing hereby, according to the Platonic doctrine, to release his soul from her wretched prison, the body. From this mad design he was, however, dissuaded by his master, who advised him to divert his melancholy by taking a journey to Sicily, to visit his friend Probus, an accomplished and excellent man, who lived near Lilybæum. Porphyrius followed the advice of Plotinus, and recovered the vigour and tranquillity of his mind." Brucker.

would have reaped any great benefit from these, since neither his judgment nor his integrity was equal to his learning; and neither the splendour of his diction, nor the variety of his reading, can atone for the credulity or the dishonesty, which fill the narrative parts of his works with so many extravagant tales; or interest the judicious reader in the abstruse subtleties, and mystical flights of his philosophical writings. Of his works which remain, the four following, "*De abstinentia ab esu animalium*;" "*De vita Pythagoræ*;" "*Sententiæ ad intelligibilia ducentes*;" "*De Antro Nymphorum*;" with a fragment "*De Styge*," preserved by Stobæus, were printed at Cambridge in 1655, 8vo, with a Latin version, and the Life of Porphyry subjoined, by Lucas Holstenius. The "*Life of Pythagoras*," which, however, is but a fragment, has since been published by Kusterus, at Amsterdam, 1707, in 4to, in conjunction with that written by Jamblichus, who was a disciple of this philosopher. It should have been observed, that the above pieces of Pythagoras, printed at Cambridge, were published jointly with Epictetus and Arrian's Commentary, and the Tabula Cebetis. His treatise "*De Antro Nymphorum*" was reprinted in Greek and Latin, with notes, by R. M. Van Goens, at Utrecht in 1765, 4to; and Jac. de Rhoer published a new edition of the treatise "*De Abstinentia*" at the same place in 1767.¹

PORSON (RICHARD), a late eminent Greek scholar and most accomplished critic, was born at East Ruston, in Norfolk, Dec. 25, 1759, and was first initiated in knowledge by his father, Mr. Huggin Porson, the parish-clerk of East Ruston, who, though in humble life, and without the advantages himself of early education, laid the basis of his son's unparalleled acquirements. From the earliest dawn of intellect, Mr. Porson began the task of fixing the attention of his children, three sons and a daughter; and he had taught Richard, his eldest son, all the common rules of arithmetic, without the use of a book or slate, pen or pencil, up to the cube root, before he was nine years of age. The memory was thus incessantly exercised; and by this early habit of solving a question in arithmetic, he acquired such a talent of close and intense thinking, and such a power of arranging every operation that occupied his thought, as in process of time to render the most difficult

¹ Brucker.—Cave.—Lardner's Works.—Saxii Onomast.

problems, which to other men required the assistance of written figures, easy to the retentive faculties of his memory. He was initiated in letters by a process equally efficacious, and which somewhat resembled Dr. Bell's admirable plan. His father taught him to read and write at one and the same time. He drew the form of the letter either with chalk on a board, or with the finger in sand; and Richard was made at once to understand and imitate the impression. As soon as he could speak he could trace the letters; and this exercise delighting his fancy, an ardour of imitating whatever was put before him was excited to such a degree that the walls of the house were covered with characters delineated with great neatness and fidelity.

At nine years of age, he and his youngest brother, Thomas, were sent to the village school, kept by a Mr. Summers, a plain but intelligent man, who having had the misfortune in infancy to cripple his left hand, was educated for the purpose of teaching, and he discharged his duties with the most exemplary attention. He professed nothing beyond English, writing, and arithmetic; but he was a good accountant, and an excellent writing-master. He perfected Mr. Richard Porson in that delightful talent of writing, in which he so peculiarly excelled; but which we are doubtful whether to consider as an advantage, or a detriment to him, in his progress through life. It certainly had a considerable influence on his habits, and made him devote many precious moments in copying, which might have been better employed in composition. It has been the means, however, of enriching his library with annotations, in a text the most beautiful, and with such perfect imitation of the original manuscript or printing, as to embellish every work which his erudition enabled him to elucidate. He continued under Mr. Summers for three years; and every evening during that time he had to repeat by heart to his father the lessons and the tasks of the day; and this not in a loose or desultory manner, but in the rigorous order in which they had been taught; and thus again the process of recollection was cherished and strengthened, so as to become a quality of his mind. It was impossible that such a youth should remain unnoticed, even in a place so thinly peopled, and so obscure, as the parish of East Ruston. The reverend Mr. Hewitt, vicar of the parish, heard of his extraordinary propensities to study, his gift of attention to whatever was taught him, and the

wonderful fidelity with which he retained whatever he had acquired. He took him and his brother Thomas under his care, and instructed them in the classics. The progress of both was great, but that of Richard was most extraordinary, and when he had reached his fourteenth year, had engaged the notice of all the gentlemen in the vicinity. Among others, he was mentioned as a prodigy to an opulent and liberal man, the late Mr. Norris, of Grosvenor-place, who, after having put him under an examination of the severest kind, from which an ordinary boy would have shrunk dismayed, sent him to Eton in August 1774, when he was in his 15th year. In that great seminary, he almost, from the commencement of his career, displayed such a superiority of intellect, such facility of acquirement, such quickness of perception, and such a talent of bringing forward to his purpose all that he had ever read, that the upper boys took him into their society, and promoted the cultivation of his mind by their lessons, as well, probably, as by imposing upon him the performance of their own exercises*. He was courted by them as the never-failing resource in every difficulty; and in all the playful excursions of the imagination, in their frolics, as well as in their serious tasks, Porson was the constant adviser and support. He used to dwell on this lively part of his youth with peculiar complacency, and used to repeat a drama which he wrote for exhibition in their long chamber, and other compositions, both of seriousness and drollery, with a zest that the recollection of his enjoyment at the time never failed to revive in him. A very learned scholar, to whom the public was indebted for "A short account of Mr. Porson," published soon after his death, has the following remarks on his progress at Eton: "By his own confession he learnt nothing, or added little to his stock, at school: and perhaps for a good reason, since he had every thing that was given him to read, where he was first placed, by heart;

* "When he entered Eton, he was wholly ignorant of quantity, and after he had toiled up the arduous path to literary eminence, he was often twitted by his quondam schoolfellows with those violations of quantity which are common in first attempts at Latin verse. Our Greek professor always felt sore upon this point. One of his best friends and greatest admirers has preserved a copy of verses, which, indeed, evince the rapid progress of his mind, but

would not do honour to his memory." Kidd's Imperfect Outline of the Life of R. P. p. xi. From the same we learn, that "the Rev. Dr. Davies, late provost of Eton, when head-master, presented R. P. with a copy of Toup's Longinus, as a mark of his regard for a good exercise. This book R. P. was wont to say, first biassed his mind to critical researches, and Bentley and Dawes cherished and confirmed that strong propensity: the rest he gave himself." Ibid:

that is, he could repeat all the Horace, and all the Virgil, commonly read at Eton, and the Iliad, and extracts from the Odyssey, Cicero, and Livy, with the Ambubaiarum of Horace, the Eclogues and Georgics, and the Culex, Ciris, and Catalecta, which they do not read. But still, though he would not own it, he was much obliged to the collision of a public school for the rapidity with which he increased his knowledge, and the correction of himself by the mistakes of others."

The death of Mr. Norris was the source of severe mortification to him; though, by the kindness of some eminent and liberal persons, particularly sir George Baker, he was continued at Eton, and afterwards placed at the university. To sir George Baker, his second protector, he inscribed one of his Greek plays, "Britanniarum APXIATPΩI." It is to the fostering hand of this second patron, says Mr. Weston, "that we are indebted for the noblest plant that ever grew in any garden with such spreading branches, so high a head, and so deep a root."

He was entered of Trinity college towards the end of 1777, and, his character having preceded him, he was from the first regarded as a youth whose extraordinary endowments would do honour to that society. Nor did he disappoint the hopes that had been formed of him. In every branch of study to which he applied himself, his course was so rapid as to astonish every competent observer. By circumstances common at Cambridge, he was drawn first to read in mathematics, in which, from his early exercises, he was eminently calculated to shine, but from which he drew no benefit; and then, having the prospect of a scholarship, he sat down to the classics, in which he soon acquired undisputed pre-eminence. He got the medal of course, and was elected a fellow in 1781. In 1785 he took his degree of master of arts; but long before the period had elapsed when he must either enter into holy orders or surrender his fellowship, he felt such powerful scruples in his mind with regard to subscription to the articles of the church, that he determined to decline it; and, so early as 1788, he had made up his mind to surrender his fellowship, though with an enfeebled constitution he had nothing to depend upon but acquirements that are very unprofitable to their owner. Accordingly, in 1791 his fellowship ceased*,

* "On this occasion he used to observe, with his usual good-humour (for nothing could depress him), that he was a gentleman living in London without a sixpence in his pocket." Kidd, p. xiv.

but soon after some private friends stepped in, and in 1793 he was elected Greek professor of Cambridge, by an unanimous vote of the seven electors. The distinction of this appointment was grateful to him. The salary is but 40*l.* a-year. It was his earnest wish, however, to have made it an active and efficient office, and it was his determination to give an annual course of lectures in the college, if rooms had been assigned him for the purpose. The importance of such lectures as he could have given has been often revolved in the minds of some of his friends, while others have doubted whether his studies, which had been throughout life desultory, could have been concentrated to one point, and that point requiring unremitting assiduity, and a periodical regularity. No opportunity, however, was afforded for the trial.

From this time, instead of lectures, it is said he turned his thoughts to publication; but before this, he had been a contributor to some of the literary journals, of articles which displayed his critical acumen. In the 3d vol. of Maty's Review, he published a criticism on Schutz's *Æschylus*, dated from Trinity college, May 29, 1783. His other criticisms in that Review are, Brunck's *Aristophanes*, vol. IV.; *Hermesianax*, by Weston, vol. V.; Huntingford's *Apology for his Monostrophics*, vol. VI. He also furnished Mr. Maty with a transcript of the letters of Bentley and Le Clerc, vol. IX. p. 253. He was an occasional contributor to the *Monthly Review*, the *Gentleman's Magazine*, and, it is believed, to other publications. The account of Robertson's *Parian Chronicle*, in the *Monthly Review*, was written by him; and the review of Knight's *Essay on the Greek Alphabet*, January 1794, has, from internal evidence, been given to him. Of the ironical defence of Sir John Hawkins's *Life of Johnson* he was unquestionably the writer: this was comprised in three humorous letters inserted in the *Gentleman's Magazine* for 1787, under the signature of SUNDRY WHEREOF. Some letters upon the contested verse, 1 John, v. 7, appeared subsequently in the same work; which at length caused the publication of his letters to Archdeacon Travis, in which he is thought by many to have completely invalidated the authority of that much-disputed text*.

* It is unnecessary to notice all the occasional compositions which fell from Mr. Porson's pen, as the whole, or at least all that are certainly known to be his, have been collected, and

recently published, by the Rev. Thomas Kidd, of Trinity college, Cambridge, under the title of "*Tracts and Miscellaneous Criticisms*," 8vo, 1815.

Not long after he had taken his first degree, it was in the contemplation of the syndics of the university press at Cambridge to publish *Æschylus*, with Stanley's commentaries, in MS. in the public library of that university. Mr. Porson offered to undertake the work, if allowed to conduct it according to his own ideas of the duty of an editor; but this offer was rejected, and in a manner so discouraging, that we are told it in a great measure operated, for a short period, to extinguish in him that ardent love of fame which is, generally speaking, the concomitant of learning and the emanation of genius. We shall find hereafter how much he had at heart the elucidation of this very difficult author, and in the mean time he was not reluctant to employ his pen in similar undertakings. In 1785, when Nicholson, the bookseller of Cambridge, was preparing a new edition of Xenophon's "*Anabasis*," he prevailed upon Mr. Porson to furnish him with some assistance, which he accordingly did to the extent of twenty-eight pages of addenda, which, although avowedly written in haste, attest the hand of a master. In the year 1787, he communicated to the delegates of the Clarendon press some notes upon Toup's *Emendations on Suidas*, which appeared with that important work in 1790. These notes were probably composed by him at the request of his friend Mr. Tyrwhitt; a gentleman of whose learning and genius he had the highest opinion, and not only used to mention the talents and acuteness of Mr. T. with approbation, but with reverence.

However mortified Mr. Porson was by the rejection of his proposals respecting *Æschylus* at Cambridge, he did not wholly forego the idea of publishing that author, and twice announced in *Maty's Review*, (vol. III. p. 168, and vol. IV. p. 238,) an intention to publish a new edition of Stanley's *Æschylus*, in 3 vols. and solicited the aid of English or foreign scholars. His first regular publication, however, was a play of Euripides. In 1797, he published the "*Hecuba*," which he intended as the precursor of all the dramas of that author. Accordingly, the next year was published the "*Orestes*;" the year after the "*Phœnissæ*;" and, in 1801, the "*Medea*" issued from the press at Cambridge, to which his name was prefixed. In 1802 was published a second edition of the "*Hecuba*," with a supplement to the preface, and a very copious addition to the notes.

The last work that Professor Porson published was a third

edition of the "Hecuba." He had also, it is said, made a considerable progress in the revision of the three other plays which he had formerly edited; but it has been lamented, that he spent so much time in revising what he had already given to the world, instead of proceeding to correct the text of the remaining plays.

The other literary labours of Professor Porson we shall briefly notice. When Heyne's Virgil was republished in London, he was engaged to superintend the press; but to this he did very little. The Grenville Homer had more of his assistance, as he collated the Odyssey with a Harleian MS. His last literary labour was his "Æschylus." The fate of this work was somewhat singular. According to the author of the "Pursuits of Literature," he had lent his MS corrections and conjectures on the text of Æschylus to a friend in Scotland, and these falling into the hands of Foulis, the printer, he published a magnificent edition of the text without the notes. This appeared in 1795, folio, but the edition was limited to the small number of 52 of the small paper, and eleven of the large. The professor's own edition was printed, in 2 vols. 8vo, as early as 1794, but for what reason we know not, was not published until 1806, and then without the notes. It still, however, is to be considered as a permanent advantage to Greek literature, as the text is, in almost numberless instances, improved by his sagacity.

In 1795, Mr. Porson married Mrs. Lunan, the sister of Mr. Perry, the proprietor and conductor of the Morning Chronicle, which had to boast of many of his fugitive pieces. This lady died, in consequence of a decline, in April 1797. He had long before enjoyed the friendship of her brother, who for many years contributed more to the comfort of Mr. Porson's life than any one man we are able to mention. Porson had a proud and independent spirit; it was difficult, therefore, to confer an obligation on him, although his situation rendered many such necessary; but Mr. Perry, by a thousand acts of kindness, had completely engaged his confidence, and had the art of conferring his favours in a manner which removed the painful sense of obligation. Porson knew that Mr. Perry was perfectly disinterested, and accepted from him what he would have rejected with indignation if offered by one who assumed the airs of the patron; and Mr. Perry, by carefully studying his temper, was enabled to anticipate his wishes, and on various occa-

sions contrived to exercise a salutary controul over his failings, which his delicacy and judgment rendered imperceptible.

Mr. Porson was in his latter days often afflicted with a spasmodic asthma, which interrupted his studies, and consequently, in a great degree, repressed his literary ardour. Whether this disease was a revival of a complaint which had afflicted his early youth, or was engendered by the severe and laborious study which had marked his middle age, is uncertain. It was probably increased by the latter, and certainly so by his irregularities, and neglect of the common means of health. There were times, however, when few men could display such patient and continued toil. An instance of this is mentioned which strongly marks his character. He had undertaken to make out and copy the almost obliterated manuscript of the invaluable Lexicon of Photius, which he had borrowed from the library of Trinity college. And this he had with unparalleled difficulty just completed, when the beautiful copy, which had cost him ten months of incessant toil, was burned along with the house of Mr. Perry, at Merton. The original, being an *unique* entrusted to him by the college, he carried with him wheresoever he went, and he was fortunately absent from Merton on the morning of the fire. Unruffled by the loss, he sat down without a murmur, and made a second copy as beautiful as the first, which is now in Trinity-college library.

When the London Institution was established, professor Porson was selected to fill the situation of principal librarian. This office, which was rewarded with a salary of 200*l.* a year, and a suite of rooms, provided very amply for a man in whose eyes money had little value, unless as it enabled him to pursue his studies; but it was rather convenient in that view, than gratifying with respect to its duties. The number of those who in his time availed themselves of the fine library of the Institution was too small to require the assistance of such a man as Porson: yet in the few instances which occurred of young men attending there for the serious purposes of study, he delighted to be their instructor; and, as one of his biographers has observed, "his mode of communication, liberal in the extreme, was truly amiable, as he told you all you wanted to know in a plain and direct manner, without any attempt to display his own superiority, but merely to

inform you." We have often been surprized that the business of tuition was never recommended to him; but perhaps in this, as in other instances, the irregularity of his habits would have been a great obstruction.

In the year 1808, his asthmatic complaint became so frequent as to interrupt his usual pursuits, and so painful that during the agony he never went to bed, and was forced to abstain from all sustenance. This greatly debilitated his body; and about a month before his death he was also afflicted with an intermittent fever. He had an unfortunate objection to medical advice, and therefore resorted to his usual remedy of abstinence: but on Monday, the 19th of September, 1808, he suffered an apoplectic stroke, from which he recovered only to endure another the next day. He languished in consequence until the Sunday night, and then expired without a struggle, at his rooms in the London Institution. His remains were removed for interment in the ante-chapel of Trinity-college, Cambridge, and were deposited in a grave close to the statue of sir Isaac Newton, and near the ashes of Bentley. The funeral was attended by the society of the college, and the service read by the master, the bishop of Bristol. The college afterwards purchased such of his books as contained his MS notes, which were very numerous, and from which two publications have since been made, one of his "*Adversaria*," and the other already mentioned, by Mr. Kidd.

"The principal qualities," says one of his biographers, "in this great man's mind, were his extraordinary acuteness of discernment, and solidity of judgment; and these, added to his intense application and stupendous memory, made him what the world, perhaps, never saw before, a complete critic, in the most honourable and extended sense of that appellation. His reading was immense: he was an excellent French scholar; but in his native language, in the Latin, and in the Greek, he was most familiarly and profoundly versed. He had, indeed, applied the knowledge which he had gained of the origin and structure of language in general, to all these dialects, if we may so express ourselves, of the universal language; and had not his eminence in classical literature, by its uncommon lustre, obscured other attainments, he would doubtless have been considered as one of the first English scholars. In Greek, however, we have no hesitation in pronouncing him the very first, not merely of his own age, but of every other.

In him were conspicuous boundless extent of reading, a most exact and well-ordered memory; unwearied patience in unravelling the sense of an author, and exploring the perplexities of a manuscript; perspicacity in discovering the corruptions of a text, and acuteness almost intuitive, in restoring the true reading. All this was tempered with a judgment which preserved him invariably from the rocks against which even the greatest of his critical predecessors have at some time or other split; we mean precipitation in determining that to be unsound, which after all had no defect; and rashness in applying remedies which only served to increase the disease." On the failings of this eminent man we have but gently touched: there is reason to think they have been exaggerated by vulgar report. Whatever they were, it is to his credit, that they who knew him most intimately, were most disposed to forget them in the splendour of his uncommon talents.

Mr. Porson left a sister, a most amiable and accomplished woman, the wife of Siday Hawes, esq. of Coltishall, Norfolk. Henry, his second brother, was settled in a farm in Essex, and died young, leaving three children. His brother Thomas, the companion of his juvenile studies, was an excellent scholar; he kept a boarding-school at Fakenham, and died in 1792 without issue.—His father, Mr. Huggin Porson, died in 1805, in his seventy-fourth year. His mother died in 1784, aged fifty-seven.¹

PORTA (BACCIO DELLA), an eminent Florentine artist, whose surname is not known, was called Baccio della Porta, from a study which he kept when a youth, near a gate of the city; and this name was afterwards changed to the more celebrated one of Frà Bartolommeo di S. Marco, when he entered the order of that Dominican convent. Sometimes he is only called "il Frate." He was born in 1469, and studied under Cosimo Roselli; but soon grew enamoured of the grand chiaro-scuro of Lionardo da Vinci, and strove to emulate it. His progress was rapid, and he became the instructor of Raphael in colour, who gave him lessons in perspective, and taught him to unite gracefulness with grandeur of form. The composition of his sacred subjects, and he painted little else, is that which adhered to Raphael himself, and was not dismissed by the

¹ Morning Chronicle for Oct. 6, 1808.—Athenæum, vol. IV. p. 426. 521. vol. V. p. 55.—Savage's Librarian, vol. I. p. 274.—Gent. Mag. vol. LXXVIII. Dibdin's Classics.

Florentine school before the epoch of Pontormo; but he disguised its formality by the introduction of architecture and majestic scenery. To repel the invidious charge of incapacity for large proportions, he produced the sublime figure of St. Marc, which alone fills an ample pannel, and is, or was lately, among the spoils of the Louvre. His St. Sebastian, for skill in the naked, and energy of colour, obtained every suffrage of artists and of critics, but being considered as indecent, the monks thought proper to sell and send it to France. In drapery he may be considered as an inventor; no artist of his school formed it with equal breadth or dignity, or so natural and expressive of the limits; and if he were the instructor, he was certainly not the slave, of the layman. One work of his, of prodigious grandeur and beauty, is unnoticed by Mr. Fuseli, whose account we have nearly followed hitherto, viz. the Assumption of the Virgin, at Lucca. Its situation being retired, this picture is little known to travellers, though it is one of the most sublime productions of the pencil. Mr. West, the president of the Royal Academy, has in his possession a considerable part of the Studies mentioned by Vasari as having been left to his scholar, a nun of St. Catharine at Florence; and among them several drawings for this picture and its various parts. They are accompanied by about two hundred drawings of figures, draperies, and limbs, studied from nature with great care and taste; and exhibit the industry and uncommon zeal with which he laid the basis of his justly-acquired fame. He died in 1517.¹

PORTA (JOHN BAPTISTA), a Neapolitan gentleman, who made himself famous by his application to letters and to science, particularly mathematics, medicine, and natural history, was born in 1445, and becoming eminent for his knowledge, held a kind of literary assembly at his house, in which, according to the notions of those times, they treated occasionally on the secrets of magic. The court of Rome on this account forbade these meetings; but his house was always the resort of literary men, foreign as well as Neapolitan. He not only established private schools for particular sciences, but to the utmost of his power promoted public academies. He had no small share in establishing the academy at Gli Ozioni, at Naples; and that

¹ Pilkington by Fuseli.—Rees's Cyclopædia.

in his own house, called de Secreti, was accessible only to such as had made some new discoveries in nature. He composed dramas, both tragic and comic, which had some success at the time, but are not now extant. He died in 1515. The chief of his works now extant are, 1. "*De Magia naturali*," Amsterdam, 1664, 12mo; a work in which he teaches how to produce wonderful effects by natural causes; but in which are some extravagances. 2. "*De Physiognomia*," printed at Leyden in quarto, 1645. He judges of the physiognomy of men chiefly by comparing them to different animals; and with his other fancies mixes those of judicial astrology. 3. "*De occultis literarum notis*;" in which he treats of the modes of writing in cypher; which he does with great copiousness and diligence. 4. "*Phytognomica*," a pretended method of knowing the inward virtues of things by inspection, Naples, 1583, folio. 5. "*De Distillationibus*," Rome, quarto. To him is attributed the invention of the Camera Obscura, which was perfected by s'Gravesande. He is said to have formed the plan of an Encyclopædia.¹

PORTES (PHILIP DES). See DES PORTES.

PORTEUS (BEILBY), a late eminent English prelate, was born at York May 8, 1731. He was the youngest but one of nineteen children. His father and mother were natives of Virginia, but retired to this country, much to the injury of their private fortune, solely for the honourable purpose of giving every possible advantage of education to their children. Dr. Porteus received the first rudiments of his education at York and at Ripon, whence at a very early age he became a member of Christ's college, Cambridge, where he was admitted a sizar. Humble as this station was, his private merits and studious accomplishments advanced him, as might naturally be expected, to a fellowship of his college, and the active exertions of his friends soon afterwards procured him the situation of squire beadle, an office of the university, both advantageous and honourable, but not precisely adapted to the character of his mind or habits of his life. He did not therefore long retain it, but wholly occupied himself with the care of private pupils, among whom was the late lord Grantham, who distinguished himself not only as secretary of state,

¹ Bullart's *Academie des Sciences*.—Martin's *Biog. Philos.*—Tiraboschi.—Saxii *Onomast.*

but as ambassador of Spain. Whilst employed in this meritorious office, he had some difficulty in obtaining a curacy, and has been heard to say, with good humour, that at this time, so limited was his ambition, he thought it an extraordinary piece of good fortune, to receive an invitation to go over every Sunday to the house of sir John Maynard, at Easton, a distance of sixteen miles from Cambridge, to read prayers to the family. In 1757 he was ordained deacon, and soon afterwards priest. His first claim to notice as an author was his becoming a successful candidate for Seaton's prize for the best English poem on a sacred subject. His subject was "Death," on which he produced an admirable poem, characterized by extraordinary vigour, warm sensibility, genuine piety, and accurate taste.

So much talent was not doomed long to remain unnoticed. In 1762 he became chaplain to archbishop Secker, and in 1765 married miss Hodgson, the eldest daughter of Brian Hodgson, esq. of Ashbourne in Derbyshire. His first church preferments were two small livings in Kent, which he soon exchanged for Hunton, in the same county, and a prebend in the cathedral church of Peterborough, an option of the archbishop; and not long afterwards he was promoted to the rectory of Lambeth. In the same year, 1767, he took his doctor's degree at Cambridge, and on this occasion preached the commencement sermon. From this period he became more and more an object of public esteem and attention. He divided his time between Hunton, which place he always visited with delight and left with regret, and Lambeth; and in 1769 he was made chaplain to his majesty, and master of the hospital of St. Cross, near Winchester.

In 1773 a circumstance occurred, which then excited considerable interest, and in which the part that Dr. Porteus took has been much misinterpreted and misunderstood. The following statement in his own words, will place the fact in its true point of view. "At the close of the year 1772, and the beginning of the next, an attempt was made by myself and a few other clergymen, among whom were Mr. Francis Wollaston, Dr. Percy, now bishop of Dromore, and Dr. Yorke, now bishop of Ely, to induce the bishops to promote a review of the liturgy and articles, in order to amend in both, but particularly in the latter, those parts which all reasonable persons agreed stood in

need of amendment. This plan was not in the smallest degree connected with the petitioners at the Feathers tavern, but, on the contrary, was meant to counteract that and all similar extravagant projects; to strengthen and confirm our ecclesiastical establishment; to repel the attacks which were at that time continually made upon it by its avowed enemies; to render the 17th article on predestination and election more clear and perspicuous, and less liable to be wrested by our adversaries to a Calvinistic sense, which has been so unjustly affixed to it; to improve true Christian piety amongst those of our own communion, and to diminish schism and separation by bringing over to the national church all the moderate and well-disposed of other persuasions. On these grounds, we applied in a private and respectful manner to archbishop Cornwallis, requesting him to signify our wishes (which we conceived to be the wishes of a very large proportion both of the clergy and the laity) to the rest of the bishops, that every thing might be done, which could be *prudently* and *safely* done, to promote these important and salutary purposes.

“The answer given by the archbishop, February 11, 1773, was in these words: ‘I have consulted severally my brethren the bishops, and it is the opinion of the bench in general, that nothing can in prudence be done in the matter that has been submitted to our consideration.’”

There can be no question that this decision, viewed in all its bearings, was right; and Dr. Porteus, and those with whom he acted, entirely acquiesced in it. They had done their duty in submitting to the bench such alterations as appeared to them to be conducive to the credit and the interest of the church of England, and of religion in general; and their manner of doing it was most temperate and respectful. At the same time, it appeared to the majority then, as it does still, that the proposal was rejected on very satisfactory and sufficient grounds.

In 1776, Dr. Porteus was promoted to the bishopric of Chester, where he distinguished himself by a faithful discharge of the duties of his high station; and in the interval between this period and his promotion to the see of London, the bishop evinced his zeal and ardour for the promotion of piety, benevolence, and the public good, by the part which he took in various matters which were objects of popular discussion. The principal among these were the Protestant association against Popery; that abo-

minable nuisance, the Sunday debating society; the civilization of the negroes, and the establishment of Sunday schools. In the first of these, at the same time that the bishop demonstrated his universal charity and candour, he was not negligent in guarding those committed to his care against the dangerous and delusive tenets of popery. In the second, his exertions effectually put a stop to a very alarming evil, to meetings which were calculated to destroy every moral sentiment, and extinguish every religious principle. With respect to the civilization and conversion of the negroes, he indulged the feeling nearest to his heart; but, although he had the happiness to see the final accomplishment of his wishes, his first endeavours were not effectual. The plan of Sunday schools was first introduced by Mr. Richard Raikes, of Gloucester, and when the bishop was convinced by time and experience of their real utility and importance, he promoted them in his diocese, and by an admirable letter which he addressed to his clergy, he explained their advantages, and recommended their universal adoption.

In 1787, on the death of bishop Lowth, Mr. Pitt recommended Dr. Porteus to his majesty as a fit person to succeed to the diocese of London, and his majesty having given his entire approbation, he was accordingly installed. The first object which engaged his attention on his promotion to this important see, was the king's proclamation against immorality and profaneness; and the good effects of his exertions on this subject were immediate and important; but his pastoral zeal was displayed to most advantage a few years after, when all moral and religious principle became endangered by the pernicious influence of the French revolution. The object of the authors of that convulsion was to degrade and vilify the truths of revelation, and to propagate in its place a blasphemous and infidel philosophy. The attempt succeeded but too effectually in their own country, and the contagion soon spread to this. No efforts were spared, which could tend to contaminate the public mind, and obliterate from it all reverence for our civil and religious establishments; and had it not been for the vigorous measures of that great minister, who was then at the head of the administration, and to whom, under providence, we owe our preservation, we might have witnessed here the same frightful scenes, which convulsed and desolated a neighbouring kingdom.

At a crisis such as this, in which all that is dear to us hung suspended on the issue, it was plainly every man's bounden duty to exert himself to the utmost for the public welfare: and, in a situation so responsible as the see of London, comprehending a vast metropolis, where the emissaries of infidelity were most actively occupied in their work of mischief, the bishop felt himself called upon to counteract, as far as in him lay, the licentious principles which were then afloat, and to check, if possible, the progress they had too evidently made in the various ranks of society. The best mode, as he conceived, of doing this, was to rouse the attention of the clergy to what was passing around them; and nothing surely was ever better calculated to produce that effect, than the charge which he addressed to them in 1794. We know not where, in a short compass, the character of the French philosophy is more ably drawn, or its baneful influence more strikingly developed. He had marked its course with an observing eye. He had read all that its advocates could allege in its favour. He had traced the motives which gave it birth, the features by which it was marked, and the *real* objects which it was designed to accomplish. It was not therefore without much deliberation and a full knowledge of his subject, that he drew up for his second visitation that eloquent and most impressive address, in which he gave such a picture of the infidel school of that day, and of the industry which was then employed to disseminate its principles in this country, as at once carried conviction to the mind, and most powerfully awakened the attention of every serious and thinking man. But it was on the clergy, in an especial manner, that he was anxious to leave a strong and fixed persuasion of the necessity of increased assiduity and vigilance in the discharge of their religious functions. Christianity, attacked as it was on every side, required more than common efforts, and more than ordinary zeal on the part of its natural defenders; and he therefore called upon them to repel with vigour and effect all those charges of fraud, falsehood, and fanaticism, which had been so liberally thrown upon it; at such a perilous crisis to contend with *peculiar* earnestness for "the faith once delivered to the saints;" and to shew that it is not, as our enemies affirm, "a cunningly devised fable," but "a real revelation from heaven."

In particular he recommended it to them, with the view

of stemming more effectually the overwhelming torrent of infidel opinions, "to draw out from the whole body of the Christian evidences the principal and most striking arguments, and to bring them down to the understandings of the common people." "If this," says he, "or any thing of a similar nature, were thrown into a regular course of sermons or lectures, and delivered in an easy, intelligible, familiar language to your respective congregations, I know nothing that would, in these philosophic times, render a more essential service to religion." And to demonstrate that he was willing himself to take his full share of the burthen which he imposed upon others, he, in 1794, undertook to prepare and deliver at St. James's church, his justly-celebrated Lent lectures, which were received by the public with enthusiastic gratitude, both from the pulpit, in which they were repeated for some succeeding years, and from the press, where they passed through several editions.

This excellent prelate continued to exert all the influence of his high office, and to display all the energies of his character in whatever comprehended the extension and benefit of religion, morality, and literature. His address, in particular, to those who came to him for confirmation when he visited his diocese for the fourth time in 1802, is an admirable piece of eloquence. His charge on his last visitation, is more particularly deserving of attention, as it answered the objections of those who represented his lordship as friendly to sectaries. The part he took on the subject of the Curates' Bill, and residence of the clergy, evinces his tenacious zeal in whatever seemed in his opinion to be connected with his duty.

In 1805, he opposed the application for what was called Catholic Emancipation, as not being an application for liberty of conscience, but for political power. Among the last acts of his life were, his support of the English and Foreign Bible Society; his triumph on the successful termination of the question on the Slave trade; and his liberality in building and endowing a chapel at Sundridge, which was his favourite place of summer residence.

This worthy prelate had for some years been subject to ill health, which at length brought on a general debility, and on the 14th of May, 1808, he sunk under the pressure of accumulated disease, being in the 78th year of his age. He left behind him a justly-acquired reputation for

propriety of conduct, benevolence to the clergy, and a strict attention to episcopal duties. As a preacher, he obtained the character of an accomplished orator; his language was chaste, his manner always serious, animated, and impressive, and his eloquence captivating. He seemed to speak from conviction, and being fully persuaded himself of the truth of those doctrines which he inculcated, he the more readily persuaded others. In private life he was mild, affable, easy of access, irreproachable in his morals, of a cheerful disposition, and ever ready to listen to and relieve the distresses of his fellow-creatures. In his behaviour towards dissenters from the established church, he discovered great moderation and candour. While he was a sincere believer in the leading doctrines contained in the thirty-nine articles, he could make allowance for those who did not exactly come up to the same standard. Toward the latter part of his life, he was accused of becoming the persecutor of the rev. Francis Stone, a clergyman of his own diocese, against whom he formally pronounced a sentence of deprivation for preaching and publishing a sermon in direct hostility to the doctrines of the church to which he belonged. Mr. Stone had for many years avowed his disbelief of the articles of faith which he had engaged to defend, and for the support of which he had long received a handsome income, but no notice whatever was taken of the unsoundness of his creed. He preached the offensive sermon before many of his brethren of different ranks in the church; yet perhaps even this attack, which could scarcely be deemed prudent or even decent, would have been unnoticed, had he contented himself with promulgating his opinions from the pulpit only; but when he made the press the vehicle of disseminating opinions contrary to the articles of his church, the prelate took the part which was highly becoming the high office which he held.

The benefactions of the bishop of London were numerous, public as well as private. While he was living, he transferred nearly seven thousand pounds in three *per cents* to the archdeacons of the diocese of London, as a permanent fund for the relief of the poorer clergy of his diocese. He also transferred stock to Christ's college, Cambridge, directing the interest arising from it to be appropriated to the purchase of three gold medals, to be annually contended for by the students of that college: one medal,

value fifteen guineas, for the best Latin dissertation on any of the chief evidences of Christianity; another of the same value for the best English composition on some moral precept in the gospel; and one of ten guineas, to the best reader in and most constant attendant at chapel. He bequeathed his library for the use of his successors in the see of London, together with a liberal sum towards the expence of erecting a building for its reception at the episcopal palace at Fulham. At Hyde-hill, near Sundridge, in Kent, where the bishop had a favourite rural retreat, he built a chapel, under which he directed his remains to be deposited, and he endowed it with an income of 250*l.* a-year.

As his works are now printed in a collected form, it is unnecessary to give their titles or dates. The edition was preceded by an excellent life of him, written by his nephew, the rev. Robert Hodgson, rector of St. George's Hanover-square. To this we refer for many particulars of Dr. Porteus, which could not be included in the present sketch.¹

PORTUS (FRANCIS), a learned writer of the sixteenth century, was a native of Candia, where he was born in 1511, but was brought up at the court of Renée of France, daughter of Louis XII. and consort of Hercules II. duke of Ferrara, and afterwards taught Greek in that city. There also an acquaintance with Calvin induced him to embrace the reformed religion, for the quiet enjoyment of which he went to Geneva in 1561, and was appointed Greek professor, an office which he appears to have held until his death in 1581. He published commentaries and annotations upon Pindar, Sophocles, some of the works of Xenophon, Thucydides, Aristotle's Rhetoric, Longinus, and some other writers, a Latin version of the Psalms, and the Hymns of Synesius, an improved edition of Constantine's Greek Lexicon, a reply to Peter Charpentier's defence of the massacre of St. Bartholomew, and other pieces.²

PORTUS (ÆMILIUS), son of the preceding, was born in 1551, and like his father became an accomplished Greek scholar and critic. He taught Greek at Lausanne, and, as some say, in the university of Heidelberg. He died in 1610. Among his useful labours we may enumerate, 1.

¹ Life as above.—Brit. Crit. for 1811.—Forbes's Life of Beattie; see Index.

² Moreri.—Saxii Onomast.

An edition of "Euripides," printed at Geneva in 1602, 4to, with his own notes and those of Canter, Brodæus, and Stiblinus. This is a rare edition. 2. "Aristophanes," Geneva, 1607, fol. Gr. & Lat. 3. "Procli Diadochi commentaria in Platonis theologiam," Gr. & Lat. Hamburgh, 1618, fol. 4. "Onosandri Strategicus," Geneva, 1600, 4to. 5. "Suidæ Lexicon, Gr. & Lat." Colon. Allobr. 1619, (or as some copies have, Geneva, 1630,) 2 vols. fol. but this is the same edition. 6. "Aristotelis Ars Rhetorica," Gr. & Lat. the translation by Æmilius Portus, and the commentary by his father, Spire, 1598, 8vo. 7. "Pindar," 1598. Besides these he contributed notes to Leunclavius's edition of "Xenophon," translated into Latin Dionysius of Halicarnassus, and published a "Dictionarium Doricum Græco-Latinum," 1603, 8vo, a "Dict. Ionicum," Gr. & Lat. 8vo, lately reprinted at Oxford, and a "Lexicon Pindaricum," &c. &c.¹

PORY (JOHN), a learned traveller and geographer, was born probably about 1570, and entered of Gonvil and Caius college, Cambridge, in 1587, where he took the degrees in arts. The time of his leaving the university does not appear; but in 1600, we find him mentioned by Hackluyt, with great respect, in the dedication to secretary Cecil, of the third volume of his voyages. He appears to have been in some measure a pupil of Hackluyt's, or at least caught from him a love for cosmography and foreign history, and published in the same year, 1600, what he calls the "blossoms of his labours," namely, "A Geographical History of Africa," translated from Leo Africanus, Lond. 4to. The reputation of his learning, and his skill in the modern languages, not very usual among the scholars of that age, soon brought him acquainted with his learned contemporaries, and in a visit to Oxford in 1610, he was incorporated M. A. About the same time he appears to have been a member of parliament. In Feb. 1612, he was at Paris, where he delivered to Thuanus, ten books of the MS commentaries of the reign of queen Elizabeth, sent over by sir Robert Cotton for the use of that historian. From his correspondence it appears that he was at various parts of the Continent before 1619, when he was appointed secretary to the colony of Virginia, in which office he remained until Nov. 1621, when he returned to England.

¹ Moreri.—Saxii Onomast.

Being however appointed, Oct. 24, 1623, by the privy-council of England, one of the commissioners to inquire into the state of Virginia, he went thither again in that character, but came back to his own country in the year following. From that time he appears from his letters, to have resided chiefly at London, for the rest of his life, the period of which cannot be exactly ascertained, but must be antecedent to the month of Oct. 1635, as he is mentioned as deceased in a letter of Mr. George Gerrards, of the third of that month. His letters, in the British Museum, addressed to Mr. Joseph Mead, sir Thomas Puckering, and others, will perhaps be thought inferior to none in the historical series, for the variety and extent of the information contained in them, respecting the affairs of Great Britain.¹

POSSEVIN (ANTONY), a learned Jesuit, was born at Mantua in 1534, of a good but decayed family. He was educated principally at Rome, and made such progress in learning, that the cardinal Hercules de Gonzaga made him his secretary, and intrusted him with the education of Francis and Scipio de Gonzaga, his nephews. After studying divinity at Padua, he was admitted into the society of Jesuits in 1559. As a preacher, he had distinguished success, both in Italy and France; and having a very uncommon talent both for languages and for negociation, he was employed by pope Gregory XIII. in important embassies to Poland, Sweden, Germany, and other parts of Europe. When he returned to Rome, he laboured to effect a reconciliation between Henry IV. of France and the court of Rome. This, however, displeased the Spanish court, by whom he was compelled to leave that city. He died at Ferrara, Feb. 26, 1611, being then seventy-eight years old. Possevin, though so deeply skilled in politics and knowledge of mankind, was a man of profound erudition and exemplary piety. The most important of his works are, 1. "*Bibliotheca selecta, de ratione studiorum*," published at Rome in 1593, folio, and reprinted at Venice in 1607, in 2 vols. folio, with many augmentations. This work was intended as a general introduction to knowledge; at once to facilitate the approach to it, and to serve as a substitute for many books, the perusal of which the author

¹ Life by Dr. Birch; see Ayscough's Catalogue, and Maty's Review, vol. V. p. 118.

considered as dangerous for young minds. It treats distinctly of every science, with great extent of learning, but not always with sufficient correctness. 2. "Apparatus sacer," Cologne, 1607, 2 vols. folio. The intention of this book was to give a general knowledge of the commentators on the Scriptures, and other theological writers. Though the catalogues it contains were from the first imperfect and ill-digested, it was much circulated, as the best book of the time, and it contains notices of above six thousand authors. It is now become almost entirely useless. 3. "Moscovia," 1587, folio; a description of Russia, the fruit of some of his travels. 4. Some controversial and other theological books. 5. Some smaller works, written and published in Italian. Possevin's Life was published by father Dorigny at Paris, 1712, 12mo.¹

POSTEL (WILLIAM), a very ingenious but visionary man, was by birth a Norman, of a small hamlet called Dolerie; where he was born in 1510. Never did genius struggle with more vigour against the extremes of indigence. At eight years old, he was deprived of both his parents by the plague: when only fourteen, unable to subsist in his native place, he removed to another near Pontoise, and undertook to keep a school. Having thus obtained a little money, he went to Paris, to continue his studies; but there was plundered; and suffered so much from cold, that he languished for two years in an hospital. When he recovered, he again collected a little money by gleaning in the country, and returned to Paris, where he subsisted by waiting on some of the students in the college of St. Barbe; but made, at the same time, so rapid a progress in knowledge, that he became almost an universal scholar. His acquirements were so extraordinary, that they became known to the king, Francis I. who, touched with so much merit, under such singular disadvantages, sent him to the East to collect manuscripts. This commission he executed so well, that on his return, he was appointed royal professor of mathematics and languages, with a considerable salary. Thus he might appear to be settled for life; but this was not his destiny. He was, unfortunately for himself, attached to the chancellor Poyet, who fell under the displeasure of the queen of Navarre;

¹ Life by Dorigny.—Dupin.—Niceron, vol. XXII.—Blount's Censura.—Saxii Onomasticon.

and Postel, for no other fault, was deprived of his appointments, and obliged to quit France. He now became a wanderer, and a visionary. From Vienna, from Rome, from the order of Jesuits, into which he had entered, he was successively banished for strange and singular opinions; for which also he was imprisoned at Rome and at Venice. Being released, as a madman, he returned to Paris, whence the same causes again drove him into Germany. At Vienna he was once more received, and obtained a professorship; but, having made his peace at home, was again recalled to Paris, and re-established in his places. He had previously recanted his errors, but relapsing into them, was banished to a monastery, where he performed acts of penitence, and died Sept. 6, 1581, at the age of seventy-one.

Postel pretended to be much older than he was, and maintained that he had died and risen again; which farce he supported by many tricks, such as colouring his beard and hair, and even painting his face. For the same reason, in most of his works, he styles himself, "Postellus restitutus." Notwithstanding his strange extravagances, he was one of the greatest geniuses of his time; had a surprising quickness and memory, with so extensive a knowledge of languages, that he boasted he could travel round the world without an interpreter. Francis I. regarded him as the wonder of his age; Charles IX. called him his philosopher; and when he lectured at Paris, the crowd of auditors was sometimes so great, that they could only assemble in the open court of the college, while he taught them from a window. But by applying himself very earnestly to the study of the Rabbins, and of the stars, he turned his head, and gave way to the most extravagant chimeras. Among these, were the notions that women at a certain period are to have universal dominion over men; that all the mysteries of Christianity are demonstrable by reason; that the soul of Adam had entered into his body; that the angel Raziel had revealed to him the secrets of heaven; and that his writings were dictated by Jesus Christ himself. His notion of the universal dominion of women, arose from his attachment to an old maid at Venice, in consequence of which he published a strange and now very rare and high-priced book, entitled "*Les tres-marveillenses victoires des Femmes du Nouveau Monde, et comme elles doivent par raison à tout le monde commander, et même à ceux qui auront la monarchie du Monde viel*," Paris, 1553,

16mo. At the same time, he maintained, that the extraordinary age to which he pretended to have lived, was occasioned by his total abstinence from all commerce with that sex. His works are as numerous as they are strange; and some of them are very scarce, but very little deserve to be collected. One of the most important is entitled "*De orbis concordia*," Bale, 1544, folio. In this the author endeavours to bring all the world to the Christian faith under two masters, the pope, in spiritual affairs, and the king of France in temporal. It is divided into four books; in the first of which he gives the proofs of Christianity; the second contains a refutation of the Koran; the third treats of the origin of idolatry, and all false religions; and the fourth, on the mode of converting Pagans, Jews, and Mahometans. Of his other works, amounting to twenty-six articles, which are enumerated in the "*Dictionnaire Historique*," and most of them by Brunet as rarities with the French collectors, many display in their very titles the extravagance of their contents; such as, "*Clavis absconditorum à constitutione mundi*," Paris, 1547, 16mo; "*De Ultimo judicio*;" "*Proto-evangelium*," &c. Some are on subjects of more real utility. But the fullest account of the whole may be found in a book published at Liege in 1773, entitled "*Nouveaux éclaircissemens sur la Vie et les ouvrages de Guillaume Postel*," by father des Billons. The infamous book, "*De tribus impostoribus*," has been very unjustly attributed to Postel, for, notwithstanding all his wildness, he was a believer.¹

POSTLETHWAYT (MALACHI), a writer of reputation on subjects of trade and commerce, was slightly mentioned in our last edition, but without any particulars of his life; nor have we yet many to communicate. He was born about the year 1707; but where, of what parents, or how educated, we have not discovered. In the introductory discourse to his work entitled "*Great Britain's true System*," he informs us, that nature having given him a very tender and weak constitution, he studiously declined and avoided, as much as he could, every degree of public life, as being inconsistent with, and indeed destructive of, that small share of health which he had several years enjoyed, and which his studies had not mended; and yet

¹ *Chaufepie*.—*Niceron*, vol. VIII.—*Bullart's Academie des Sciences*.—*Blount's Censura*.—*Saxii Onomasticon*.

he preferred the studious life, as being more independent. He complains, however, of want of encouragement; and "humbly hopes that some people will be candid and ingenuous enough to think that he has a right to be treated upon a footing something different from that of an upstart idle schemist or projector, who has never given proof of any talents that might deserve the public regard and attention." Whether this complaint was redressed, we know not. He died Sept. 17, 1767, and probably not in very opulent circumstances, as he was buried in Old-street church-yard. The coffin, at his own request, was filled with unslacked lime. His death was sudden, as he always wished it might be.

His most valuable publications were, the "Universal Dictionary of Trade and Commerce," 2 vols. folio, of which a second edition was published in 1757; and "Great Britain's true System;" one part of which is to recommend, during war, to raise the supplies within the year. His other publications, with the merits of which we are less acquainted, were, "1. 'The Merchant's public Counting House,' 4to. 2. 'State of the French Trade and Navigation,' 8vo. 3. 'Britain's Commercial Interest explained and improved,' 2 vols. 8vo. 4. 'The Importance of the African Expedition considered,' &c. In the papers of 1763, we find mention of a James Postlethwayt, F. R. S. who wrote "The History of the public Revenue," folio, but whether related to Malachi is uncertain. Malachi was chosen F. S. A. March 21, 1734.¹

POTENGER, or POTTINGER (JOHN), an English gentleman of talents, was the son of John Potenger, D. D. who was appointed master of Winchester School Aug. 1, 1642, which he was obliged to resign, in order to preserve his loyalty and principles, and died in Dec. 1659. He was born in St. Swithin's parish, Winchester, July 21, 1647, admitted on the foundation of the college in 1658, and thence removed to a scholarship of Corpus Christi college, Oxon, where he took the degree of B. A. and afterwards entered of the Temple, and was regularly called to the bar. The office of comptroller of the pipe, which he held to the day of his death, he purchased, in 1676, of sir John Ernle, then chancellor of the Exchequer, whose daughter he married. Speaking of his father, in one of

¹ Cens. Lit. vol. I.—Month. and Crit. Reviews.

his writings, he expresses himself thus:—"About the thirteenth year of my age, the Christmas before the return of king Charles the Second, I lost a loving father; I was not so young but I was deeply sensible of the misfortune, knowing at what an unseasonable time I was deprived of him, when he should have received a reward for his loyal sufferings. He would often discourse with me, though young, about the unhappy times, and lament the church's and the king's misfortunes, which made a great impression on me; and laid the foundation, I hope, of my being a true son of the church of England, and an obedient subject to my lawful prince." In 1692 his wife died, leaving him only one daughter, who, in 1695, was married to Richard Bingham, esq. of Melcombe Bingham, in the county of Dorset. Thither he retired many years before his death, which happened on Dec. 18, 1733, in the 87th year of his age. He was buried by his wife in Blunsden church, in the parish of Highworth, Wilts. Mr. Potenger also published "A Pastoral Reflection on Death," a poem, in 1691; and "The Life of Agricola," from Tacitus, and perhaps other select pieces; but the far greater part of his works, consisting of "Poems, Epistles, Translations, and Discourses," both in prose and verse, was reserved only for the entertainment of his private friends, who often importuned him to make them public. Two original letters to him from Dr. South, are printed in Nichols's Select Collection of Poems.¹

POTHIER (ROBERT JOSEPH) son of a counsellor to the presidial of Orleans, was born in that city January 9, 1699, and was appointed counsellor to the same presidial himself at the age of twenty-one. A particular taste induced him to study the Roman law; and the public are indebted to his labours on that subject for an edition of Justinian's Pandects, very exactly arranged, which he published 1748, 3 vols. folio. This work made M. Pothier known to the chancellor D'Aguesseau, who appointed him, unsolicited, to the professorship of French law, vacant at Orleans in 1749; after which, he applied particularly to that branch. He died, unmarried, at Orleans, May 2, 1772. Though constantly employed in the service of his fellow citizens, and of all those who consulted him, he found opportunity, by his indefatigable diligence, to publish the following

¹ Nichols's Poems, vol. VIII.—Lloyd's Memoirs, folio, p. 616.

works: 1. "Coutume d'Orleans," 1740, 1760, 2 vols. 12mo, and 1773, 4to. 2. "Coutumes du Duché, &c. d'Orleans," 2 vols. 12mo, and 1760 and 1772, 4to. The introductions to this work are reckoned masterly. 3. "Tr. des Obligations," 1764, 2 vols. 12mo, which has been followed by, 4. "Le Contrat de Vente; de Constitution; de Louage; de Société et à Cheptels; de Bienfaisance; de Dépôt, et Nantissement:" these form five volumes, which are sold separately. "Traité des Contrats aléatoires," 3 vols.; "de Mariage," 2 vols.; "Traité du Douaire," 1 vol.; "Tr. du Droit d'Habitation;" "Don mutuel," &c. 1 vol.; "Traité du Domaine, de Propriété de Possession," 2 vols. All these works were reprinted, 1774, 4 vols. 4to. A Treatise on Fiefs has since appeared, Orleans, 1776, 2 vols. folio. He left many other manuscript works, which have not been printed¹.

POTT (PERCIVAL), an English surgeon of the highest eminence, was born in Threadneedle-street, London, in December 1713. His father dying before he was quite four years old, he was left, in some degree, to the protection and patronage of Wilcox, bishop of Rochester, who was a distant relation of his mother. The profession of surgery was his own decided choice, though the connection above mentioned might naturally have led him to the church; and, in 1729, he was bound apprentice to Mr. Nourse, one of the surgeons of St. Bartholomew's hospital, under whom he was profoundly instructed, in what, at that time, was taught only by a few, the science of anatomy. His situation brought with it an abundance of practical knowledge, to which his own industry led him to add all that can be gained from a sagacious and careful perusal of the early writers on surgery. Thus qualified, he was admirably calculated to reform the superfluous and awkward modes of practice which had hitherto disgraced the art. In 1736, having finished his apprenticeship, he took a house in Fenchurch-street, and quickly was distinguished as a young man of the most brilliant and promising talents. In 1745, he was elected an assistant surgeon; and, in 1749, one of the principal surgeons of St. Bartholomew's hospital. It was one of the honours of Mr. Pott's life, that he divested surgery of its principal horrors, by substituting a mild and rational mode of practice (notwithstanding the

¹ Dict. Hist.—Nécrologie des Hommes celebres, pour année 1773.

opposition of the older surgeons), instead of the actual cautery, and other barbarous expedients which had hitherto been employed; and he lived to enjoy the satisfaction of seeing his improved plan universally adopted. Though he possessed the most distinguished talents for communicating his thoughts in writing, it seems to have been by accident that he was led to become an author. Immersed in practice, it does not appear that hitherto he had written anything, except a paper "on tumours attended with a softening of the bones," in the forty-first volume of the Philosophical Transactions; but, in 1756, a compound fracture of the leg, occasioned by a fall of his horse in the streets, gave him leisure to plan, and in part to write, his Treatise on Ruptures. The flattering reception of his publications attached him afterwards to this mode of employing his talents, so that he was seldom long without being engaged in some work. His leg was with difficulty preserved, and he returned to the labours of his profession. In 1764, he had the honour of being elected a fellow of the Royal Society; and in the ensuing year he began to give lectures at his house, which was then in Watling-street; but finding it necessary, from the increase of his business, to choose a more central situation, he removed, in 1769, to Lincoln's-inn-fields, and in 1777 to Hanover-square. His reputation had now risen nearly to the greatest height, by means of his various publications, and the great success of his practice. He was universally consulted, and employed by persons of the first rank and situation; and received honorary tributes to his merit from the royal college of surgeons at Edinburgh and in Ireland. In 1787, he resigned the office of surgeon to St. Bartholomew's hospital, "after having served it," as he expressed himself, "man and boy, for half a century;" and in December 1788, in consequence of a cold caught by going out of town to a patient in very severe weather, he died, at the age of seventy-five. He was buried near his mother, in the church of St. Mary Aldermary, Bow-lane, where a tablet was affixed to his memory, inscribed by his son, the rev. J. H. Pott, the present archdeacon of London, and vicar of St. Martin's-in-the-fields.

The genius of Mr. Pott was certainly of the first order. As an author, his language is correct, strong, and animated. There are few instances, if any, of such classical elegance united with so much practical knowledge and

acuteness. His reading was by no means confined to professional works, but was various and extensive; and his memory suffered nothing to escape. As a teacher he acquired the faculty of speaking readily, with great point and energy, and with a most harmonious and expressive elocution. As a practitioner in surgery, he had all the essential qualifications; sound judgment, cool determination, and great manual dexterity. The following is a list of his works: 1. "An Account of Tumours which soften the Bones," *Philos. Trans.* 1741, No. 459. 2. "A Treatise on Ruptures," 1756, 8vo, second edition, 1763. 3. "An Account of a particular kind of Rupture, frequently attendant upon new-born Children, and sometimes met with in Adults," 1756, 8vo. 4. "Observations on that Disorder of the corner of the Eye commonly called *Fistula Lachrymalis*," 1758, 8vo. 5. "Observations on the Nature and Consequences of Wounds and Contusions of the Head, Fractures of the Skull, Concussions of the Brain," &c. 1760, 8vo. 6. "Practical Remarks on the Hydrocele, or Watery Rupture, and some other Diseases of the Testicle, its Coats and Vessels. Being a Supplement to the Treatise on Ruptures, 1762," 8vo. 7. "An Account of an Hernia of the Urinary Bladder including a Stone," *Philos. Transact.* vol. LIV. 1764. 8. "Remarks on the Disease commonly called a *Fistula in Ano*," 1765, 8vo. 9. "Observations on the Nature and Consequences of those Injuries to which the Head is liable from external Violence. To which are added, some few general Remarks on Fractures and Dislocations," 8vo, 1768. This is properly a second edition of No. 5. 10. "An Account of the Method of obtaining a perfect or radical Cure of the Hydrocele, or Watry Rupture, by means of a seton," 1772, 8vo. 11. "Chirurgical Observations relative to the Cataract, the Polypus of the Nose, the Cancer of the Scrotum, the different kinds of Ruptures, and the Mortification of the Toes and Feet," 1775, 8vo. 12. "Remarks on that kind of Palsy of the lower Limbs, which is frequently found to accompany a Curvature of the Spine, and is supposed to be caused by it; together with its Method of Cure," 1779, 8vo. 13. "Further Remarks on the useless State of the lower Limbs in consequence of a Curvature of the Spine;" being a supplement to the former treatise, 1783, 8vo. These works were published collectively by himself, in quarto; and since his death, in 3 vols. 8vo, by his son-in-law, Mr. (now

sir James, Earle, with occasional notes and observations, and the last corrections of the author. This edition was published in 1790; and Mr. Earle has prefixed a life of Mr. Pott, from which the present account is taken.

We are assured, that Mr. Pott was no less amiable in private life than eminent in his profession. While his mother lived, he declined matrimonial engagement; but, in 1746, soon after her death, he married the daughter of Robert Cruttenden, esq. by whom he had four sons and as many daughters. Diligent as he was in his profession, he never suffered his attention to its avocations to interfere with the duties of a husband or a father; but though he was pleasing as a companion, his professional manners had much of the roughness of the old school of surgery. In his person he was rather lower than the middle size, with an expressive and animated countenance. For the chief part of his life his labours were without relaxation; but latterly he had a villa at Neasden, and usually passed about a month at Bath, or near the sea.¹

POTTER (BARNABAS), a pious prelate of the church of England, was born within the barony of Kendall, in the county of Westmoreland, in 1578 or 1579. In his fifteenth year he entered Queen's college, Oxford, as a poor student, or tabarder, but made such progress in his studies, that he took his degrees with great reputation; and when master of arts, was chosen fellow of his college. During his fellowship he became tutor to the sons of several gentlemen of rank and worth, whom he assiduously trained in learning and religion. After taking orders, he was for some time lecturer at Abington, and at Totness in Devonshire, where he was highly respected as an affecting preacher, and was, according to Wood, much followed by the puritans. In 1610 he was chosen principal of Edmund Hall, but resigned, and was never admitted into that office. In 1615 he completed his degrees in divinity; and being presented the following year to a pastoral charge, by sir Edward Giles of Devonshire, he married the daughter of that gentleman, and intended to settle in that country. Such, however, was the character he had left behind him at Oxford, that on the death of Dr. Airay, the same year, he was unanimously elected provost of Queen's college, entirely without his knowledge. This station he retained about ten years; and being then one of the king's chap-

¹ Life, prefixed to his works.

lains, resigned the provostship in favour of his nephew, the subject of our next article. He was now again about to settle in Devonshire; when king Charles, passing by, as we are told, many solicitations in favour of others, peremptorily nominated him bishop of Carlisle in 1628. Wood adds, that in this promotion he had the interest of bishop Laud, "although a thorough-paced Calvinist." He continued, however, a frequent and favourite preacher; and, says Fuller, "was commonly called the puritanical bishop; and they would say of him, in the time of king James, that organs would blow him out of the church; which I do not believe; the rather, because he was loving of and skilful in vocal music, and could bear his own part therein."

In the beginning of the long parliament he preached at Westminster, and inveighed against the corruptions and innovations that had crept into the church, and his sentiments were generally approved of; but, in the confusion and prejudices which ensued, he did not escape without the usual crimes imputed to men of rank in the church, and was censured as popish, merely because he was a bishop. This treatment, and a foresight of the calamities about to fall on his church and nation, are said to have hastened his death, which happened at his lodgings in Covent-garden, in January 1642. He was interred in the church of St. Paul, Covent-garden. He died, says Fuller, "in honour, being the last bishop that died a member of parliament."

Wood mentions, as his writings, "Lectures on some chapters of Genesis," but knows not whether printed; and several sermons; one, "The Baronet's Burial," on the burial of Sir Edmund Seymour, Oxon. 1613, 4to; and another, on Easter Tuesday, one of the Spital sermons.¹

POTTER (CHRISTOPHER), nephew to the preceding, was born also within the barony of Kendal in Westmorland, about 1591, and became clerk of Queen's college, Oxford, in the beginning of 1606. On April 30, 1610, he took the degree of B.A. and July 8, 1613, that of M.A.; and the same year was chosen chaplain of the college, and afterwards fellow of it. He was then a great admirer of Dr. Henry Airay, provost of that college, some of whose works he published, and who was a zealous puritan, and a lecturer at Abingdon in Berks, where he was much resorted to for his preaching. On March the 9th, 1620, he took the degree of bachelor of divinity, and February 17, 1626-7, that of doctor, having

¹ Ath. Ox. vol. II.—Clark's Lives of Modern Divines.—Fuller's Worthies.—Eloyd's Memoirs, folio, where is the fullest account of his character.

succeeded his uncle Dr. Barnabas Potter in the provostship of his college on the 17th of June, 1626. "Soon after," says Mr. Wood, "when Dr. Laud became a rising favourite at court, he, after a great deal of seeking, was made his creature, and therefore by the precise party he was esteemed an Arminian." On March the 15th, 1628, he preached a Sermon on John xxi. 17. at the consecration of his uncle to the bishopric of Carlisle at Ely House in Holborn; which was printed at London, 1629, in 8vo, and involved him in a short controversy with Mr. Vicars, a friend of his, who blamed him for a leaning towards Arminianism. In 1633 he published his "Answer to a late Popish Pamphlet, entitled, Charity mistaken." The cause was this. A Jesuit who went by the name of Edward Knott, but whose true name was Matthias Wilson, had published in 1630, a little book in 8vo, called "Charity mistaken, with the want whereof Catholicks are unjustly charged, for affirming, as they do with grief, that Protestancy unrepented destroys Salvation." Dr. Potter published an answer to this at Oxford, 1633, in 8vo, with this title: "Want of Charitie justly charged on all such Romanists as dare (without truth or modesty) affirme, that Protestancie destroyeth Salvation; or, an Answer to a late Popish pamphlet, intituled, Charity mistaken, &c." The second edition revised and enlarged, was printed at London, 1634, in 8vo. Prynne observes, that bishop Laud, having perused the first edition, caused some things to be omitted in the second. It is dedicated to King Charles I. and in the dedication Dr. Potter observes, that it was "undertaken in obedience to his majesty's particular commandment."

In 1635 he was promoted to the deanery of Worcester, having before had a promise of a canonry of Windsor, which he never enjoyed. In 1640 he was vice-chancellor of the university of Oxford, in the execution of which office he met with some trouble from the members of the long parliament. Upon breaking out of the civil wars, he sent all his plate to the king, and declared, that he would rather, like Diogenes, drink in the hollow of his hand, than that his majesty should want; and he afterwards suffered much for the royal cause. In consideration of this, upon the death of Dr. Walter Balcanqual, he was nominated to the deanery of Durham in January 1645-6; but was prevented from being installed by his death, which happened at his college March the 3d following. He was

interred about the middle of the chapel there; and over his grave was a marble monument fastened to the north wall, at the expence of his widow Elizabeth, daughter of Dr. Charles Sonibanke, some time canon of Windsor, afterwards wife of Dr. Gerard Langbaine, who succeeded Dr. Potter in the provostship of Queen's college. He was a person esteemed by all that knew him to be learned and religious; exemplary in his behaviour and discourse, courteous in his carriage, and of a sweet and obliging nature, and comely presence. But he was more especially remarkable for his charity to the poor; for though he had a wife and many children, and expected daily to be sequestered, yet he continued his usual liberality to them, having, on hearing Dr. Hammond's sermon at St. Paul's, been persuaded of the truth of that divine's assertion, that charity to the poor was the way to grow rich. He translated from Italian into English, "Father Paul's History of the Quarrels of Pope Paul V. with the State of Venice," London, 1626, 4to; and left several MSS. prepared for the press, one of which, entitled "A Survey of the Platform of Predestination," falling into the hands of Dr. William Twisse, of Newbury, was answered by him. This subject perhaps is more fully discussed in his controversy with Mr. Vicars, which was republished at Cambridge in 1719, in a "Collection of Tracts concerning Predestination and Providence." The reader to whom this "Collection" may not be accessible, will find an interesting extract, from Dr. Potter's part, in Dr. Wordsworth's "Ecclesiastical Biography," vol. V. p. 504, &c. Chillingworth likewise engaged in the controversy against Knott.

Dr. Potter had a son, CHARLES, who was born at Oxford in 1633, and admitted a student of Christ Church in 1647, but after completing his master's degree, he left the university, and when abroad with James Crofts, afterwards created duke of Monmouth, he embraced the Roman Catholic religion. He was afterwards one of the gentlemen ushers to his great uncle, Dr. Barnabas Potter, bishop of Carlisle. The "Theses Quadragesimales in scholis Oxoniensibus publicè pro forma discussæ," Oxon, 1649, 12mo, was published with his name, but the real author was his college tutor, Mr. Thomas Severn.¹

POTTER (FRANCIS), a learned English divine, son of Mr. Richard Potter, a native of Oxfordshire, and vicar of

¹ Ath. Ox. vol. II.—Gen. Dict.—Fuller's Worthies:

Meyre in Wiltshire, was born in the vicarage house there on Trinity Sunday 1594, and educated in grammar learning in the king's school at Worcester under Mr. Henry Bright. He became a commoner of Trinity college, in Oxford, under his elder brother Hannibal Potter, in the latter end of the year 1609. On July 8, 1613, he took the degree of B. A. ; June 26, 1615, that of M. A. ; and July 8, 1625, that of B. D. He continued a close student in his college till the death of his father, in 1637 ; and then succeeded him in the rectory of Kilmington, left the university, and retired to his living, where he lived in a very retired manner till his death. In 1642 he published at Oxford in 4to, a treatise entitled "An Interpretation of the number 666. Wherein not onely the manner how this number ought to be interpreted is clearly proved and demonstrated ; but it is also shewed, that this number is an exquisite and perfect character, truly, exactly, and essentially describing that state of government, to which all other notes of Antichrist do agree. With all knowne objections solidly and fully answered, that can be materially made against it." Prefixed to it is the following opinion of the learned Joseph Mede : "This discourse or tract of the number of the beast is the happiest that ever yet came into the world, and such as cannot be read (save of those that perhaps will not beleieve it) without much admiration. The ground hath been harped on before, namely, that that number was to be explicated by some *ἀντιστοιχία* to the number of the Virgin-company and new Hierusalem, which type the true and Apostolical Church, whose number is always derived from XII. But never did any worke this principal to such a wonderfull discovery, as this author hath done, namely, to make this number not onely to shew the manner and property of that state, which was to be that beast, but to designe the city wherein he should reigne ; the figure and compasse thereof ; the number of gates, cardinall titles or churches, St. Peter's altar, and I know not how many more the like. I read the book at first with as much prejudice against the numerical speculation as might be, and almost against my will, having met with so much vanitie formerly in that kinde. But by the time I had done, it left me possest with as much admiration, as I came to it with prejudice."

This treatise was afterwards translated into French, Dutch, and Latin. The Latin version was made by several hands. One edition was all or most translated by Mr.

Thomas Gilbert, of Edmund Hall, in Oxford, and printed at Amsterdam 1677, in 8vo; part of the Latin translation is inserted in the second part of the fourth volume of Pool's "Synopsis Criticorum." Our author's treatise was attacked by Mr. Lambert Morehouse, minister of Prestwood, near Kilmington, who asserts, that 25 is not the true, but propinque root of 666. Mr. Potter wrote a Reply to him. Mr. Morehouse gave a manuscript copy of this dispute to Dr. Seth Ward, bishop of Sarum, in 1668. Our author, while he was very young, had a good talent at drawing and painting, and the founder's picture in the hall of Trinity college is of his copying. He had likewise an excellent genius for mechanics, and made several inventions for raising of water, and water-engines; which being communicated to the Royal Society, about the time of its first establishment, were highly approved of, and he was admitted a member of that society. Mr. Wood likewise observes, that about 1640, "he entertained the notion of curing diseases by transfusion of blood out of one man into another; the hint whereof came into his head from Ovid's story of Medea and Jason; which matter he communicating to the Royal Society about the time of its first erection, it was entered into their books. But this way of transfusion having (as it is said) been mentioned long before by Andr. Libavius, our author Potter (who I dare say never saw that writer) is not to be the first inventor of that notion, nor Dr. Richard Lewen, but rather an advancer." He became blind before his death, and died at Kilmington about April 1678, and was buried in the chancel of the church there. His memory was preserved in Trinity college until 1670 by a dial, which he constructed and placed on the north side of the old quadrangle, but there is now another in its room. There are many anecdotes of him in the Aubrey MSS. but none perhaps more worth transcribing than the following. "The last time I saw him," says Aubrey, "I asked him why he did not get some cousin or kinsman to be with him, and look to him now in his great age? He answered me, that he had tried that way, and found it not so well; for they did begrudge what he spent, that it was too much, and went from them, whereas his servants (strangers) were kind to him, and took care of him." Aubrey adds, that in the "troublesome times it was his happiness never to be sequestered. He was once maliciously informed against to the committee at

Wells (a thing very common in those times); but when he came before them, one of them (I have forgot his name) gave him a pint of wine, and gave him great praise, and bade him go home, and fear nothing." He seems to have wanted only opportunities of conversing more frequently with his learned contemporaries to have made a distinguished figure in the infancy of the Royal Society.

His brother, Dr. Hannibal Potter, who had been his tutor at college, was, upon the death of Dr. Kettle, elected president of Trinity college, but was ejected by the parliamentary chancellor, lord Pembroke in person, attended by the parliamentary visitors and a guard of soldiers. His only subsistence afterwards was a poor curacy of 20*l.* a year, from which he was also ejected for using some part of the Liturgy.¹

POTTER (JOHN), archbishop of Canterbury, was the son of Thomas Potter, a linen draper at Wakefield in Yorkshire, where he was born about the year 1674. He was educated at a school at Wakefield, and it is said, made an uncommon progress, in a short time, especially in the Greek language. That this, however, was a *private* school seems to be taken for granted by Dr. Parr, who, after mentioning that our author's Latin productions are not free from faults, says that he would have been taught to avoid these "in our best public seminaries." At the age of fourteen, Mr. Potter was sent to Oxford, and entered a battler of University college in the beginning of 1688. There is every reason to think that his diligence here was exemplary and successful; for, after taking his bachelor's degree, he was employed by the master of his college, the learned Dr. Charlett, to compile a work for the use of his fellow students, entitled, "*Variantes lectiones et notæ ad Plutarchi librum de audiendis poetis, item Variantes lectiones, &c. ad Basilii Magni orationem ad juvenes, quomodo cum fructu legere possint Græcorum libros,*" 8vo. This was printed at the University press, then in the Theatre, in 1693, at the expence of Dr. Charlett, who used to present copies of it, as a new-year's-gift, to the young students of University college, and to others of his friends.

In 1694 he was chosen fellow of Lincoln college, and proceeding M. A. in October of the same year, he took pupils and went into orders. Still pursuing his private

¹ Ath. Ox. vol. II.—Aubrey MSS. in Letters of Eminent Persons, 3 vols. 8vo, 1813.—Gen. Dict.—Walker's Sufferings of the Clergy.

studies, he produced, in 1697, his beautiful edition of Lycophron's "Alexandra," fol. the second edition of which, in 1702, Dr. Harwood pronounces "an everlasting monument of the learning of the illustrious editor." It is no inconsiderable proof of his having distinguished himself in the republic of letters, that we find him already corresponding with many eminent scholars on the continent, and among Dr. Mead's letters are some from Mr. Potter to Grævius, from whom he received the Basil edition of Lycophron, 1546, collated with ancient vellum MSS. and by this assistance he was enabled to correct and enlarge the commentaries of Tzetzes in no less than two hundred places, and throw much additional light on this very obscure poem. In the same year he printed the first volume of his *Archæologia Græca*, or Antiquities of Greece, and in the following year, 1698, the second volume. Several improvements were introduced by him in the subsequent editions of this valuable work, which has hitherto been unrivalled, and he lived to see at least five editions printed. It still continues a standard book for Greek students. It was incorporated in Gronovius's *Thesaurus*. In the preface to the fifth edition he speaks of a Latin edition printed in Holland, the publisher of which pretended it was corrected by the author; but he assures us that "he never saw it till it was all printed, and therefore the many errors in it must not be imputed to him."

In July 1704 he commenced bachelor of divinity, and being about the same time appointed chaplain to archbishop Tenison, he removed from Oxford to reside at Lambeth palace. He proceeded D. D. in April 1706, and soon after became chaplain in ordinary to queen Anne. In 1707 appeared his first publication connected with his profession, entitled a "Discourse of Church Government," 8vo. In this he asserts the constitution, rights, and government, of the Christian church, chiefly as described by the fathers of the first three centuries against Erastian principles; his design being to vindicate the church of England from the charge of those principles. In this view, among other ecclesiastical powers distinct from the state, he maintains the doctrine of our church, concerning the distinction of the three orders of bishops, priests, and deacons, particularly with regard to the superiority of the episcopal order above that of presbyters, which he endeavours to prove was settled by divine institution: that this distinction was

in fact constantly kept up to the time of Constantine : and in the next age after that, the same distinction, he observes, was constantly reckoned to be of divine institution, and derived from the apostles down to these times.

In the beginning of 1708, he succeeded Dr. Jane as regius professor of divinity, and canon of Christ Church, who brought him back to Oxford. This promotion he owed to the interest of the celebrated duke of Marlborough, and to the opinion held concerning him that he was a Whig ; whereas Dr. Smalridge, whom the other party wished to succeed in the professorship and canonry, had distinguished himself by opposition to the whig-measures of the court. In point of qualification these divines might be equal, and Dr. Potter certainly, both as a scholar and divine, was liable to no objection. It was probably to the same interest that he owed his promotion, in April 1715, to the see of Oxford. Just before he was made bishop he published, what had occupied his attention a very considerable time, his splendid and elaborate edition of the works of Clemens Alexandrinus, 2 vols. fol. Gr. and Lat. an edition, says Harwood, "worthy of the celebrity of the place where it was published, and the erudition of the very learned prelate, who has so happily illustrated this miscellaneous writer." In this he has given an entire new version of the "Cohortations," and intended to have done the same for the "Stromata," but was prevented by the duties of his professorship. In his preface he intreats the reader's candour as to some typographical errors, he being afflicted during part of the printing by a complaint in his eyes, which obliged him to trust the correction of the press to others.

For some time after his being made bishop of Oxford, he retained the divinity chair, and filled both the dignities with great reputation, rarely failing to preside in person over the divinity disputations in the schools, and regularly holding his triennial visitation at St. Mary's church ; upon which occasions his charges to the clergy were suited to the exigencies of the times. In 1717, Dr. Hoadly, then bishop of Bangor, having advanced some doctrines, respecting sincerity, in one of his tracts, which our prelate judged to be injurious to true religion, he took occasion to animadvert upon them in his first visitation the following year ; and his charge having been published, at the request of his clergy, Dr. Hoadly answered it, which produced a reply,

from our prelate. In this short controversy, he displayed more warmth than was thought consistent with the general moderation of his temper; but such were his arguments and his character, that Hoadly is said to have been more concerned on account of this adversary than of any other he had then encountered.

Some time after this he became much a favourite with queen Caroline, then princess of Wales; and upon the accession of George II. preached the coronation sermon, Oct. 11, 1727, which was afterwards printed by his majesty's express commands, and is inserted among the bishop's theological works. It was generally supposed that the chief direction of public affairs, with regard to the church, was designed to be committed to his care; but as he saw that this must involve him in the politics of the times, he declined the proposal, and returned to his bishopric, until the death of Dr. Wake, in January 1737, when he was appointed his successor in the archbishopric of Canterbury. This high office he filled during the space of ten years with great reputation, and towards the close of that period fell into a lingering disorder, which put a period to his life Oct. 10, 1747, in the seventy-fourth year of his age. He was buried at Croydon.

He left behind him the character of a prelate of distinguished piety and learning, strictly orthodox in respect to the established doctrines of the church of England, and a zealous and vigilant guardian of her interests. He was a great advocate for regularity, order, and œconomy, but he supported the dignity of his high office of archbishop, in a manner which was by some attributed to a haughtiness of temper. Whiston is his principal accuser, in this respect, but allowances must be made for that writer's prejudices, especially when we find that among the heaviest charges he brings against the archbishop is his having the Athanasian Creed read in his chapel. He had a numerous family of children, of whom three daughters and two sons survived him. One of his daughters, Mrs. Sayer, died in 1771.

His eldest son, JOHN POTTER, born in 1713, after a private education, was entered a member of Christ Church, Oxford, in 1727, and took his master's degree in 1734. After he went into orders, he obtained from his father the vicarage of Blackburne, in the county of Lancaster, and in 1739, the valuable sinecure of Elme cum Emneth, in the isle of Ely. In 1741 his father presented him to the arch-

deaconry of Oxford. His other promotions were the vicarage of Lydde in Kent, the twelfth prebend of Canterbury, and the rich benefice of Wrotham in Kent, with which he retained the vicarage of Lydde. In 1766 he was advanced to the deanery of Canterbury, on which he resigned the archdeaconry of Oxford. He died at Wrotham Sept. 20, 1770. He offended his father very much by marrying one of his servants, in consequence of which, although the archbishop, as we have seen, gave him many preferments, he left his personal fortune, which has been estimated at 70,000*l.* some say 90,000*l.* to his second son, Thomas Potter, esq. who followed the profession of the law, became recorder of Bath, joint vice-treasurer of Ireland, and member of parliament for Aylesbury and Oakhampton. He died June 17, 1759.

The archbishop's works were published in 1753, 3 vols. 8vo, under the title of "The Theological Works of Dr. John Potter, &c. containing his Sermons, Charges, Discourse of Church-government, and Divinity Lectures." He had himself prepared these for the press; his divinity lectures form a continued treatise on the authority and inspiration of the Scriptures. Some letters of his, relative to St. Luke's Gospel, &c. are printed in "Atterbury's Correspondence."

POTTER or POTER (PAUL), an excellent landscape painter, was born at Enkhuysen, in 1625, and learned the principles of painting from his father, Peter Potter, who was but a moderate artist; yet, by the power of an enlarged genius and uncommon capacity, which he discovered even in his infancy, his improvement was so extraordinary, that he was considered as a prodigy, and appeared an expert master in his profession at the age of fifteen.

Paul's subjects were landscapes, with different animals, but principally cows, oxen, sheep, and goats, which he painted in the highest perfection. His colouring is soft, agreeable, and transparent, and appears to be true nature; his touch is free, and exceedingly delicate, and his outline very correct. His skies, trees, and distances, shew a remarkable freedom of hand, and a masterly ease and negligence: but his animals are exquisitely finished, and touched with abundance of spirit. On these accounts he is esteemed one of the best painters of the Low Countries. His only amusement was walking into the fields; and even

¹ Biog. Brit.—Ath. Ox. vol. II.—Nichols's Bowyer.—Whiston's Life.

that amusement he so managed, as to make it conduce to the advancement of his knowledge in that art; for he always sketched every scene and object on the spot, and afterwards composed his subjects from his drawings; frequently he etched those sketches, and the prints are deservedly very estimable.

The paintings of Potter are exceedingly coveted, and bear a high price; because, beside their intrinsic merit, the artist having died young, in his twenty-ninth year, in 1654, and not painted a great number of pictures, they are now scarcely to be procured at any rate. One landscape, which originally he painted for the countess of Solms, was afterwards sold (as Houbraken affirms) to Jacob Van Hoeck, for 2000 florins. Lord Grosvenor has in his collection a small work of Potter's, for which his lordship gave 900 guineas.¹

POTTER (ROBERT), an excellent classical scholar and translator, was born in 1721; but where, or of what family, we have not discovered. He was educated at Emmanuel college, Cambridge, and took his bachelor's degree in 1741, but that of master not until 1788, according to the published list of Cambridge graduates, probably owing to his being then made a dignitary in Norwich cathedral. His first preferment was the vicarage of Scarning in Norfolk, in the gift of the Warner family; and, until he completed his translation of Sophocles, he held no higher preferment. In 1774, he published, in octavo, a volume of poems, some of which had appeared before separately: they consist of, "A Birth-day Thought;" "Cynthia;" "Verses to the same;" "Retirement, an epistle to Dr. Hurd;" "A Fragment;" "Verses to the painter of Mrs. Longe's picture at Spixworth;" "An Ode to Philoclea;" "Verses to the same, exemplifying the absurdity of an affected alliteration in poetry;" "Two Pieces in imitation of Spenser;" "Holkham, inscribed to the earl of Leicester;" "Kymber, to Sir A. Woodhouse;" and a chorus from the "Hecuba" of Euripides, his intended translation of whose tragedies he announces in an advertisement. In most of these poems, particularly the "Holkham," and "Kymber," he shews himself a successful imitator of Pope. In the following year he published a very judicious tract, entitled "Observations on the Poor Laws, on the present state of the Poor, and on houses of

¹ Pilkington.—Rees's Cyclopædia.—Argenville, vol. III.—Descamps, vol. II.

Industry," in which his principal object was, to recommend houses of industry, upon the plan of those already established in some parts of Norfolk and Suffolk, particularly that at Bulcamp.

Although Mr. Potter had announced his "Euripides" as in a state of preparation for the press, he first published, in 1777, his translation of "Æschylus," in a quarto volume, indisputably the best translation of any Greek poet that had appeared in the English language. In the same year appeared his "Notes on the Tragedies of Æschylus," about eighty pages in quarto. These were dedicated to Mrs. Montague, at whose request they were written, and were printed and distributed at her expence gratis to the purchasers of the tragedies. A second edition appeared in 1779, in two volumes octavo, corrected in many places, and with the notes inserted in their respective places. In 1781, he published the first volume of his translation of "Euripides," in quarto; and, the following year, the second; and, in 1788, that of "Sophocles," in the same size. These last-mentioned versions are, on the whole, inferior to his first production, yet they are each of them excellent performances, and thought even superior to those of Mr. Wodhull and Dr. Franklin. Besides these very laborious works, Mr. Potter published, in 1783, in quarto, "An Enquiry into some passages of Dr. Johnson's Lives of the Poets;" in which we are sorry to observe a degree of petulance unworthy of liberal criticism; and, in 1785, in quarto, "A Translation of the Oracle concerning Babylon, and the Song of Exultation, from Isaiah, chap. xiii. and xiv." and "A Sermon on the Thanksgiving for the Peace, 1802."

In 1788 he was promoted by the lord chancellor Thurlow to the dignity of a prebendary in the cathedral of Norwich. He had been a schoolfellow of lord Thurlow, and had constantly sent his publications to that nobleman, without ever soliciting a single favour from him. On receiving a copy of the "Sophocles," however, his lordship wrote a short note to Mr. Potter, acknowledging the receipt of his books from time to time, and the pleasure they had afforded him, and requesting Mr. Potter's acceptance of a prebendal stall in the cathedral of Norwich. In the following year, and during his residence at Norwich, the united vicarages of Lowestoft and Kessingland were presented to him, without solicitation from any quarter, by

Dr. Bagot, then bishop of Norwich. His mind was sensibly impressed by such a disinterested and honourable mark of that prelate's favour, which was the greater, as these united vicarages were the best subject of patronage that fell vacant during the seven years that Dr. Bagot held the see. Mr. Potter died suddenly, in the night-time, at Lowestoff, Aug. 9, 1804, in the eighty-third year of his age. He was a man of unassuming simple manners, and his life was exemplary. His translations are a sufficient proof of his intimate acquaintance with classical learning, and in this character he was highly respected by the literati of his time. It is said that he left a manuscript biography of the learned men of Norfolk, but into whose hands this has fallen, we have not heard.¹

POUGET (FRANCIS AMÉ'), a French divine, successively priest of the oratory, doctor of the Sorbonne, and abbé of Chambon, was born at Montpellier in 1666. He was some time at the head of an ecclesiastical seminary, under Colbert, bishop of Montpellier; where he was of infinite service, not only by the excellence of his instructions, but the purity of his example. He was vicar of St. Roch at Paris, in 1692, and had there the credit of contributing to the penitence of the celebrated La Fontaine, of which the English reader may see his own curious account in the "New Memoirs of Literature," vol. X. His latter days were passed at Paris, in the religious house of St. Magloire, where he died in 1723, at the age of fifty-seven. Father Pouget was the author of some works, of which the most remarkable is, "The Catechism of Montpellier," the best edition of which is that of Paris in 1702, in 4to. It is a kind of body of divinity, and has been considered by the clergy of his communion as the most precise, clear, and elegantly simple statement of the doctrines and practices of religion that has ever been produced. He was concerned in some other works, which were not entirely his own; such as "The Breviary of Narbonne;" "Martinay's edition of St. Jerom; Montfaucon's Greek Analects; and a book of instructions for the Knights of Malta."²

POULLAIN (FRANCIS.) See BARRE'.

¹ Gent. Mag. vol. LXXIV. and LXXXIII.—Forbes's Life of Beattie.—Nichols' Bowyer.—Monthly Review.

² Moreri.—Dict. Hist.

POUPART (FRANCIS), a celebrated anatomist and physician, was born at Mans, and after receiving some education under the fathers of oratory, went to Paris, where he applied himself, with great assiduity, to natural history and philosophy. In the study of the former he had been led to the examination and dissection of insects, which turned his mind to anatomy and surgery, as the means of support; for which purpose he presented himself at the Hotel Dieu, and passed his examinations with great applause, which occasioned the more surprise, as he avowed that he had had no opportunity of obtaining practical information, and knew no more of surgery than to let blood. He subsequently received the degree of doctor in medicine at Rheims, in 1699, and was admitted a member of the Academy of Sciences. He did not long survive to receive the rewards of his industry; for he died at Paris, in October 1708, in a state of considerable poverty, which he supported with cheerfulness. His success in anatomical investigation may be estimated from the transmission of his name, attached to an important ligament. The Memoirs of the Academy comprize many of his papers, besides a "Dissertation sur la Sangue," published in the Journal des Savans; viz. a "Mémoire sur les Insectes Hermaphrodites;" "L'Histoire du Formica Leo;" that of the "Formica Pulex;" "Observations sur les Moules;" "Dissertation sur l'Apparition des Esprits," on the occasion of the adventure of St. Maur, and some other papers. He is also considered as the editor of a "Chirurgie complete," which is a compilation from many works upon that art.¹

POURCHOT (EDMUND), an eminent French professor of philosophy, was born at Poilly, a village in the diocese of Sens, in the year 1651, and studied at the university of Paris, where he distinguished himself by his talents and great diligence, and in 1673 he was admitted to the degree of M. A. In the year 1677 he was appointed professor of philosophy in his own college, whither his reputation soon attracted a multitude of students; and at the opening of the "Collège des Quatre Nations," he was appointed to fill the philosophical chair in that seminary. Mr. Pourchot soon became dissatisfied with the Aristotelian philosophy, and embraced the principles of Des Cartes, applying mathematical principles and reasonings to the discovery of

¹ E'oy, Dict. Hist. de Medecine.—Niceron, vol. XI.

physical and moral truths. He now drew up a system of philosophy, which he published under the title of "*Institutiones Philosophicæ*," which was very generally applauded, and met with an astonishing sale. His reputation as a philosopher, at this time, stood so high, that his lectures were always attended by a numerous concourse of students. His acquaintance was eagerly courted by the most celebrated literary characters of his time: Racine, Despreaux, Mabillon, Dupin, Baillet, Montfaucon, and Santeul, were his intimate associates. He was honoured with the esteem of M. Bossuet and M. de Fenelon. The latter would have procured for him the appointment of tutor to the younger branches of the royal family, but he preferred to employ his talents in the service of the university; and was seven times chosen to fill the post of rector of that body, and was syndic for the long space of forty years. At a very advanced age he began to apply himself to the study of the Hebrew language, with a degree of ardour which soon enabled him to deliver a course of lectures upon it at the college of St. Barbe. In the midst of his numerous engagements, he found leisure to improve his "*Philosophical Institutions*," of which he was preparing the fourth edition for the press, when he lost his eyesight. He died at Paris in 1734, in the 83d year of his age. Besides his "*Institutions*," he was author of numerous "*Discourses*," which were given to the public in the "*Acts of the University*," and various "*Memoirs*." He assisted the learned Masclef in greatly improving the second edition of his "*Grammatica Hebraica*," and he aided him in drawing up the Chaldee, Syriac, and Samaritan grammars, which are combined in that edition.¹

POUSSIN (NICHOLAS), an eminent French painter, was born at Andely, a little town in Normandy, in 1594. His family, however, were originally of Soissons; in which city there were some of his relations officers in the Presidial court. John Poussin, his father, was of noble extraction, but born to a very small estate. His son, seeing the narrowness of his circumstances, determined to support himself as soon as possible, and chose painting for his profession, having naturally a strong inclination to that art. At eighteen, he went to Paris, to learn the rudiments of it. A Poictevin lord, who had taken a liking to him, placed

¹ Moreri.—Dict. Hist.

him with Ferdinand, a portrait-painter, whom Poussin left in three months to place himself with Lallemant, with whom he staid but a month : he saw he should never learn any thing from such masters, and he resolved not to lose his time with them ; believing he should profit more by studying the works of great masters, than by the discipline of ordinary painters. He worked a while in distemper, and performed it with extraordinary facility. The Italian poet Marino being at that time in Paris, and perceiving Poussin's genius to be superior to the small performances on which he was employed, persuaded him to go with him into Italy : Poussin had before made two vain attempts to undertake that journey, yet by some means or other was hindered from accepting this opportunity. He promised, however, to follow in a short time ; which he did, though not till he had painted several other pictures in Paris, among which was the Death of the Virgin, for the church of Nôtre-Dame. Having finished his business, he set out for Rome in his thirtieth year.

He there met with his friend, the cavalier Marino, who rejoiced to see him ; and that he might be as serviceable as he could, recommended him to cardinal Barberini, who desired to be acquainted with him. Yet by some means or other, he did not emerge, and could scarcely maintain himself. He was forced to give away his works for sums that would hardly pay for his colours. His courage, however, did not fail ; he prosecuted his studies assiduously, resolving, at all events, to make himself master of his profession. He had little money to spend, and therefore the more leisure to retire by himself, and design the beautiful objects in Rome, as well antiquities as the works of the famous Roman painters. It is said, that he at first copied some of Titian's pieces, with whose colouring, and the touches of whose landscapes, he was infinitely pleased. It is observable, indeed, that his first pieces are painted in a better style of colouring than his last. But he soon shewed, by his performances, that, generally speaking, he did not much value the part of colouring ; or thought he knew enough of it, to make his pictures as perfect as he intended. He had studied the beauties of the antique, the elegance, the grand gusto, the correctness, the variety of proportions, the adjustments, the order of the draperies, the nobleness, the fine air and boldness of the heads ; the manners, customs of times and places, and every thing that

is beautiful in the remains of ancient sculpture, to such a degree, that one can never enough admire the exactness with which he has enriched his painting in all those particulars.

He used frequently to examine the ancient sculptures in the vineyards about Rome, and this confirmed him more and more in the love of those antiquities. He would spend several days together in making reflections upon them by himself. It was in these retirements that he considered the extraordinary effects of nature with respect to landscapes, that he designed his animals, his distances, his trees, and every thing excellent that was agreeable to his taste. He also made curious observations on the works of Raphael and Domenichino; who of all painters, in his opinion, invented best, designed most correctly, and expressed the passions most vigorously: three things, which Poussin esteemed the most essential parts of painting. He neglected nothing that could render his knowledge in these three parts perfect: he was altogether as curious about the general expression of his subjects, which he has adorned with every thing that he thought would excite the attention of the learned. He left no very large compositions behind him; and all the reason we can give for it is, that he had no opportunity to paint them; for we cannot imagine that it was any thing more than chance, that made him apply himself wholly to easel pieces, of a size proper for a cabinet, such as the curious required of him.

Louis XIII. and de Noyers, minister of state and superintendant of the buildings, wrote to him at Rome to oblige him to return to France; to which he consented with great reluctance. He had a pension assigned him, and a lodging ready furnished at the Thuilleries. He drew the picture of "The Lord's Supper," for the chapel of the castle of St. Germain, and that which is in the Jesuit's noviciate at Paris. He began "The Labours of Hercules," in the gallery of the Louvre; but Vouet's school railing at him and his works, put him out of humour with his own country. He was also weary of the tumultuous way of living at Paris, which never agreed with him. For these reasons he secretly resolved to return to Rome, pretending he went to settle his domestic affairs and fetch his wife; but when he was there, whether he found himself in his proper situation, or was quite put off from any thought of returning to France by the deaths of Richelieu and the king, which

happened about that time, he never afterwards left Italy. He continued working on his easel-pieces, and sent them from Rome to Paris; the French buying them very eagerly, whenever they could be obtained, and valuing his productions as much as Raphael's.

Poussin, having lived happily to his seventy-first year, died paralytic in 1665. He married the sister of Gaspar Dughet, by whom he had no children. His estate amounted to no more than sixty thousand livres; but he valued his ease above riches, and preferred his abode at Rome, where he lived without ambition, to fortune elsewhere. He never made words about the price of his pictures; but put it down at the back of the canvas, and it was always given him. He had no disciple. The following anecdote much illustrates his character. Bishop Mancini, who was afterwards a cardinal, staying once on a visit to him till it was dark, Poussin took the candle in his hand, lighted him down stairs, and waited upon him to his coach. The prelate was sorry to see him do it himself, and could not help saying, "I very much pity you, Monsieur Poussin, that you have not one servant." "And I pity you more, my lord," replied Poussin, "that you have so many."¹

POUSSIN (GASPAR), whose proper name was DUGHET, was born, according to some authors, in France, in 1600; according to others, at Rome, in 1613; nearly the same difference has been found in the dates of his death, which some place in 1663, and others in 1675. Which may be right, it is not easy to ascertain; but the two latter dates are adopted by the authors of the *Dictionnaire Historique*. His sister being married to Nicholas Poussin, and settled at Rome, he travelled to that place, partly to visit her, and partly from a strong love of painting. Sandrart says, that Gaspar was employed at first only to prepare the palette, pencils, and colours, for Nicholas; but, by the instructions and example of that great master, was so led on, that he also obtained a high reputation. While he remained at Rome, he dropped his own name of Dughet, and assumed that of Poussin, from his brother-in-law, and benefactor. He is acknowledged to have been one of the best painters of landscapes that the world has seen. No painter ever studied nature to better effect, particularly in expressing the effects of land-storms. His scenes are always beauti-

¹ Argenville, vol. IV.—Pilkington.—Reynolds's Works.

fully chosen, and his buildings simple and elegant. He was not equally skilled in painting figures, and frequently prevailed on Nicholas to draw them for him. The connoisseurs distinguish three different manners in his paintings; the first is dry; the second is more simple, yet delightful, and natural, approaching more than any other, to the style of Claude. His third manner is more vague and undefined than these, but pleasing; though less so by far than the second. His style is considered on the whole by Mr. Mason, in his table subjoined to Du Fresnoy, as a mixture between those of Nicolo and Claude Lorraine. Mr. Mason adopts the date of 1675 for his death.¹

POUSSINES (PETER), in Latin POSSINUS, a learned Jesuit, of Narbonne, in the 17th century, resided a considerable time at Rome, where he was much esteemed by Christina, queen of Sweden, cardinal Barberini, and several other illustrious persons. He understood Greek well, had very carefully studied the fathers, and has left translations of a great number of Greek authors, with notes; a "Catena of the Greek Fathers on St. Mark," Rome, 1673, fol.; and other works. He died 1686, aged 77.²

POWELL (DAVID), a learned Welsh divine, was born in Denbighshire, about 1552. In 1568, he was sent to Oxford, but to what college is uncertain. When Jesus-college was founded, in 1571, he removed thither; and took his degrees in arts the year following. In 1576, he took orders, and became vicar of Ruabon, or Rhiw-Abon, in Denbighshire, and rector of Llanfyllin, which last he resigned in 1579. About the end of the same year he was instituted to the vicarage of Mivod in Montgomeryshire, and in 1588 he had the sinecure rectory of Llansanfraid, in Mechain. He held also some dignity in the church of St. Asaph. He proceeded to his degrees in divinity in 1582, and the subsequent year, and was afterwards chaplain to sir Henry Sidney, then president of Wales. He died in 1598, and was buried in his own church of Ruabon. The works published by him were, 1. "Caradoc's History of Cambria, with annotations," 1584, 4to. This history had been translated from the Latin, by Humphrey Lloyd, but was left by him unfinished at his death. Powel corrected and augmented the manuscript, and published it with notes. 2. "Annotationes in itinerarium Cambriæ, scriptum per

¹ Argenville, vol. I.—Pilkington.

² Moreri.—Dict. Hist.

Silvium Geraldum Cambrensem," London, 1585. 3. "Annotations in Cambriæ descriptionem, per Ger. Cambr." 4. "De Britannica historia recte intelligenda, epistola ad Gul. Fleetwoodum civ. Lond. recordatorem." This and the former are printed with the annotations on the itinerary. 5. "Pontici Virunnii Historia Britannica," London, 1585, 8vo. Wood says, that he took great pains in compiling a Welsh Dictionary, but died before it was completed.

He left a very learned son, GABRIEL POWELL, who was born at Ruabon, in 1575, and educated at Jesus college, Oxford, after which he became master of the free-school at Ruthen, in his native county. Not however finding his situation here convenient for the studies to which he was addicted, ecclesiastical history, and the writings of the fathers, he returned to Oxford, and took up his abode in St. Mary Hall. Here principally he wrote those works which procured him great reputation, especially among the puritans. Dr. Vaughan, bishop of London, invited him to the metropolis, and made him his domestic chaplain, and would have given him higher preferment had he lived. It was probably Vaughan's successor who gave him the prebend of Portpoole, in 1609, and the vicarage of Northall, in Middlesex, in 1610. He died in 1611. His works enumerated by Wood are chiefly controversial, against the papists, except one or two in defence of the silenced puritans. Several of them, being adapted to the circumstances of the times, went through numerous editions, but are now little known. Wood says he was esteemed a prodigy of learning, though he died when a little more than thirty years old (thirty-six), and had he lived to a greater maturity of years, it is "thought he would have exceeded the famous Dr. John Rainolds, or any of the learned heroes of the age." Wood adds that he "was a zealot, and a stiff puritan." By one of his works, entitled "The unlawfulness and danger of Toleration of divers religions, and connivance to contrary worship in one monarchy or kingdom," it would appear that he wrote against toleration while he was claiming it for himself and his puritan brethren.¹

POWELL (EDWARD), a learned popish divine, was born about the latter part of the sixteenth century, and was educated at Oxford. He appears to have been fellow of Oriel

¹ Ath. Ox. vol. I. new edit.—Biog. Brit.—Oldys's Librarian.

college in 1495, and afterwards became D. D. and was accounted one of the ornaments of the university. In November 1501, he was made rector of Bledon, in the diocese of Wells, and in July 1503 was collated to the prebend Centum solidorum, in the church of Lincoln, as well as to the prebend of Carleton. In 1508, by the interest of Edmund Audley, bishop of Salisbury, he was made prebendary of that church, and in 1525 became prebendary of Sutton in Marisco, in the church of Lincoln. In November 1514, Pope Leo gave him a licence to hold three benefices, otherwise incompatible. His reputation for learning induced Henry VIII. to employ him to write against Luther, which he did in a work entitled "*Propugnaculum summi sacerdotii evangelici, ac septenarii sacramentorum numeri adversus M. Lutherum, fratrem famosum, et Wickliffistam insignem*," Lond. 1523, 4to. This performance, says Dodd, was commonly allowed to be the best that had hitherto been published. There are two public letters from the university of Oxford, one to the king, the other to bishop Audley, applauding the choice of a person so well qualified to maintain the cause of the church; and in these letters, they style him the glory of their university, and recommend him as a person worthy of the highest preferment. But all this could not protect him from the vengeance of Henry VIII. when he came to employ his learning and zeal in defence of queen Catherine, and the supremacy of the see of Rome, on both which articles he was prosecuted, hanged, drawn, and quartered in Smithfield, July 30, 1540, along with Dr. Thomas Abel, and Dr. Richard Fetherstone, who suffered on the same account. He wrote in defence of queen Catherine, "*Tractatus de non dissolvendo Henrici regis cum Catherina matrimonio*;" but it is doubtful if this was printed. Stow, indeed, says it was printed in 4to, and that he had seen it, but no copy is now known. Mr. Churton, in his "*Lives of the Founders of Brazenose college*," mentions Dr. Powell's preaching a Latin sermon, in a very elegant style, at the visitation of bishop Smyth at Lincoln.¹

POWELL (GRIFFITH), principal of Jesus college, Oxford, was born at Lansawell in Carmarthenshire, in 1561, and entered a commoner of Jesus college in 1581, and after taking his degrees, and obtaining a fellowship, was chosen

¹ Ath. Ox. vol. I. new edit.—Dodd's Ch. Hist.—Willis's Cathedrals.

principal in 1613; being then, says Wood, "accounted by all a most noted philosopher, or subtle disputant, and one that acted and drudged much as a tutor, moderator and adviser in studies among the juniors." He died June 28, 1620, and was buried in St. Michael's church. By will he left all his estate, amounting to between six and seven hundred pounds, to the college, with which a fellowship was founded. He wrote "*Analysis Analyticorum posteriorum, seu librorum Aristotelis de Demonstratione, cum scholiis*," Oxon. 1594, 8vo, and "*Analysis libri Aristotelis de Sophisticis Elenchis*," *ibid.* 1594, reprinted 1598 and 1664. Concerning these two works, a wit of the day made the following lines:

"Griffith Powell, for the honour of his nation,
Wrote a book of Demonstration.
And having little else to do,
He wrote a book of Elenchs too."

There is more wit than truth in this, however, for his office as principal engrossed so much of his time, as to prevent him from preparing for the press other treatises which he had written.¹

POWELL (SIR JOHN), an eminent lawyer, and an upright judge, was a native of Gloucester, which city he represented in parliament in 1685. He was called to the coif April 24, 1686, appointed a justice of the common pleas April 21, 1687, at which time he received the honour of knighthood, and was removed to the court of king's bench April 26 in the following year. He sat in that court at the memorable trial of the seven bishops, and having declared against the king's dispensing power, James II. deprived him of his office in July 1688; but William III. placed him again in the common pleas, Oct. 28, 1695, and queen Anne advanced him to the queen's bench June 18, 1702, where he sat until his death, at Gloucester, on his return from Bath, June 14, 1713, far advanced in life. He was reckoned a sound lawyer, and in private was to the last a man of a cheerful, facetious disposition. Swift, in one of his letters, mentions his meeting with him at Lord Oxford's, and calls him "an old fellow with grey hairs, who was the merriest old gentleman I ever saw, spoke pleasing things, and chuckled till he cried

¹ Ath. Ox. vol. I.

again." In his time the laws against witchcraft being unrepealed, one Jane Wenman was tried before him, and her adversaries swore that she could fly: "Prisoner," said our judge, "can you fly?" "Yes, my lord." "Well then you may; there is no law against flying."¹

POWELL (WILLIAM SAMUEL), an English divine of good abilities, was born at Colchester, Sept. 27, 1717; admitted of St. John's college, Cambridge, in 1734; and, having taken the degree of bachelor of arts in 1739, elected fellow of it in March 1740. In 1741, he was taken into the family of lord Townshend, as private tutor to his second son Charles Townshend, afterwards chancellor of the exchequer; and was ordained deacon and priest at the end of the year, when he was instituted to the rectory of Colkirk in Norfolk, on lord Townshend's presentation. He returned to college the year after, and began to read lectures as an assistant to the tutors, Mr. Wrigley and Mr. Tunstall; but became himself principal tutor in 1744. He took the degree of bachelor of divinity in 1749, and in 1753 was instituted to the rectory of Stibbard, in the gift of lord Townshend. In 1757 he was created D. D. In 1761 he left college, and took a house in London; but did not resign his fellowship till 1763. In Jan. 1765, he was elected master of his college, and was chosen vice-chancellor of the university in November following. The year after, he obtained the archdeaconry of Colchester; and, in 1768, was instituted to the rectory of Freshwater in the Isle of Wight. He died, Jan. 19, 1775, and was interred in the chapel of St. John's college.

The preceding sketch is taken from an advertisement prefixed to a volume of his "Discourses on various subjects," published by his friend Dr. Thomas Balguy: "which Discourses," says the editor, "are not published for the credit of the writer, but for the benefit of his readers; especially that class of readers, for whom they were chiefly intended, the younger students in divinity. The author's reputation," he adds, "stands on a much wider bottom: a whole life uniformly devoted to the interests of sound philosophy and true religion."

The office of master of the college, says Mr. Cole, he maintained with the greatest reputation and honour to him-

¹ Noble's Continuation of Granger.—Burnet's Own Times.—Nichols's Edition of Swift; see Index.

self, and credit and advantage to the society. Some years before he attained this office, a relation with whom he had very little acquaintance, and less expectation from, Charles Reynolds, of Peldon Hall, esq. left him the estate and manor of Peldon Hall in Essex, together with other estates at Little Bentley in the same county; and, adds Mr. Cole, to do him justice he well deserved it, for he was both hospitable and generous, and being a single man had ample means to exercise his generosity. In Feb. 1773, when St. John's college had agreed to undertake two very expensive works, the new casing the first court with stone, and laying out their gardens under the direction of the celebrated Mr. Brown, who told them that his plan would cost them at least 800*l*. the master recommended an application to those opulent persons who had formerly been members of the college, and told the fellows that if they thought proper to make such application, and open a subscription, he would begin it with a donation of 500*l*. which he immediately subscribed. On all such occasions, where the honour and reputation of his college, or the university, was concerned, no one displayed his liberality more in the sumptuousness and elegance of his entertainments, but in other cases he was frugal and œconomical.

The late celebrated poet, Mr. Mason, in his life of Whitehead, takes occasion to pay a high compliment to Dr. Powell on that part of his literary character concerning which he may be thought the least liable to be mistaken, and pronounces Dr. Powell's taste in works of imagination to have been as correct as his judgment was in matters of more abstruse speculation. "Yet this taste," adds Mr. Mason, "always appeared to be native and his own: he did not seem to have brought it with him from a great school, nor to have been taught it by a celebrated master. He never dealt in the indiscriminate exclamations of *excellent* and *sublime*: but if he felt a beauty in an author, was ready with a reason why he felt it to be such: a circumstance which those persons, who, with myself, attended his lectures on the Poetics of Aristotle, will both acknowledge and reflect upon with pleasure."

His published works consist of the volume above mentioned, edited by Dr. Balguy, which contains three discourses preached before the university; thirteen preached in the college chapel; one on public virtue; three charges

to the clergy of the archdeaconry of Colchester; and his "Disputatio" on taking his doctor's degree. One of his discourses, relative to subscription, was first preached on commencement Sunday in 1757; and being reprinted in 1772, when an application to parliament on the matter of subscription was in agitation, was attempted to be answered, probably by the author of the "Confessional," in a pamphlet entitled "Remarks on the Rev. Dr. Powell's Sermon, &c." but of this we do not know that he took any notice, contenting himself with this reprint of his sermon, which was the fourth edition. He had spoken his sentiments, and had no turn for controversy. He acted the same part in his college; during the controversy in 1772 he called all his scholars before him, and submitted to them the real state of the case relating to their subscription, and left it with them. In 1760, Dr. Powell published *Observations on "Miscellanea Analytica,"* which was the beginning of a controversy that produced many pamphlets relative to the Lucasian professorship of mathematics at Cambridge, when Mr. Waring was elected.

A letter of Mr. Markland's having been published in the "Anecdotes of Bowyer," reflecting on Dr. Powell as if he had died rich in consequence of accumulation, and had been saving of his money to the last, produced a satisfactory defence of him from a member of St. John's college, part of which it is but justice to Dr. Powell's memory to copy. "It is true," says this writer, "that Dr. Powell died in very affluent circumstances; but the greatest part of his fortune was left to him in 1759 by Mr. Reynolds, a relation of his mother, and the remainder was the well-earned fruits of his labours in educating his pupils while tutor. During the ten years he was master, he lived in great splendour and magnificence, and had considerably diminished his private fortune before his death. When it was determined to rebuild the first court, he generously made a present of 500*l.* to the society: to several undergraduates he occasionally gave sums of money, and to others he allowed annual stipends to enable them to complete their studies: at his own expence he bestowed prizes upon those who distinguished themselves at the public examinations. By his will, which had been made a considerable time before his death, he bequeathed 1000*l.* to his friend Dr. Balguy; to six actual fellows, to ten who had

been fellows, and to four who had only been of the college, 100*l.* each ; and to four fellows his books.”¹

POWNALL (THOMAS), a gentleman of considerable learning and political knowledge, was born in 1722, and educated at Lincoln. His first appearance in public life was when appointed secretary to the commissioners for trade and plantations in 1745, subjects with which he must have made himself early acquainted, as he had not yet reached his twenty-fourth year. In 1753 he went to America, and in the following year was concerned in a matter which eventually proved of great importance. At the beginning of what has been called the seven years’ war with France, which commenced in America in 1754, two years before it broke out in Europe, a number of persons, styled commissioners, being deputed from each colony, assembled at Albany, to consider of defending themselves against the French, who were making alarming encroachments on their back settlements. This assembly was called the Albany Congress, and became the precedent for that other more remarkable congress established at the revolution in 1775. As soon as the intention of the colonies to hold a congress at Albany was known in England, Mr. Pownall immediately foresaw the danger to the mother country, if such a general union should be permitted, and presented a strong memorial to lord Halifax, the secretary of state, on the subject, in 1754. The plan which the congress had in view was, to form a great council of deputies from all the colonies, with a governor-general to be appointed by the crown, and empowered to take measures for the common safety, and to raise money for the execution of their designs. The ministers at home did not approve of this plan ; but, seeing that they could not prevent the commissioners meeting, they resolved to take advantage of this distress of the colonies, and turn the subject of deliberation to their own account. For this purpose they sent over a proposal, that the congress should be assisted in their considerations by two of the king’s council from each colony, be empowered to erect forts, to levy troops, and to draw on the treasury in London for the money wanted ; and the treasury to be reimbursed by a tax on the colonies, to be laid by the British parliament ; but this proposal was peremptorily rejected,

¹ Life by Dr. Balguy.—Cole’s MS Athenæ in British Museum.—Nichols’s Bowyer,—Mason’s Life of Whitehead, p. 29.—Gent. Mag. LV. p. 339.

because it gave the British parliament a power to tax the colonies. Although Mr. Pownall did not agree with the ministry in the whole extent of their proposal, yet they thought him so well acquainted with the affairs of the colonies, that in 1757 they appointed him governor of Massachusetts's bay.

After two years' residence, some political differences with some of the leading men of the province, induced him to solicit to be recalled; and in 1759 he succeeded Mr. Bernard as governor of New Jersey; but he retained his post a very short time, being almost immediately appointed governor, captain-general, and vice-admiral, of South Carolina. Here he continued until 1761, when he was recalled, at his own desire; and on his arrival in London, he was appointed director-general of the office of controul, with the rank of colonel in the army, under the command of prince Ferdinand, in Germany. At the end of the war he returned to England, where his accounts were examined, and passed with honour.

At the general election, 1768, he was chosen representative in parliament for Tregony in Cornwall, and in 1775 for Minehead in Somersetshire, and on all occasions vigorously opposed the measures which led to the war with America; and, from the knowledge which he was supposed to have acquired in that country, was listened to with attention. Of the importance of his speeches he had himself a considerable opinion, by his sending them in manuscript, to be printed in Almon's Parliamentary Register. He is also said to have assisted that bookseller in his "American Remembrancer," a periodical paper which contained all the calumny, as well as all the arguments, which the opponents of the measures of administration could bring together. At the general election in 1780 he retired from parliament, and resided, in his latter years, at Bath, where he died Feb. 25, 1805, in the 83d year of his age, if our date of his birth be correct.

Governor Pownall was twice married; first, in 1765, to lady Fawkener, relict of Sir Everard Fawkener, and daughter of lieutenant-general Churchill, who died in 1777; and secondly, in 1784, to Mrs. Astell, of Everton-house, in Bedfordshire; but had no issue by either.

He had a vigorous and comprehensive mind; which by a liberal education, and constant cultivation during a long series of years, was furnished with an uncommon fund of

various knowledge, both as a politician and antiquary ; but not, in both characters, without some singular opinions. His works were very numerous. The first, and most popular, which went through several editions, was his "Administration of the Colonies." 2. Observations on a Bread Bill, which he introduced in parliament; and, 3. "Of the Laws and Commissions of Sewers;" both printed, but not published. 4. An ironical pamphlet, entitled "Considerations on the indignity suffered by the Crown, and dishonour brought upon the Nation, by the Marriage of his Royal Highness the Duke of Cumberland with an English subject," 1772, 4to. 5. A pamphlet on "The high price of Bread," &c. 1774, 8vo. 6. "A Topographical Description of such parts of North America as are contained in the annexed map of the middle British Colonies, &c. in North America," 1776, folio. 7. "A Letter to Adam Smith, LL.D. F. R. S." respecting his "Wealth of Nations," 1776, 4to. 8. "Drainage and Navigation but one united work," 1776, 8vo. 9. "A Treatise on the study of Antiquities," 1782, 8vo. 10. "A Memorial addressed to the Sovereigns of America," 1782 *. 11. "Two Memorials, with an explanatory Preface." 12. "Memorial addressed to the Sovereigns of Europe and the Atlantic," 1783. 13. "Proposal for founding University Professorships for Architecture, Painting, and Sculpture," 1786. 14. "Answer to a Letter on the Jutæ or Viti." 15. "Notices and Descriptions of Antiquities of the Provincia Romana of Gaul, now Provence, Languedoc, and Dauphiny : with Dissertations on the subjects of which those are exemplars ; and an Appendix, describing the Roman Baths and Thermæ, discovered in 1784, at Badenweiler," 1787, 4to. 16. "An Antiquarian Romance, endeavouring to mark a line by which the most ancient people, and the processions of the earliest inhabitancy of Europe, may be investigated," 1795, 8vo. 17. "Descriptions and Explanations of the Remains of some Roman Antiquities dug up in the city of Bath in 1790, with an Engraving from Drawings made on the spot," 1795, 4to. 18. "Considerations on the Scarcity and high Prices of Bread Corn," &c. 1796. He contributed also many papers to the *Archæologia* of the Society of Antiquaries, of which he was chosen a fellow in 1772. He was elected F. R. S. in 1765. He is also said to have

* In a letter to Mr. Nichols he says, "This is the best thing I ever wrote."

been the author of "The Right, Interest, and Duty, of Governments, as concerned in the affair of the East Indies," 1781, 8vo. "Intellectual Physics, an Essay concerning the nature of Being," 4to, 1803; and a "Treatise on Old Age."

His brother, JOHN POWNALL, was also an antiquary, and contributed a few articles to the *Archæologia*. He died July 17, 1795.¹

POYNET, or PONET (JOHN), successively bishop of Rochester and Winchester, in the reign of Edward VI. was born in the county of Kent, about the year 1516, and was educated in King's college, Cambridge, where his adversaries allow he was distinguished for his learning. He was not only skilled in Greek and Latin, but in some of the modern languages, particularly Italian and Dutch. In early life he proved himself an able mathematician and mechanist. He constructed a clock, which pointed both to the hours of the day, the day of the month, the sign of the Zodiack, the lunar variations, and the tides, which was presented to Henry VIII. and considered by him and others as a very extraordinary performance. Heylin, who is seldom partial to the early English reformers, tells us, that he was "well-studied with the ancient fathers."

At what time he imbibed the principles of the Reformation is uncertain; but it appears that he was accounted a champion for that great change in the beginning of the reign of Edward VI. when he was made bishop of Rochester, although only in his 33d year. He was then D.D. and chaplain to archbishop Cranmer. When Gardiner was deprived, he was the following year, 1551, translated to Winchester, and was one of the bishops appointed to make a new code of ecclesiastical laws. He had frequently preached before king Edward; who, on account of his zealous efforts for the reformation, desired that he might have the above dignities. He had before this, however, some lesser preferment. By Newcourt we find, that Cranmer gave him the rectory of St. Michael Queenhithe, London, Nov. 15, 1543, which he held, *in commendam*, until May 15, 1551, when he was translated to Winchester. He was a frequent preacher, and wrote several treatises in defence of the Reformation; but his most remarkable performance was what is commonly called "King Edward's Catechism," which appeared in 1553, in two editions, the one Latin, the other English, with the royal privilege.

¹ Nichols's Bowyer, vol. VIII.

That it was not hastily adopted, however, appears by king Edward's letter prefixed to it, in which he says: "When there was presented unto us, to be perused, a short and playne order of Catechisme, written by a certayne godlye and learned man: we committed the debatinge and diligent examination thereof to certain byshoppes and other learned men, whose judgment we have in greate estimation." This catechism has been attributed to Nowell; but the late excellent biographer of that eminent divine considers it as unquestionably Poynet's, although Nowell took much from it into his own catechism.

When queen Mary came to the crown, Poynet, with many others, retired to Strasburgh, where he died April 11, 1556, not quite forty years of age. Dodd says he was obliged to leave England for treasonable practices; as he had not only encouraged Wyat's rebellion, but personally appeared in the field against the queen and government. This may be true; but no treason was necessary to render England an unsafe place for a man so zealous for the reformation, a professed opponent of Gardiner, and who succeeded that tyrannical prelate in the see of Winchester. Strype informs us, that immediately on the accession of Mary, bishop Poynet was ejected and imprisoned, and deprived of episcopacy, for being married. He doubts whether he ever was concerned with Wyat, but says he was a great friend to the learned Ascham. Milner accuses him of signing away a great number of the most valuable possessions of the see of Winchester. He accuses him also of being of an intolerant spirit, and that he persecuted the learned physician, Andrew Borde. Borde, however, was guilty of irregularities, which it was not unbecoming in his diocesan to punish. If Poynet was intolerant, what shall we say of the favourites of the popish historians?

Besides the "Catechism" already mentioned, bishop Poynet was the author of: 1. "A Tragedie or Dialoge of the unjust usurped primacie of the bishop of Rome," translated from Bernard Ochinus," 1549, 8vo. 2. "A notable Sermon concerning the ryght use of the Lordes Supper," &c. preached before the king at Westminster," 1550, 8vo. When abroad, he wrote, which was published the year after his death, a treatise on the same subject, entitled "Dialecticon viri boni et literati de veritate, natura, atque substantia corporis et sanguinis Christi in Eucharistia;" in which, Bayle says, he endeavoured to reconcile the Lu-

therans and Zuinglians. 3. "A short Treatise of Politique Power, and of the true obedience which subjectes owe to kynges and other civile governours, with an exhortation to all true naturall Englishe men, compyled by D. I. P. B. R. V. V. *i. e.* Dr. John Poynet, bishop of Rochester and Winchester," 1556, 8vo. The contents of this may be seen in Oldys's Catalogue of Pamphlets in the Harleian Library, No. 409. It was reprinted in 1639 and 1642; which gave a suspicion that it contained sentiments respecting queen Mary, which at this time were thought applicable to a far milder sovereign. Dr. Poynet wrote "A Defence for Marriage of Priests," 1549, 8vo; and has been thought the author of an answer to the popish Dr. Martin on the same subject, entitled "An Apologie, fully aunswering, by Scriptures and anceant doctors, a blasphemose book, gathered by D. Stephen Gardiner," &c. &c. But Wharton, in his observations on Strype's Memorials of Cranmer, assigns very sufficient reasons why it could not be Poynet's.¹

POZZO, MODESTA. See FONTE MODERATA.

PRATT (CHARLES, EARL CAMDEN), an eminent English lawyer, was the son of sir John Pratt. This sir John Pratt was a student at Oxford, and fellow of Wadham college, in the hall of which is his portrait, among other distinguished members and benefactors of the society. Applying himself to the study of the law, he was called to the bar about the end of king Charles II.'s reign; and, after various gradations in the dignities of his profession, was in 1718 constituted lord chief justice of the court of King's Bench. He died in 1724, when the subject of the present article was a child, one of the sons of his second wife, Elizabeth Wilson. He was born in 1713; and, after being educated in school-learning at Eton, entered of King's college, Cambridge, on the election in 1731, and became a fellow of that society. In 1735 he took the degree of B. A. and in 1739 that of M. A. after which he became a member of Lincoln's Inn; and having regularly gone through his law studies, was called to the bar. For many years, however, he had so little practice, that at one time he had resolved to relinquish his attendance at Westminster Hall; but, by degrees he became noticed; and, in

¹ Godwin de Præsul.—Bale.—Tanner.—Strype's Life of Cranmer *passim*.—Gen. Dict.—Fuller's Worthies.—Dodd's Ch. Hist.—Churton's Life of Nowell.—Milner's Hist. of Winchester, vol. I. p. 346.

1752, we find him supporting the rights of juries, in opposition to Mr. Murray, afterwards lord Mansfield, in a case of libel, the King v. Owen, when his client was acquitted.

In 1754 he was chosen representative for the borough of Downton, in Wiltshire; and in 1759, recorder of Bath; and the same year was made his majesty's attorney general. In Dec. 1761, he was constituted chief justice of the court of Common Pleas, and received the honour of knighthood; and in 1762, was called to the degree of serjeant-at-law.

His lordship had the reputation of having presided in that court with a dignity, weight, and impartiality, never exceeded by any of his predecessors; and when the celebrated John Wilkes was seized and committed to the Tower, upon a general warrant, his lordship granted him an *Habeas Corpus*; and when Wilkes was brought before the court of Common Pleas, discharged him from his confinement in the Tower, on May 6, 1763, after stating the case, in a speech which did him great honour. His wise and spirited behaviour upon this occasion, and in the consequent judicial proceedings, between the printers of the "North Briton" and others concerned in that publication, or in apprehending the authors, was so acceptable to the nation, that the lord mayor, aldermen, and common-council of the city of London, presented him with the freedom of their corporation in a gold box, and desired him to sit for his picture, which was put up in the Guildhall in 1764, with a suitable inscription at the bottom of the frame. The guild of merchants of the city of Dublin, also voted him the freedom of their guild, in a gold box; the corporation of barber-surgeons of that city voted him his freedom thereof; and the sheriffs and commons of Dublin presented him their thanks "for the distinguished zeal and loyalty which he has shewn in asserting and maintaining the rights and liberties of the subject, in the high station which he now fills, with remarkable dignity; and for his particular services to this kingdom, in the office of attorney-general." Other towns sent him testimonies of their regard, and his popularity was now at its height. In 1765 he was created a peer of Great Britain by the title of lord Camden, baron Camden in the county of Kent; and on July 30, 1766, his majesty, upon the resignation of lord Northington, delivered the great seal to his lordship, as lord high chancellor of Great Britain. It was the Rockingham administration

who promoted his lordship's advancement to the peerage; but they did not thereby obtain his entire support in parliament; for when the declaratory bill, asserting the right of parliament to make laws, binding the colonies in all cases whatever, was brought into the House of Lords, he opposed it with the greatest vigour. Lord Camden, whatever might be thought of his opinions, was uniformly independent, and incurred a portion of popular odium for supporting the suspension of the law, in order to prevent the exportation of corn at a time when scarcity was impending. On this occasion he happened to make a sarcastic reply to lord Temple, which drew upon him the wrath of Junius; but for this he had as little regard as for the more sober invectives of party. As a lord chancellor, he appears to have conciliated the good opinion of all parties. His acuteness and judgment, and the perspicuity with which he delivered his opinions, and his general politeness, mixed with a becoming regard to the dignity of his office, all produced the highest respect and confidence in his decisions. But as he still adhered to his opinion against the taxation of the Americans, which he strongly and publicly opposed on every occasion, he was removed from his high office in 1770.

In March 1782, on an entire change of men and measures, in consequence of the failure of the American war, he was appointed president of the council, which, with the exception of a short secession during the coalition-administration, he held through life, and gave his support to the measures by which Mr. Pitt provided for the safety of the country, when the French revolution had let loose the disorganizing principles of bad men of all nations. In May 1786, lord Camden was advanced to the farther dignities of viscount Bayham and earl Camden, and lived to enjoy his well-earned honours to his death, April 18, 1794. High as his lordship's character stood with the public, it was not superior to the esteem which his private virtues universally procured. In his relative duties he was affectionate, benevolent, and cheerful. His mind and manners threw an amiable colouring over every action. A pamphlet has been attributed to him, entitled "An Inquiry into the nature and effect of the writ of *Habeas Corpus*, the great bulwark of English liberty, both at common law, and under the act of parliament: and also into the propriety of explaining and extending that act," Lond. 1758, 8vo.

Another is mentioned by Mr. Park, which can scarcely be called his, although relating to him; "Lord Camden's argument in Doe, on the demise of Hindson, &c. *versus* Kersey; wherein Lord Mansfield's argument in Wyndham *versus* Chetwynd, is considered and answered." This is said to have been first printed in 4to, at London, and suppressed by an order of the court of Common Pleas, over which lord Camden at that time presided. It was, however, published at Dublin in 1766, 8vo.

His lordship married Elizabeth, daughter, and at length sole heiress, of Nicholas Jeffreys, esq. of the Priory in Breconshire, by whom he had a numerous issue. He was succeeded in titles and estate by his son John Jeffreys, the present earl Camden.¹

PRATT (SAMUEL JACKSON), a poet and miscellaneous writer, is said to have been born of a good family, at St. Ives, in Huntingdonshire, Dec. 25, 1749. He was educated at Felstead, in Essex, and was originally brought up to the church. This, however, he appears to have quitted for the stage, which he attempted in London, in 1774, with very little success. After his failure in this attempt, he subsisted chiefly by writing. He also was for some time a bookseller at Bath, where, and at other places, he occasionally delivered lectures on the English language. For many years after his appearance on the stage, he assumed the name of Courtney Melmoth, which likewise is prefixed to most of his publications. As an author, he was very prolific. The first of his productions which attracted the notice of the public, was "The Tears of Genius, occasioned by the Death of Dr. Goldsmith, 1774," whose poetical works he endeavoured, and not always unsuccessfully, to make the model of his own. His poem of "Sympathy" was perhaps his best, and has passed through many editions, and is characterized by feeling, energy, and beauty. His first novel, entitled "Liberal Opinions upon Animals, Man, and Providence," 1775, &c. was published in detached volumes, which were eagerly perused as they successively appeared. His "Shenstone Green," "Emma Corbett," "The Pupil of Pleasure, or the New System (Lord Chesterfield's) illustrated," had likewise a temporary popularity. His other novel of any note was entitled "Family Secrets," 1797, 5 vols.

¹ Collins's Peerage, by sir E. Brydges.—Harwood's Alumni Etonenses.—Park's edition of the Royal and Noble Authors.—Almon's Anecdotes, vol. I.

12mo, but had not the success of the former. His dramatic productions were, a tragedy, "The Fair Circassian," taken from Hawkesworth's "Almorán and Hamet," which required all the support of himself and friends, in the newspapers, to render it palatable for a few nights. His other dramatic pieces, enumerated in the Biog. Dram. were so little successful as to be soon forgot.

Other works by Mr. Pratt, not noticed in the above account, are: "The Sublime and Beautiful of Scripture. Being Essays on select Passages of Sacred Compositions," 1777. "An Apology for the Life and Writings of David Hume," 1777. "Travels of the Heart, written in France," 1778, 2 vols. "Observations on Young's Night Thoughts," 8vo. "Landscapes in Verse, taken in Spring," 1785. "Miscellanies," 1786, 4 vols. which included the most popular of the preceding pieces. "Triumph of Benevolence," a poem, occasioned by the design of erecting a Monument to Mr. Howard. "Humanity, or the Rights of Nature," a poem, 1788. "An Ode on his Majesty's Recovery." "A Letter to the Tars of Old England," and "A Letter to the British Soldiers," 1797. "John and Dame; or, The Loyal Cottagers," a poem, 1803. "Harvest Home, consisting of Supplementary Gleanings, Original Dramas and Poems, Contributions of Literary Friends, and Select Republications, including Sympathy, a poem, revised, corrected, and enlarged, from the eighth edition," 1805, 3 vols. 8vo. "The Cabinet of Poetry, containing the best entire pieces which are to be found in the Works of the British Poets, from Milton to Beattie. The Works of each Poet prefaced by an Account of his Life and Character, by Mr. Pratt;" 6 vols. 1808. "The Contrast, a Poem, including Comparative Views of Britain, Spain, and France," 1808. "The Lower World, a poem, in four books, with notes," 1810. "A Description of Leamington Spa," a retreat of Mr. Pratt's, &c. To these we may add his "Gleanings," or Travels Abroad and in England, in which there is some amusement, but so much mixture of fiction, that very little reliance can be placed on them for matters of fact. Mr. Pratt died Oct. 4, 1814, at his apartments in Colmore-row, Birmingham. He was unquestionably a man of genius, and a selection might be made from his works which would establish his reputation as a poet; but his necessities seldom gave him time to polish and correct, and his vanity prompted him so often to

become his own reviewer and his own panegyrist, that for some years before his death he sunk in respect with the public. There are no marks of learning in any of his performances; and from the time he devoted himself to represent fiction on the stage, his general conduct was that of a man playing a part, or led through the adventures of a novel. It was to his praise, however, that in his latter days his works contained a more pure morality than some he had published at an earlier period of his life.¹

PRAXITELES, a most celebrated Grecian sculptor, flourished, according to Pliny, in the 104th olympiad, that is, about 364 years before the Christian æra. He worked chiefly in Parian marble, to which he seemed to convey not only expression but animation. He was much attached to the beautiful Phryne, to whom he promised to give the very finest of his works, if she would select it. Not trusting to her own judgment in this matter, she contrived a stratagem, as Pausanias relates, to discover which he most esteemed. She ran to him in a pretended alarm, exclaiming that his workshop was on fire, when he immediately cried out, "If my Satyr and Cupid are not saved, I am ruined." Having thus learned his private thoughts, she took advantage of them in making her choice. His love for Phryne led him also to preserve her beauties by his art; and her statue, carved by him, stood afterwards in the temple at Delphi, between those of Archidamus king of Sparta, and Philip of Macedon. Grace and beauty prevailed in every work of Praxiteles; and his statue of Venus clothed, which was bought by the inhabitants of Coos, was only surpassed by a naked figure of the same goddess, which was obtained by the Cnidians. It is uncertain whether any work of Praxiteles remains; but an antique Cupid, formerly possessed by Isabella d'Este, of the ducal family of Mantua, was supposed to have been the production of his art.²

PREMONTVAL (PETER *le Guay* DE), of the academy of sciences at Berlin, was born at Charenton Feb. 16, 1716. His attachment to the mathematics was so strong, that he opened a school at Paris, in 1740, where he taught them gratuitously, and formed several excellent scholars. But his temper was acrimonious and haughty, which created

¹ Gent. Mag. vol. LXXXIV.—Biog. Dram.—Lounger's Common-Place Book, vol. III.

² Hayley's Essay on Sculpture.

him so many enemies, that he quitted France for Bâle, where he staid a year or two; and having wandered for some time in various cities of Germany, he finally settled at Berlin; where, though he did not escape quarrels, he was altogether successful, and became an author. He died at Berlin in 1767, at the age of fifty-one. His works are neither numerous nor very valuable. The best is, 1. His "Préservatifs contre la corruption de la langue Française en Allemagne." He wrote also, 2. "La Monogamie, ou l'unité en Mariage," 1751, 3 vols. 8vo; a work of learning, but whimsical and tiresome. 3. "Le Diogene de l'Alembert;" not so singular as the preceding, but not better written, with some tendency to modern sophistry. 4. Several memoirs in the volumes of the academy at Berlin. He appears to have been in a great degree unsettled in his religious opinions; inclining at times to Socinianism, and the doctrines of fortuitous creation; at others producing strong suggestions in favour of religion.¹

PRESTET (JOHN,) a priest of the oratory, son of a serjeant at Châlons-sur-Saone, was born in 1648. He went to Paris early in life, and, having finished his studies there, entered into the service of father Malebranche, who, finding he had a genius for the sciences, taught him mathematics, in which the young pupil made so rapid a progress, that, at the age of seventeen he published the first edition of his "Elémens de Mathématiques." In the same year, 1675, he entered the congregation of the oratory, and taught mathematics with distinguished reputation, particularly at Angers. He died June 8, 1690, at Mechlin. The best edition of his "Elements," is that of 1689, 2 vols. 4to. They contain many curious problems.²

PRESTRE. See VAUBAN.

PRESTON (JOHN), a celebrated divine in the beginning of the seventeenth century, descended from the Prestons, of Preston in Lancashire, was born at Heyford, in Northamptonshire, in Oct. 1587. An uncle on the mother's side, who resided at Northampton, undertook the care of his education, and placed him at first at the free-school of that town, and afterwards under a Mr. Guest, an able Greek scholar, who resided in Bedfordshire. With him he remained until 1584, when he was admitted of King's col-

¹ Dict. Hist.—Necrologe des hommes Celebres, pour année 1770.

² Dict. Hist.—Moreri.

lege, Cambridge. Here he applied to what his biographer tells us was at that time the *genius* of the college, viz. music, studied its theory, and practised on the lute; but thinking this a waste of time, he would have applied himself to matters of more importance, could he have remained here, but as not coming from Eton school, he could not be upon the foundation. Being therefore incapable of preferment, he removed to Queen's college, and by the instructions of Oliver Bowles, an able tutor, he soon became distinguished for his proficiency, especially in the philosophy of Aristotle, and took his degrees with uncommon reputation. Bowles leaving college for a living, his next tutor was Dr. Porter, who, astonished at his talents, recommended him to the notice of the master, Dr. Tyndal, dean of Ely, by whose influence he was chosen fellow in 1609. This he appears to have thought rather convenient than honourable, for at this time his mind was much set on public life, and on rising at court. He continued, however, to pursue his studies, to which he now added that of medicine; and, although he did this probably without any view to it as a profession, we are told that when any of his pupils were sick, he sometimes took the liberty to alter the physicians' prescriptions. Botany and astronomy, or rather astrology, also engrossed some part of his attention. But from all these pursuits he was at once diverted by a sermon preached at St. Mary's by Mr. Cotton, which made such an impression on him, that he immediately resolved on the study of divinity, and began, as was then usual, by perusing the schoolmen. "There was nothing," says his biographer, "that ever Scotus or Occam wrote, but he had weighed and examined; he delighted much to read them in the first and oldest editions that could be got. I have still a Scotus in a very old print, and a paper not inferior to parchment, that hath his hand and notes upon it throughout; yet he continued longer in Aquinas; whose *sums* he would sometimes read as the barber cut his hair, and when it fell upon the place he read, he would not lay down his book, but blow it off."

While thus employed, king James paid a visit to Cambridge, and Dr. Harsnet, the vice-chancellor, "knowing well the critical and able apprehension of his majesty," selected the ablest in every faculty to dispute, which was then a mode of entertaining royal visitors. Preston he selected to *answer* in the philosophy act, and there was a time

when he would have been proud of the honour; but his thoughts were now so much fixed on divinity, that the applause of kings and courts had no longer any charms. In the mean time a dispute arose about the place of *answerer*, which terminated in Mr. Preston's being appointed *first opponent*. The account of this dispute, as given by Preston's biographer, is so curious an illustration of the academical customs of the time, that we are persuaded no apology can be necessary for giving it in his own words. It exhibits king James also in one of his favourite characters.

"His (Mr. Preston's) great and first care was to bring his argument unto a head, without affronts or interruptions from the *answerer*, and so made all his major propositions plausible and firm, that his adversary might neither be willing nor able to enter there, and the minor still was backed by other syllogisms, and so the argument went on unto the issue: which fell out well for master Preston; for in disputations of consequence, the *answerers* are many times so fearful of the event, that they slur and trouble the *opponents* all they can, and deny things evident, which had been the case in all the former acts; there was such wrangling about their syllogisms, that sullied and clouded the debates extremely, and put the king's *acumen* into straits; but when master Preston still cleared his way, and nothing was denied, but what was ready to be proved, the king was greatly satisfied, and gave good heed, which he might well do, because the question was tempered and fitted unto his content; namely, *Whether dogs could make syllogisms?*

"The *opponent* urged that they could; an Enthymeme (said he) is a lawful and real syllogism, but dogs can make them; he instanced in an hound who had the major proposition in his mind, namely, 'the hare is gone either this or that way;' smells out the minor with his nose, namely, 'she is not gone that way,' and follows the conclusion, 'Ergo, this way with open mouth.' The instance suited the auditory, and was applauded; and put the *answerer* to his distinctions, that dogs might have *sagacity* but not *sapience*, in things especially of prey, and that did concern their belly, might be *nasutuli*, but not *logici*; had much in their mouths, little in their minds, unless it had relation to their mouths; that their lips were larger than their understandings: which the *opponent*, still endeavouring to wipe off with another syllogism, and put the dogs upon a fresh scent, the moderator, Dr. Reade, began to be afraid,

and to think how troublesome a pack of hounds, well followed and applauded, at last might prove, and so came to the *answerer's* aid, and told the *opponent* that his dogs, he did believe, were very weary, and desired him to take them off, and start some other argument; and when the *opponent* would not yield, but halloed still and put them on, he interposed his authority, and silenced him. The king in his conceit was all the while upon Newmarket heath, and liked the sport, and therefore stands up, and tells the moderator plainly he was not satisfied in all that had been answered, but did believe an hound had more in him than was imagined. I had myself (said he) a dog, that straggling far from all his fellows, had light upon a very fresh scent, but considering he was all alone, and had none to second and assist him in it, observes the place, and goes away unto his fellows, and by such yelling arguments as they best understand, prevailed with a party of them to go along with him, and bringing them unto the place, pursued it into an open view. Now the king desired for to know how this could be contrived and carried on without the use and exercise of understanding, or what the moderator could have done in that case better; and desired him that either he would think better of his dogs, or not so highly of himself.

“The *opponent* also desired leave to pursue the king's game, which he had started, unto an issue; but the *answerer* protested that his majesty's dogs were always to be excepted, who hunted not by common law, but by prerogative. And the moderator, fearing the king might let loose another of his hounds, and make more work, applies himself with all submisse devotion to the king, acknowledged his dogs were able to out-do him, and besought his majesty for to believe they had the better: That he would consider how his illustrious influence had already ripened and concocted all their arguments and understandings; that whereas in the morning the reverend and grave divines could not make syllogisms, the lawyers could not, nor the physicians; now every dog could, especially his majesty's.”

Mr. Preston's part in this singular disputation might have led to favour at court, if he had been desirous of it; and sir Fulk Greville, afterwards lord Brook, was so pleased with his performance that he settled 50*l.* *per ann.* upon him, and was his friend ever after; but he was now seri-

ously intent on the office of a preacher of the gospel, and having studied Calvin, and adopted his religious opinions, he became suspected of puritanism, which was then much discouraged at court. In the mean time his reputation for learning induced many persons of eminence to place their sons under his tuition; and Fuller tells us, he was "the greatest pupil-monger ever known in England, having sixteen fellow-commons admitted into Queen's college in one year," while he continued himself so assiduous in his studies as considerably to impair his health. When it came to his turn to be dean and catechist of his college, he began such a course of divinity-lectures as might direct the juniors in that study; and these being of the popular kind, were so much frequented, not only by the members of other colleges, but by the townsmen, that a complaint was at length made to the vice-chancellor, and an order given that no townsmen or scholars of other colleges should be permitted to attend. His character for puritanism seems now to have been generally established, and he was brought into trouble by preaching at St. Botolph's church, although prohibited by Dr. Newcomb, commissary to the chancellor of Ely, who informed the bishop and the king, then at Newmarket, of this irregularity. On the part of Newcomb, this appears to have been the consequence of a private pique; but whatever might be his motive, the matter came to be heard at court, and the issue was, that Mr. Preston was desired to give his sentiments on the liturgy at St. Botolph's church by way of recantation. He accordingly handled the subject in such a manner as cleared himself from any suspicion of disliking the forms of the liturgy, and soon after it came to his turn to preach before the king when at Hinchinbrook. The court that day, a Tuesday, was very thin, the prince and the duke of Buckingham being both absent. After dinner, which Mr. Preston had the honour of partaking at his majesty's table, he was so much complimented by the king, that when he retired, the marquis of Hamilton recommended him to his majesty to be one of his chaplains, as a man "who had substance and matter in him." The king assented to this, but remembering his late conduct at Cambridge, declined giving him the appointment.

Such, however, was Mr. Preston's weight at this time that it was recommended to the duke of Buckingham by all means to patronize him, and thus do an act highly

acceptable to the puritans who might prove his grace's friends, in case his other friends should fail. The duke accordingly applied in his behalf to the king, who still demurred, but at last fancied that his favours to Preston might have a different effect from what the duke meditated. The duke wished to court him, as the head of a party; the king thought that by giving him preferment, he should detach him from that party. In this conflict of motives, it occurred to some of Mr. Preston's friends that it would be preferable to appoint him chaplain to the prince (afterwards Charles I.), who now was grown up and had a household. Sir Ralph Freeman, a relation of Mr. Preston's, suggested this to the duke, who immediately sent for the latter, and receiving him with such a serious air as he thought would be acceptable, told him that the prince and himself having the misfortune to be absent when he preached, would be obliged to him for a copy of his sermon, and entreated him to believe that he would be always ready to serve him to the best and utmost of his power. The sermon was accordingly written out in a fair hand, and presented, and the preacher having been introduced to the prince, was formally admitted one of his six chaplains in ordinary.

About the time that Mr. Preston was thus honoured, Dr. Dunn, the preacher of Lincoln's-inn, died, and the place was offered to our author, and accepted by him, as he could now "have an opportunity of exercising his ministry to a considerable and intelligent congregation, where, he was assured, many parliament men, and others of his best acquaintance, would be his hearers, and where in term-time he should be well accommodated." His usual popularity followed him here, yet he was not so much reconciled to the situation as he would have been to a similar one at Cambridge. There he would have students for his hearers who would propagate the gospel, which he thought the lawyers were not likely to do; and his Cambridge friends seemed to be of the same opinion, and wished him again among them. To promote this object, some of the fellows of Emanuel college endeavoured to prevail upon their master, Dr. Chaderton, who was old, and "had outlived many of those great relations which he had before," to resign, in which case they hoped to procure Mr. Preston to succeed him, who was "a good man, and yet a courtier, the prince's chaplain, and very gracious with the

duke of Buckingham." Two obstacles presented themselves to this design; the one Dr. Chaderton's unwillingness to be laid aside without some provision for his old age; and the second, their dread lest some person might procure a mandate to succeed who was disagreeable to them, and might be injurious to the interests of the college that had flourished under Dr. Chaderton's management. This last apprehension they represented to him in such a manner that, after some hesitation, he entered into their views, and desired that Mr. Preston might employ his interest with his court-friends to prevent any mandate being granted, and likewise to secure some provision for himself. Accordingly by a letter from the duke of Buckingham addressed to Dr. Chaderton, dated Sept. 20, 1622, we find that both these objects were attained, and Mr. Preston admitted master of Emanuel before the news had transpired of his predecessor's resignation. When his promotion became known, it affected the two parties into which the kingdom was then divided according to their different views. The puritans were glad that "honest men were not abhorred as they had been at court," and the courtiers thought him now in a fair way of being their own. All considered him as a rising man, and respected him accordingly, and the benchers of Lincoln's-Inn, whose preacher he still continued, took some credit to themselves for having been the first who expressed their good opinion of him. Such indeed was his consequence, that even the college statutes, which seemed an insuperable objection to his holding both places, were so interpreted by the fellows as to admit of his repairing to London at the usual periods. He now took his degree of D. D.

The object of the courtiers, we have already observed, was to detach Dr. Preston from the puritans, of which he was considered as the head. They were therefore much alarmed on hearing that he had been offered the lectureship of Trinity-church Cambridge, which was in future to be dreaded as the head-quarters of puritanism. So much was it an object to prevent this, that the matter was seriously debated not only by the duke of Buckingham, but by the king himself; but here again their private views clashed. The duke, although he endeavoured to dissuade Dr. Preston from accepting this lectureship, and offered him the bishopric of Gloucester, then vacant, in its stead, would not otherwise exert himself against the doctor,

because he would not lose him; while the king, having no other object than wholly to detach him from the puritans, sent his secretary to inform him that if he would give up this lectureship, any preferment whatever was at his service. Dr. Preston, however, whose object, as his biographer says, "was to do good, and not to get good," persisted, and was appointed lecturer, and the king could not conceal his displeasure that Buckingham still sided with him.

Dr. Preston happened to be at Theobalds, in attendance as chaplain, when king James died, and on this melancholy occasion had many interviews both with the duke of Buckingham, and the prince; and as soon as the event was announced, went to London in the same coach with his new sovereign and the duke, and appeared to be in high favour; but the duke was ultimately disappointed in his hopes of support from Dr. Preston and his friends. In a public conference Dr. Preston disputed against the Arminian doctrines in a manner too decided to be mistaken; and when on this account he found his influence at court abate, he repaired to his college, until finding his end approaching, he removed to Preston, near Heyford in his native county, where he died in July 1628, in the forty-first year of his age. His remains were deposited in Fausley church. Fuller, who has classed him among the learned writers of Queen's college, says, "he was all judgment and gravity, and the perfect master of his passions, an excellent preacher, a celebrated disputant, and a perfect politician." Echard styles him "the most celebrated of the puritans," and copies the latter part of what Fuller had said. He wrote various pious tracts, all of which, with his Sermons, were published after his death. The most noted of these works is his "Treatise on the Covenant," 1629, 4to.¹

PRESTON (THOMAS), an English dramatic writer, who flourished in the earlier part of queen Elizabeth's reign, was first M. A. and fellow of King's college, Cambridge, and afterwards created a doctor of civil law, and master of Trinity-hall in the same university, over which he presided about fourteen years, and died in 1598. In 1564, when queen Elizabeth was entertained at Cambridge, this gentleman acted so admirably well in the Latin tragedy of

¹ Clark's Lives.—Neal's Puritans.—Fuller's Worthies.—Burnet's Own Times.

Dido, composed by John Ritwise, one of the fellows of King's college, and disputed so agreeably before her majesty, that as a testimonial of her approbation, she bestowed a pension of twenty pounds *per annum* upon him; nor was she less pleased with him on hearing his disputations with Mr. Cartwright, and called him "her scholar," and gave him her hand to kiss. The circumstance of the pension Mr. Steevens supposes to have been ridiculed by Shakspeare in the "Midsummer Night's Dream," at the conclusion of act the fourth. On the 6th of Sept. 1566, when the Oxonian Muses, in their turn, were honoured with a visit from their royal mistress, Preston, with eight more Cantabrigians, were incorporated masters of arts in the university of Oxford. Mr. Preston wrote one dramatic piece, in the old metre, entitled "A Lamentable Tragedy full of pleasant Mirth, conteyning the Life of Cambises King of Percia, from the beginning of his Kingdome unto his Death, his one good Deed of Execution after the many wicked Deeds and tyrannous Murders committed by and through him, and last of all, his odious Death by God's Justice appointed, doon on such Order as followeth." This performance Langbaine informs us, Shakspeare meant to ridicule, when, in his play of Henry IV. part i. act 2. he makes Falstaff talk of speaking "in king Cambyse's vein." In proof of which conjecture, he has given his readers as a quotation from the beginning of the play, a speech of king Cambyse himself.¹

PREVOT D'EXILES (ANTONY FRANCIS), was born at Hesdin, a small town in the province of Artois, in 1697. He studied with the Jesuits, but soon relinquished that society for the army, into which he entered as a volunteer, but being disappointed in his views of promotion, he returned to the Jesuits. Still, however, his attachment to the military service seems to have been predominant; for he soon left the college again, and a second time became a soldier. As an officer he acquired distinction, and some years passed away in the bustle and dissipation of a military life. At length, the unhappy consequence of an amour induced him to return to France, and seek retirement among the Benedictines of St. Maur, in the monastery of St. Germain des Pres, where he continued a few

¹ Biog. Dram.—Harwood's Alumni Etonenses.—Peck's Desiderata.—Coote's Catalogue of Civilians, p. 59.—Fuller's Hist. of Cambridge.

years. Study, and a monastic life, could not, however, entirely subdue his passions. Recollection of former pleasures probably inspired a desire again to enjoy them in the world. He took occasion, from a trifling disagreement, to leave the monastery, to break his vows, and renounce his habit. Having retired to Holland in 1729, he sought resources in his talents, with success. In the monastery at St. Germain, he had written the two first parts of his "*Memoires d'un Homme de Qualité.*" The work was soon finished, and, when it was published, contributed no less to his emolument than his reputation. A connexion which he had formed at the Hague with an agreeable woman, and which was thought to have exceeded the boundaries of friendship, furnished a subject of pleasantry to the abbé Lenglet, the Zoilus of his time. In his journal entitled "*Pour & Contre,*" Prevot thus obviates the censure: "This Medoro," says he, speaking of himself, "so favoured by the fair, is a man of thirty-seven or thirty-eight years, who bears in his countenance and in his humour the traces of his former chagrin; who passes whole weeks without going out of his closet, and who every day employs seven or eight hours in study; who seldom seeks occasions for enjoyment, who even rejects those that are offered, and prefers an hour's conversation with a sensible friend, to all those amusements which are called pleasures of the world, and agreeable recreation. He is, indeed, civil, in consequence of a good education, but little addicted to gallantry; of a mild but melancholy temper; in fine, sober, and regular in his conduct."

Whether the accusations of his enemies were true or not, there were reasons which obliged him to pass over into England at the end of 1733, and the lady followed him. There, according to Palissot, he wrote the first volumes of "*Cleveland.*" The first part of his "*Pour & Contre,*" was published this year, a journal which brought down upon him the resentment of many authors whose works he had censured. His faults were canvassed, and perhaps exaggerated; all his adventures were brought to the public view, and related, probably, not without much misrepresentation. His works, however, having established his reputation, procured him protectors in France. He solicited and obtained permission to return. Returning to Paris in the autumn of 1734, he assumed the habit of an abbé. Palissot dates this period as the epoch in which his

literary fame commenced; but it is certain, that three of his most popular romances had been published before that time. He now lived in tranquillity under the protection of the prince of Conti, who gave him the title of his almoner and secretary, with an establishment that enabled him to pursue his studies. By the desire of chancellor d'Aguesseau, he undertook a general history of voyages, of which the first volume appeared in 1745. The success of his works, the favour of the great, the subsiding of the passions, a calm retreat, and literary leisure, seemed to promise a serene and peaceful old age. But a dreadful accident put an end to this tranquillity, and the fair prospect which had opened before him was closed by the hand of death. To pass the evening of his days in peace, and to finish in retirement three great works which he had undertaken, he had chosen and prepared an agreeable recess at Firmin near Chantilly. On the 23d of Nov. 1763, he was discovered by some peasants in an apoplectic fit, in the forest of Chantilly. A magistrate was called in, who unfortunately ordered a surgeon immediately to open the body, which was apparently dead. A loud shriek from the victim of this culpable precipitation, convinced the spectators of their error. The instrument was withdrawn, but not before it had touched the vital parts. The unfortunate abbé opened his eyes, and expired.

The following are the works of the abbé Prevôt: 1. "Mémoires d'un Homme de Qualité, qui s'est retiré du monde," 6 vols. 12mo. This romance has been translated into English in 2 vols. 12mo, and in 3 vols. 12mo, under the title of the "Memoirs of the marquis de Bretagne;" to which is added, another romance of Prevôt's. See art. 3. 2. "Histoire de M. Cleveland, fils naturel de Cromwell," 1732, 6 vols. 12mo; an English translation also, 5 vols. 12mo. 3. "Histoire du Chevalier des Grieux, & de Mannon Lescaut," 1733, 12mo. An English translation of this romance has been published separately, and is also affixed to the translation of art. 1. in 3 vols. 4. "Pour & Contre," a literary journal, 1733, and continued in the following years, 20 vols. 12mo. 5. "The first volume of a translation of Thuanus," 1733, 4to. 6. "A translation of Dryden's play, All for Love," 1735. 7. "Le Doyen de Killerine," 1735, 6 vols. 12mo, translated into English, 3 vols. 12mo, under the title of "The Dean of Coleraine." 8. "History of Margaret of Anjou," 1740, 2 vols. 12mo,

translated into English, 2 volumes 12mo. 9. "Histoire d'une Grecque Moderne," 1741, 2 vols. 12mo, translated into English, 1 vol. 12mo. 10. "Campagnes Philosophiques, ou Memoires de M. de Montcalm," 1741, 2 vols. 12mo, part history, and part fiction. 11. "Memoires pour servir a Histoire de Malthe," 1742, 12mo. 12. "Histoire de Guillaume le Conquerant Roi d'Angleterre," 1742, 12mo. 13. "Voyages du Capitaine R. Lade," 1744, 2 vols. 12mo. 14. "A translation of Cicero's Letters to Brutus," with notes, 1744, 12mo; and a translation of his Familiar Letters, 1746, 5 vols. 12mo. 15. "A translation of Middleton's Life of Cicero," 1743, 4 vols. 12mo. 16. "Memoires d'un honnete homme," 1745. 17. "Histoire generale des Voyages," 1745, &c. 16 vols. 4to, and 64 vols. 12mo. La Harpe has abridged this compilation in 21 vols. 8vo; he has also added, Cook's Voyages. 18. A Dictionary of the French language, 1751, 8vo, and a new edition, 2 vols. 8vo. 19 and 20. "Clarissa Harlowe," 1751, 12 parts; and, "Sir Charles Grandison," 8 parts, 1755; both translated from Richardson. 21. "Le Monde Moral," 1760, 4 vols. 12mo. 22. "A translation of Hume's history of the Stuarts," 1760, 3 vols. 4to, and 6 vols. 12mo. 23. "Memoires pour servir a la Histoire de la Vertu," 1762, 4 vols. 12mo, translated from the English. 24. "Almorán and Hamet," translated from Hawkesworth, 1762, 2 vols. 12mo. And, 25. A posthumous translation from the English, entitled "Letters de Mentor, a une jeune Seigneur," 1764, 12mo.¹

PRICE (JOHN), in Latin PRICÆUS, a learned writer, originally of a Welsh family, was born in 1600 at London. He was brought up at Westminster-school, whence in 1617 he was elected to Christ-church, Oxford. He made great proficiency in learning, and was esteemed one of the ablest critics of his day, but espoused the Roman catholic religion which for some time he appears to have concealed. On leaving college he was entertained in the earl of Arundel's family, with which he travelled into Italy, and there was made doctor of laws. On his return to England, he became acquainted with the earl of Strafford, who being pleased with his talents and learning, took him with him to Ireland, where he likewise became acquainted with archbishop Usher, and was one of his correspondents, their

¹ Necrologie des Hommes Celebres pour année 1764.—Dict. Hist.

biblical studies forming a bond of union. When his noble patron was prosecuted, Dr. Price shared in his misfortunes, and returned to England in 1640. During the rebellion he endeavoured to support the royal cause by his pen, and wrote several pamphlets, for which he was imprisoned for a considerable time. After his release he went abroad, and took up his residence in Florence, where the grand duke made him superintendant of his museum, which was then one of the finest in Europe. By the interest of this prince, he was appointed Greek professor at Pisa, and filled that office with great reputation. Resigning it, however, probably owing to bad health, he went to Venice, with a view to publish Hesychius's Lexicon, but not succeeding in the design, he went to Rome, and was entertained by cardinal Francis Barberini. When advanced in years, he retired to St. Augustine's convent at Rome, where he died in 1676, aged seventy-six. His works are: 1. "Notæ et observationes in apologiam L. Apuleii Madaurensis, philosophi Platonici," Paris, 1635, 4to. These are to be found in the Gouda edition of Apuleius, 1650, 8vo, but the original is very scarce. 2. "Matthæus, ex sacra pagina, sanctis patribus, &c. illustratus," Paris, 1646, 8vo. 3. "Annotationes in epist. Jacobi," Paris, 1646, 8vo. 4. "Acta Apostolorum, ex sacra pagina, sanctis patribus, &c. illustrata," Paris, 1647, 8vo. 5. "Index Scriptorum, qui in Hesychii Græco vocabulario laudantur, confectus et alphabetico ordine dispositus," 1668. See Schrevelius's Lexicon at the end. 6. "Comment. in varios Novi Test. libros," inserted in the 5th vol. of the "Critici Sacri." Dr. Price is praised by Sarravius, in his letters; by archbishop Usher on St. Ignatius's epistles; by Heinsius, in an epistle to Carlo Dati; by Selden more than once, in the second book "de Synedriis Ebræorum;" by Vossius, in his "Harmonia Evangelica;" by Morus, in his notes on the New Testament; by Redi, in his treatise on the Generation of Insects; but especially by Axenius on Phædrus.¹

PRICE (RICHARD), an eminent dissenting minister and political writer, was born Feb. 23, 1723, at Tynton, in the parish of Langeinor, in Glamorganshire. His father, who was many years minister of a dissenting congregation at Bridgend in the same county, intended him for trade,

¹ Ath. Ox. vol. II.—Gen. Dict.—Dodd's Ch. Hist. vol. III.—Usher's Life and Letters, p. 506, 595, 596.

but gave him a good education, in the course of which, however, he became dissatisfied with his son's departure from his own views of religion, which were Calvinistic. He died in 1739, while his son was a scholar at a seminary at Talgarth, and a scholar of more than ordinary thinking. In 1740 we are told that he first engaged in studying Butler's "Analogy," a work which never ceased to be the subject of his praise and admiration. In his eighteenth year, by the advice of his paternal uncle, the rev. Samuel Price, who officiated as co-pastor with the celebrated Dr. Watts, he was removed to a dissenting academy in London, founded by Mr. Coward, and of which Mr. Eames was at that time the principal tutor, where he devoted his whole time with "ardour and delight" as he used to say, to the study of mathematics, philosophy, and theology. On completing his course of education, he was removed, by the recommendation of his uncle, to Stoke Newington, and resided there for near thirteen years, in the family of a Mr. Streatfield, as his chaplain and companion.

While in this place, he occasionally officiated in different congregations, particularly at Dr. Chandler's meeting-house in the Old Jewry, where he seemed to acquire considerable popularity; but Dr. Chandler having advised him to be less energetic in his manner, and to deliver his discourses with more diffidence and modesty, Mr. Price ran into the opposite extreme of a cold and lifeless delivery, which naturally injured his popularity. During the latter end of his residence at Mr. Streatfield's, he officiated principally at Edmonton, till he was chosen to be morning preacher at Newington Green. By the death of Mr. Streatfield, and also of his uncle, which happened in 1756, his circumstances were considerably improved; the former having bequeathed him a legacy in money, and the latter a house in Leadenhall-street, and some other property, but not so much as it was supposed he would have left him, if he had not offended him, as he had done his father, by the freedom of his sentiments on certain religious doctrines, particularly that of the Trinity. In 1757 he married Miss Sarah Blundell, and in 1758 removed to Newington Green, in order to be near his congregation. Previous to his leaving Hackney he published his "Review of the principal questions and difficulties in Morals," of which he revised a third edition for the press in 1787. This gave him considerable reputation as a metaphysician.

During the first years of his residence at Newington Green, he devoted himself almost wholly to the composition of sermons, and to his pastoral duties; but in 1762, as his hearers were few, he was induced, from the hope of being more extensively useful, to accept an invitation to succeed Dr. Benson as evening preacher in Poor Jewry-lane. Even here, however, he acquired no additional number of hearers, which discouraged him so much, that he had determined to give up preaching altogether, from an idea that his talents were totally unfit for the office of a public speaker. Regarding himself, therefore, as incapable of giving effect to his moral instructions by delivering them from the pulpit, he consoled himself with the hope of rendering them useful to the world by conveying them in another manner. With this view he formed the sermons which he had preached on private prayer into a dissertation on that subject, which he published in 1767, along with three other "Dissertations," on providence, miracles, and the junction of virtuous men in a future state. These dissertations procured him the acquaintance of the first marquis of Lansdowne, then earl of Shelburne, which began in 1769, and continued for some time before Mr. Price had ever written on political subjects; but was probably more firmly established in consequence of those publications.

Having officiated near fourteen years at Newington Green without any hope of ever becoming extensively useful in that situation, he was the more easily induced to accept an invitation to succeed Mr. Law, as morning preacher at the Gravel-Pit meeting-house in Hackney, but consented to officiate as afternoon preacher at Newington Green, and in consequence resigned that service at Poor Jewry-lane. Although his audience at Hackney was much more numerous than in either of the above places, yet during the first four or five years of his ministry, it increased very slowly; "and," says his biographer, "it is probable that neither the excellence of his discourses, nor the impressive manner in which they were delivered, would have made any great addition to his hearers, had not other causes of a very different nature concurred to render him popular."

Mr. Price had hitherto confined his studies almost exclusively to moral and religious subjects, and had long considered his profession as excluding him from taking any part in the temporal affairs of this world; but from this opinion

he now began gradually to depart, and first bestowed a share of his attention on philosophical studies, which produced many valuable papers inserted in the "Philosophical Transactions" of the Royal Society of London, of which he had been chosen a fellow in 1765. So intent was his mind in one of his investigations, that we are told, the colour of his hair, which was naturally black, became changed in different parts of his head into spots of perfect white. In 1769 he published his valuable "Treatise on Reversionary Payments," which contained, among a variety of other matters, the solution of many questions in the doctrine of annuities; schemes for establishing societies for the benefit of age and widows on just principles; and an exposure of the inadequacy of the societies of this kind which were continually forming in London and other parts of the kingdom. Altogether this was perhaps his most useful performance. About the end of 1769, the university of Glasgow, conferred on him the degree of doctor of divinity, without any solicitation or knowledge on his own part, but, as his biographer candidly acknowledges, in consequence of the application of some of his clerical friends in London, who paid the usual fees, and left him to suppose that the honour was entirely gratuitous.

This work was followed in 1772 by his "Appeal to the public on the National Debt," the principal object of which was to restore the sinking fund which had been extinguished in 1733; and although the proposition then met with much opposition, we have lived to see it adopted by parliament, and become one of the chief bulwarks of our public credit. We have also lived to see that the view he took of public affairs, and his dread of a lessened population, which he represented in the most gloomy colours, were not founded on facts, nor have been confirmed by experience. The same opinions, with others of a more general kind, led him to oppose the measures which ended in a war with America. In 1775 he published "Observations on Civil Liberty and the Justice and Policy of the War with America," which was followed, in the same spirit, in 1777, by another pamphlet entitled "Observations on the Nature of Civil Government." The principles of both these works encountered a variety of opinions, being both extravagantly praised and censured: by some esteemed without fault; while by others they are deemed visionary and chimerical, mischievous in their theory, and tending

in their effect to the unhinging of all government. That their influence was very great, cannot be denied; but that their author was firmly persuaded of their usefulness, seems to be generally believed by those who have had the best opportunities of knowing his sentiments. For writing this last pamphlet, he had the honour to receive the thanks of the Court of common-council the 14th of March, 1776, as having laid down those principles upon which alone the supreme legislative authority of Great Britain over her Colonies could be justly or beneficially maintained; and for holding forth those public objects without which it must be totally indifferent to the kingdom who were in or who were out of power. At the same time he also received a gold box of the value of fifty pounds.

With these two pamphlets he had determined to take no further part in the political contentions of that period; but, his biographer observes, he certainly mistook the disposition of his own mind. Whenever therefore government appointed a fast, he considered it more as a political than a religious ordinance, and always took an opportunity on that day, to deliver his sentiments on the conduct of the war, and on the evil consequences which were likely to result from it. This insured him at least one overflowing congregation in the year, for curiosity brought foes as well as friends to hear him on such occasions. But of all those discourses, he only published two which he delivered on the fast days in 1779 and 1781. So many exertions in behalf of America procured him an invitation from the congress to "come and reside among a people who knew how to appreciate his talents," but this he thought proper to decline. In 1779 he published an "Essay on the population of England," which, being founded on incorrect information, was in proportion incorrect in its conclusions.

But finances and politics were not the only subjects which at this period engaged Dr. Price's time and attention. In consequence of Dr. Priestley's disquisitions on matter and spirit, which had been just published, he was led to make some observations on those parts which did not accord with his own sentiments. This produced an amicable correspondence between them, published under the title of "A free discussion of the Doctrines of Materialism and Philosophical Necessity." About the same time he addressed some important observations to the "Society for Equitable Assurances," in an introduction to

a work by his nephew, Mr. Morgan, on "The Doctrine of Annuities." The value of his and his nephew's services to that society is universally acknowledged.

When, after the war ended, lord Shelburne came into administration, in consequence of the death of the marquis of Rockingham, his lordship very gravely offered Dr. Price the place of private secretary; but, his biographer adds, "his lordship surely could not be in earnest in making such an offer. It was no doubt meant as a compliment, and the simplicity of Dr. Price considered it in that light, though, as a friend observed, the minister might as well have proposed to make him master of the horse." During the time, however, that lord Shelburne was in office, he sought the assistance of Dr. Price in forming a scheme for paying off the national debt, and moved an introductory resolution on that subject in the House of Lords; but, upon his leaving administration, the scheme was abandoned. It was, however, communicated to the public by Dr Price in a treatise, entitled "The State of the public Debts and Finances, at signing the preliminary Articles of Peace in January 1783; with a plan for raising Money by public Loans, and for redeeming the public Debts." After this, when Mr. Pitt determined to introduce a bill into parliament for liquidating the national debt, he applied to Dr. Price for his advice on the subject, and received from him three separate plans; one of which now forms the foundation of that act for reducing the public debt, which was established in 1786, and has contributed, more than any other, or all other measures, to raise the credit of his administration. The friends of Dr. Price, however, offer two objections on this subject; the one that the plan Mr. Pitt adopted was the least efficient of the three; the other, that he did not publicly acknowledge his obligations to Dr. Price.

In 1784 Dr. Price published "Observations on the Importance of the American Revolution, and the Means of making it useful to the World;" to which are added a letter from M. Turgot, and the last will of M. Fortune Ricard, which exhibits an amusing, and rather humorous application of Dr. Price's account of the powers of compound interest, and the uses to which it may be applied for the benefit of mankind. In 1786 he published a volume of sermons, partly on practical, and partly on doctrinal subjects: in the latter he states, and defends with

animation and zeal, the Arian hypothesis, to which he himself was attached, against Trinitarians on the one hand, and modern Unitarians on the other. He always felt hurt, we are told, at the conduct of Dr. Priestley and Mr. Lindsay, in assuming to themselves and their sect exclusively, the appellation of *Unitarians*, which belongs equally to Jews and Mahometans, and in treating with so much contumely the opinions of those who differed from them. As to the practical sermons in this volume, they were very generally approved. The subjects are, the security and happiness of a virtuous course, the goodness of God, and the resurrection of Lazarus.

The other publications of Dr. Price, which chiefly attracted notice, were, a Sermon on "The Evidence of a future period of Improvement in the State of Mankind, with the means and duty of promoting it, delivered to the supporters of the new Academical Institution among Protestant Dissenters," in 1787; and his "Discourse on the Love of our Country," preached the 4th of November, 1789, before the society for commemorating the revolution of 1688 in Great Britain. In this last discourse Dr. Price displayed his accustomed zeal for the great principles of civil and religious liberty; and towards the conclusion of it, he adverted with triumph to the revolution in France, which he thought the beginning of a new æra of happiness to the world. How much he was deceived in this, need not be told; nor the consequence of his sermon, in producing the memorable controversy in which Mr. Burke took the lead *.

Dr. Price was now drawing hastily to his end. He had in 1786 lost his lady, and in February 1791 he was seized with a fever, the effects of a severe cold, caught while attending the funeral of a friend; from the effects of this he was gradually recovering, when he was attacked with a

* To read any of the invectives against Mr. Burke, one would suppose he was the only human being who looked with an evil eye on the French Revolution. But Dr. Price's biographer has found another among Dr. Price's intimate correspondents, and no less a personage than John Adams, the late American ambassador. In a long letter which he wrote to Dr. Price at this time, so far from congratulating him on the occasion, he ex-

presses himself in terms of contempt in regard to the French revolution; and after asking rather too severely what good was to be expected from a nation of atheists, he concludes with foretelling the destruction of a million of human beings as a probable consequence of it. Such a letter, in our opinion, outweighs an hundred of those which Dr. Price received at this time from his *enlightened* friends in France.

severe and very painful disorder, by which he had been many years threatened. This he bore with fortitude and resignation, though occasionally his spirits and strength were entirely exhausted by the agonies which he endured. He died on the nineteenth of March, 1791, in the sixty-eighth year of his age, and was interred in Bunhill-fields burying-ground, the funeral being followed by a great concourse of his friends and admirers, to whom he had long been endeared by his private as well as public character. His manners were peculiarly amiable, and whoever was admitted to his conversation, or even perused his works, could not avoid being struck by contrasting his mild and placid temper with that of some of the controversial writers with whom he generally co-operated. He was for many years one of the trustees to the estates of the late Dr. Daniel Williams, which is the most important concern belonging to the London Dissenters. During the applications of the dissenting ministers to parliament, from 1772 to 1779, for relief from subscription to the articles of the church of England, required by the act of Toleration, he was chosen one of the committee appointed to concert and pursue the necessary measures for obtaining that object; but when he found that it could not be obtained without a declaration of faith in the Holy Scriptures, which he contended the civil magistrate had no right to demand, he divided with a small minority of his brethren against the rest of the committee, refusing an enlargement of religious liberty on terms which, according to their views of things, and according to the true principles of dissent, implied submission to the authority of the civil magistrate in matters of conscience, to whom, in matters of this kind, they owed no obedience whatever. In 1783 the degree of LL. D. was conferred upon him by Yale college, in Connecticut, and he was afterwards elected a fellow of the American Philosophical Societies at Philadelphia and Boston. In 1786, when a new academical institution among the dissenters was established at Hackney, Dr. Price was appointed tutor in the higher branches of the mathematics; but soon found himself incapable of attending to the duties of this office, and therefore resigned it the second year. He approved the plan, however, and, says his biographer, "from the circumstance of his having bequeathed a small legacy towards its support, died unconscious of the ignorance and folly which were accelerating its destruction."

Among Dr. Price's numerous correspondents were, the marquis of Lansdowne, the earls Chatham and Stanhope; the bishops of Carlisle, St. Asaph, and Llandaff; Mr. Harris, the author of *Philosophical Arrangements*, &c.; Mr. Howard, Dr. Franklin, the duke de Rochefoucault, the celebrated Turgot, and several of the most distinguished members of the first national assembly.

The value of the political and religious works of Dr. Price, says our predecessor in this work, men will estimate differently, as they happen to be infected or not by those principles, which, by exaggerating the true and excellent doctrines of liberty, have proved, in the present age, the bane of Christianity, and the scourge of human nature. That he was sincere and well-intentioned in his adoption and recommendation of them, there is not any reason to doubt. As a calculator on political questions, when he did not take up his data from partial documents, which flattered his preconceived opinions, he was acute, profound, and able.¹

PRICE (ROBERT), an eminent lawyer and judge, was the son of Thomas Price, esq. of Geeler in Denbighshire, and born in the parish of Kerigy Druidion, Jan. 14, 1653. After an education at the grammar-school of Wrexham, he was admitted of St. John's college, Cambridge; but, as usual with gentlemen destined for his profession, left the university without taking a degree, and entered himself a student of Lincoln's Inn about 1673. In 1677 he made what was called the grand tour, in company with the earl of Lexington, and lady and sir John Meers. When at Florence, we are told that he was apprehended, and some law-books taken from him; and his copy of "*Coke upon Littleton*" being supposed, by some ignorant officer, to be an English heretical Bible, Mr. Price was carried before the pope; where he not only satisfied his holiness as to this work, but made him a present of it, and the pope ordered it to be deposited in the Vatican library. In 1679 he returned, and married a lady of fortune; from whom, after some years' cohabitation, he found it necessary to be separated, on account of the violence of her temper. In 1682 he was chosen member of parliament for Weobly in Herefordshire, and gave his vote against the bill of exclu-

¹ Principally from "*Memoirs of his Life*," by William Morgan, F. R. S. 1815, 8vo.

sion. The same year he was made attorney-general for South Wales, elected an alderman for the city of Hereford, and the year following was chosen recorder of Radnor. His high reputation for knowledge and integrity procured him the office of steward to the queen dowager (relict of Charles II.) in 1684; he was also chosen town-clerk of the city of Gloucester; and, in 1686, king's counsel at Ludlow. Being supposed to have a leaning towards the exiled family, he was, after the revolution, removed from the offices of attorney-general for South Wales and town-clerk of Gloucester. In resentment for this affront, as his biographer insinuates, or from a more patriotic motive, he opposed king William's grant of certain lands in Wales to his favourite, earl of Portland, and made a memorable speech on this occasion in the House of Commons; the consequence of which was, that the grant was rejected.

Although it might have been expected that king William would have, in his turn, resented this conduct of Mr. Price, yet he appears not only to have acquiesced in the decision of parliament, but knowing Mr. Price's abilities as a lawyer, made him, in 1700, a judge of Brecknock circuit. After sitting in parliament for Weobly from 1682 to 1702, he resigned his seat in favour of his son Thomas, and was made serjeant-at-law, and one of the barons of the exchequer. In this character he distinguished himself in the memorable case of the Coventry election, in 1706, defending the conduct of the magistrates who had called in the aid of the military, not to influence the election, but to suppress a riot which tended to destroy its freedom. In 1710, as his fortune was considerably increased by his preferment, he built an alms-house at the place of his birth for six poor people, and amply endowed it.

On the accession of George I. in 1714, the baron was continued in his office, although not employed in the judicial proceedings against the rebels in 1716. On the memorable quarrel between the king and the prince of Wales (afterwards George II.) which led to a question respecting the care and education of the prince's children, Mr. baron Price and Mr. justice Eyre had the courage to maintain an opinion contrary to that of the king. As he advanced in life, he procured an exchange of his seat on the Exchequer bench for one in the Common Pleas, the duties of which,

he was told, would be easier. This was effected in 1726; but the consequences were the reverse of what he expected; for his reputation brought so many suitors into the Common Pleas, that he had more business than ever. He continued, however, to perform his duties with unremitting assiduity, and with great reputation, until his death, at Kensington, Jan. 2, 1732, in the 79th year of his age. His remains were interred at Weobly church, in Herefordshire. He bore the reputation of a man of very considerable abilities, and inflexible integrity; and, as appears by the few circumstances we have related, was certainly a man of independent spirit and courage.¹

PRIDEAUX (HUMPHREY), a learned English divine, was born at Padstow, in Cornwall, May 3, 1648. He was the son of Edmund Prideaux, esq. of an ancient and honourable family in that county, and was equally well descended by his mother, the daughter of John Moyle, esq. of Bake, in Cornwall. After some elementary education at Liskard and Bodmin, he was placed under Dr. Busby, at Westminster-school, and in 1668 admitted a student of Christ Church, Oxford, by dean Fell. His attainments here must have distinguished him very early: for we find that in 1672, when he took his bachelor's degree, Dr. Fell employed him to add some notes to an edition of Florus, then printing at the university press: and soon after, he was requested to be the editor of Malela, a Greek historian, from a MS. in the Bodleian library; but having represented this as a work not worth the printing, being fabulous and trifling, the design was laid aside, until Dr. Hody, who was of a different opinion, undertook the task. Mr. Prideaux, about the same time, was employed in giving a history of the Arundelian marbles, with a comment, which was published in May 1676, under the title "*Marmora Oxoniensia*," folio. Such a work was well calculated to advance his reputation abroad, as well as at home; and there was such a demand for it, that within a few years it could not be procured but at a very high price. It suffered, however, very much from the carelessness and neglect of a Mr. Bennet, then corrector to the university press, and contained so many typographical errors, that Mr. Prideaux never could speak of it with complacency. A more correct edition was published by Maittaire, in 1732. In 1675 Mr. Prideaux took his degree of M. A.

¹ Life, London, 1734, 8vo.—Whiston's Memoirs.

Having, by order, presented one of the copies of the "Marmora" to the lord chancellor Finch, this introduced him to his lordship's patronage, who soon after placed one of his sons under him, as tutor at Christ Church; and in 1679 presented him to the rectory of St. Clement's, in the suburb of Oxford, where he officiated for several years. The same year he published two tracts out of Maimonides in Hebrew, with a Latin translation and notes, under the title "De Jure pauperis et peregrini apud Judeos." This he did in consequence of having been appointed Dr. Busby's Hebrew lecturer in Christ Church, and with a view to teach students the rabbinical dialect, and to read it without points. In 1681, the lord chancellor Finch, then earl of Nottingham, presented him to a prebend in the cathedral of Norwich. In Nov. 1682, he was admitted to the degree of bachelor in divinity, and on the death of lord Nottingham, found another patron in his successor sir Francis North; who, in February of the following year, gave him the rectory of Bladen, with Woodstock chapelry, in Oxfordshire; and as Mr. Prideaux had been appointed librarian to Christ Church, to which no salary belongs, he was allowed to hold this living with his student's place.

He now devoted himself entirely to his studies and the duties of his function, going constantly to Bladen and Woodstock every Sunday; and he kept a resident curate at Woodstock, for the discharge of all parochial duties; for whose convenience, as well as that of his successors, Dr. Fell, now bishop of Oxford, built, at his own expence, a house. The terms of the purchase and building he left to Mr. Prideaux, who completed it in 1685. In college he exerted himself in reforming many abuses, and restoring discipline, which was not very acceptable to many of the students, but procured him the friendship and esteem of his learned contemporaries at the university, particularly bishop Fell and Drs. Pocock, Marshall, Bernard, Mills, Godolphin, &c. On the death of bishop Fell, when king James imposed a popish dean on Christ Church, Mr. Prideaux determined to quit Oxford, and settle on his cures; and accordingly, having, in 1686, proceeded doctor in divinity, he exchanged his living of Bladen for the rectory of Saham in Norfolk, and then left Oxford, to which he never returned. A few days before this he attended the funeral of his revered friend, Dr. Fell.

When he came to settle at Norwich, such was his

reputation for judgment and integrity, that the whole management of the affairs of the cathedral was committed to him, and throughout life he was concerned in placing them in a much better situation than he found them, great irregularities having prevailed in the keeping of the accounts, and the registers and other documents belonging to the church being much neglected. All these he sought out, examined, and arranged in a proper manner; and ordered, from time to time, some very necessary repairs in the church. He was also, soon after his arrival here, engaged in a controversy with the popish party, whose emissaries, taking encouragement from the conduct of king James II. were now more than usually industrious. Those who had visited Norfolk, particularly, insisted on the invalidity of the orders of the church of England; "for, having no priesthood, we could have no sacraments, and consequently could be no church; nor could salvation be had among us." In reply to this, Dr. Prideaux published a work entitled "The Validity of the Orders of the Church of England made out against the objections of the papists: in several letters to a gentleman of Norwich, &c." 1688, 8vo; reprinted in 1715. He also preached in the cathedral against several of the tenets of popery, at a time when many of his brethren were intimidated by the determination of the king to establish that religion. One good effect of this was, that his brethren caught a portion of his spirit, and handled the same subjects in their respective churches; and, by other seasonable measures, the mischief was delayed until the abdication of the king; and the consequent proceedings upon that important event dispelled the fears of the friends of the protestant religion.

In December of this year (1688) Dr. Prideaux was collated to the archdeaconry of Suffolk by Dr. William Lloyd, bishop of Norwich. In May 1689 he made his first visitation of his archdeaconry; and the new oaths to government being then the general subject of debate among the clergy, his chief business was to give the best satisfaction he could to those who had any doubts about them; which he performed with such success, that out of three hundred parishes, there were only three clergymen in all that jurisdiction who refused to take them. In the winter following he attended the convocation, which was called to consider of alterations and amendments of the liturgy, the canons, ordinances, and constitutions, the reformation of the eccle-

siastical courts, &c. &c.; but, after sitting ten days, no progress was made in any of these measures, and the convocation was adjourned. Dr. Prideaux, who was of opinion that many alterations in the liturgy were necessary, wrote a pamphlet on the subject, entitled "A Letter to a Friend, relating to the present Convocation at Westminster," of which several thousands were sold within a fortnight.

After this he quitted Norwich, and resided at his parsonage at Saham, in which church he officiated every morning and afternoon throughout the four years that he lived there, unless when keeping his two months' residence at Norwich, or visiting his archdeaconry, which he did constantly twice a year, until unable to bear the journey in consequence of the stone, a disorder he had already contracted, and which at last proved fatal to him. A favourite topic in his visitations was the duty of private prayer in the families of the clergy, which he urged by every argument; and told them, that when visiting, if there was any house where the dwellers refused to hear them perform family-worship, that was no house for a clergyman to make his abode in.

In the first session of parliament after the new bishops (appointed in the room of those who refused to take the oaths to government) made their appearance, two bills were brought into the House of Lords, relating to the church, in both of which Dr. Prideaux was concerned: the first was to take away pluralities of benefices, the other to prevent clandestine marriages. Bishop Burnet intended to introduce the first, but submitted it previously to Dr. Prideaux, who drew up a bill, which all the prelates friendly to the measure thought would be less liable to objection, and therefore it was brought into the House, but rejected: the other, to prevent clandestine marriages, was introduced by one of the peers; and its object was, to make it felony in the minister who should solemnize or officiate at such marriage. This matter being warmly debated, Dr. Kidder, then bishop of Bath and Wells, wrote to Dr. Prideaux, desiring his opinion on it. The doctor, in a very long letter, proved that the ecclesiastical laws were already sufficient to prevent clandestine marriages, if only carried into execution; and stated, by what means, all the precautions provided in these laws had been evaded by the avarice of chancellors, commissaries, and registrars. He added that,

as the bill stood, it could have no other effect than to subject the clergy to be tried for their lives every marriage they solemnized. Kidder, who had made use of this paper in the debate which ended in withdrawing the bill, immediately sent it to the press; and the week following, to Dr. Prideaux's great surprize, he received a printed copy of it from the bishop, who however had not put his name to it.

In 1691, on the death of Dr. Pocock, his professorship (of Hebrew) was offered to Dr. Prideaux; but he declined it, says his biographer, "for several reasons, which at that time made it inconvenient to him to accept it, but afterwards it proved much to his detriment that he did not." As after the act of toleration, many people imagined themselves at liberty either to go to church or stay at home, as they thought proper, by which means the churches were much deserted, Dr. Prideaux drew up a circular letter, directed to the ministers of his archdeaconry, which was afterwards published, in 1701, at the end of his "Directions to Churchwardens." In 1694, finding his health impaired by the aguish air of Saham, he determined to return again with his family to Norwich; but, instead of putting in a curate at Saham, he thought it his duty to give up both benefice and office, which he accordingly did, into the hands of the bishop of the diocese, and informed the warden and fellows of New college, Oxford, the patrons of the living, of his resignation. On his return to Norwich, the care of the cathedral affairs again devolved upon him, in the absence of the dean (Dr. Fairfax), who resided mostly in London*. In 1696, the dean and chapter presented him to the vicarage of Trowse, worth about 40*l.* and situated a mile from Norwich. Here he officiated with the same assiduity and regularity as at Saham, and that purely for the love of duty; for, in addition to his other preferments, he had a private fortune, which rendered this last vicarage of no consequence in a pecuniary view.

In 1697 he published his "Life of Mahomet†," 8vo, of

* On the promotion of Dr. Tenison to the see of Canterbury, our author addressed a letter to his grace, containing "An Account of the English settlements in the East Indies, together with some proposals for the propagation of Christianity in those parts of the world."

† The facetious Mr. Greaves informs us, "that when the learned Humphry Prideaux (as the story goes) offered his life of Mahomet to the bookseller, he was desired to leave the copy with him a few days, for his perusal. The bookseller, who had not the learning or taste of a modern

which three editions were printed the first year. He intended to have written a history of the Saracen empire, and with it the decay and fall of the Christian religion; but he gave up this design for reasons stated in the preface to the Life of Mahomet. This valuable work was followed by his useful little treatise called "Directions to Churchwardens," whose negligence he had very much experienced in his archdeaconry: this has gone through many editions. In 1702, on the death of the dean of Norwich, Dr. Henry Fairfax, Dr. Prideaux was installed as his successor on June 8th of that year, and a more proper person could not be found. He now continued, with better effect, if possible, that attention to regularity and discipline which he had before paid; and although this made him obnoxious to the persons whom he censured or dismissed, the benefit to the general body was too obvious not to be approved. In December 1702, on a public thanksgiving-day for the success of the expedition to Vigo, he preached a sermon on the subject, which we notice as the only one he ever printed; and, had it been left to his own inclination, would never have been thought of by himself for that purpose. In 1703 he published a tract in vindication of the ecclesiastical law, which gives the successor in any ecclesiastical benefice or promotion, all the profits, from the day of the avoidance. This was occasioned by an alteration in the law which bishop Burnet was about to have introduced; but our author's arguments carried such weight, that the design was given up.

On the translation of the bishop of Norwich to Ely, Dr. Prideaux was advised to make interest for the bishopric; but being now sixty years of age, too late to enter on a course of public life and parliamentary attendance, and for other reasons, he declined interfering, and Dr. Trimnell became bishop, whom he thought every way deserving of the preferment. In the mean time Dr. Prideaux continued his labours for the general interests of the church, and in

artist, having consulted with his learned garreteers, who were highly pleased with the performance, told the doctor, at his return, "Well, Mr. What's-your-name," says he, "I have perused your manuscript; I don't know what to say to it; I believe I shall venture to print it: the thing is well enough: but—I could wish there were

a little more *humour* in it."—Spiritual Quixote, Book II. ch. I.—This story is more briefly told in a note on Swift's works, where the book is said to have been Prideaux's "Connection;" in which, it must be confessed, the difficulty of introducing *humour* is more striking.

1709, published his tract on "The original right of Tythes." In this, his first intention was to give the History of Appropriations; and this was to have been only an introduction; but it enlarging under his hand, he resolved to publish it by itself as the first part of the work. He had for many years made collections of the common law and ecclesiastical history; but wanted much information which he could not have without going to London, and consulting the public records there; and he was about this time seized with the calamitous distemper of the stone; so that he was forced to lay aside that design. Upon this last account also he resigned the vicarage of Trowse, when no longer able to go up into the pulpit. The severity of his disorder now suggested the operation of lithotomy, which was successfully performed by Mr. Salter, an eminent surgeon of London, who went to Norwich for the purpose; but the subsequent cure, having been entrusted to a young man at Norwich, was so badly treated, that the patient had almost lost his life, and was indeed ever after a great sufferer by this misconduct.

Being enabled, however, to return to his studies, after improving a new edition of his "Directions to Church Wardens," in 1712, he proceeded with that greater work, on which his reputation with posterity principally depends. It was entitled "The Connection of the History of the Old and New Testament;" the first part of which was published in 1715, the second in 1718, fol. Both parts were received with the greatest approbation, and went through eight editions in 4 vols. 8vo, at London, besides two or three at Dublin, before the end of 1720, since which it has been often reprinted, and is indeed accounted a standard book in every theological library. This history takes in the affairs of Egypt, Assyria, and all the other eastern nations, as well as the Jews; and likewise those of Greece and Rome, as far as was necessary to give a distinct view of the completion of the prophecies which relate to the times comprehended in the history. The author has also set in the clearest light some passages of prophane history, which before lay dispersed and buried in confusion: and there appears throughout the whole work such an amiable spirit of sincerity and candour, as sufficiently atones for the few mistakes which escaped his diligence. Gordon, the author of "Cato's Letters," had certainly no prejudices in favour of Prideaux, or of his work; yet he styles it "a

body of universal history, written with such capacity, accuracy, industry, and honesty, as make it one of the best books that ever came into the world, and shew him to be one of the greatest men in it. No book was ever more universally read and approved: it is, indeed, a great public service done to mankind, and entitles the author to the highest public gratitude and honour. But though I never saw any great work, to which I found fewer objections, yet as a memorable proof how inseparably mistakes and prejudices cleave to the mind of man, the great and candid Dr. Prideaux is not without them. I therefore do not upbraid him with them, but rather admire him for having so few. There are, however, some of his theological observations, which seem to me not only ill-grounded, but to have a tendency to create in his readers wrong notions of the Deity, and to encourage them to mistake the common accidents of life, and the common events of nature, for judgments; and to apply them superstitiously as such." There are letters between the dean and his cousin Mr. Moyle, concerning some passages in this "Connection," &c. printed in the "Miscellaneous Works" of the latter, and in Dr. Prideaux's life. No man could be more willing to listen to reasonable objections, or to correct what could be proved to be wrong. Candour was the distinguishing feature of Dean Prideaux's character.

In the interval between the publication of the first and second parts of his "Connection," lord Townsend, secretary of state to George I. having meditated a design to introduce a reformation in the two universities, consulted our author upon it, who drew up a plan for the purpose, and sent it to his lordship, under the title of "Articles for the Reformation of the two Universities." These amounted to fifty-six in number. No proceeding was held in consequence of this; but some of his articles have been silently adopted, and others are perhaps irreconcilable with the true interests of those seminaries. His proposition to erect a sort of college for those who had neglected their studies, by the name of *Drone-Hall*, has more the air of a piece of humour, than a serious proposition. The whole are printed in the volume which contains his life.

In the seventy-fourth year of his age, finding himself so much weakened by age and infirmity that he could no longer use his books as formerly, and being desirous that his collection of Oriental books should not be dispersed, he permitted

his son, who had been educated at that college, to make a present of them to the society of Clare-hall, Cambridge; and they were accordingly deposited in Clare-hall-library, to the number of three hundred volumes and upwards. It were to be wished, that such an example was more frequently followed, for there are few ways that tend more to render such a valuable collection useless, than by dispersing it among private hands.

About a year before his death he was wholly confined to his chamber, and at last his increasing infirmities took from him all power of helping himself. He had always been a sufferer since his case, after being cut for the stone, was improperly treated, and was frequently afflicted and greatly reduced, by rheumatic pains and paralytic affections. He expired Nov. 1, 1724, in the seventy-seventh year of his age, and was buried, according to his own direction, in the cathedral of Norwich.

Dr. Prideaux was naturally of a very strong, robust constitution; which enabled him to pursue his studies with great assiduity; and notwithstanding his close application, and sedentary manner of life, enjoyed great vigour both of body and mind for many years together, till afflicted by the stone. Although we have few particulars of his course of study at Oxford, it is evident that he must have been an early and hard student, and had accumulated a great fund of Oriental learning, and an intimate acquaintance with ecclesiastical history. His parts were very good, rather solid than lively: his judgment excellent: as a writer he is clear, strong, intelligent, and learned, without any pomp of language, or ostentation of eloquence. His conversation resembled his style, being learned and instructive, but with a conciseness of expression on many occasions, which, to those who were not well acquainted with him, had sometimes the appearance of rusticity. In his manner of life, he was regular and temperate, being seldom out of his bed after ten at night, and he generally rose to his studies before five in the morning. His disposition was sincere and candid. He generally spoke his mind with freedom and boldness, and was not easily diverted from pursuing what he thought right. To those who differed from him in opinion, he always behaved with great candour. In party principles he was rather inclined to what was called Low-church; but in his adherence to the establishment, in performing all the duties annexed to

his preferments, in enjoining a like attention upon all with whom he had influence, and in his dislike of schism and schismatics, no man was more inflexible. He had at one time flattered himself that a few alterations in the liturgy might tend to bring back the dissenters to the church; but he lived to see, what we have lived to see more clearly, that a few alterations would not answer the purpose.—For most of these particulars we are indebted to an excellent *Life of Dr. Prideaux*, which appeared in October 1748, “with several tracts and letters of his upon various subjects, never before published.”¹

PRIDEAUX (JOHN), a learned English bishop, was born at Stowford, in the parish of Harford, near Ivy-bridge in Devonshire, Sept. 17, 1578, and was the fourth of seven sons of his father, who being in mean circumstances, with so large a family, our author, after he had learned to write and read, having a good voice, stood candidate for the place of parish-clerk of the church of Ugborow near Harford. Mr. Price informs us, that “he had a competitor for the office, who had made great interest in the parish for himself, and was likely to carry the place from him. The parishioners being divided in the matter, did at length agree in this, being unwilling to disoblige either party, that the Lord’s-day following should be the day of trial; the one should tune the Psalm in the forenoon, the other in the afternoon; and he that did best please the people, should have the place. Which accordingly was done, and Prideaux lost it, to his very great grief and trouble. Upon which, after he became advanced to one of the first dignities of the church, he would frequently make this reflection, saying, “If I could but have been clerk of Ugborow, I had never been bishop of Worcester.” Disappointed in this office, a lady of the parish, mother of sir Edmund Towel, maintained him at school till he had gained some knowledge of the Latin tongue, when he travelled to Oxford, and at first lived in a very mean station in Exeter-college, doing servile offices in the kitchen, and prosecuting his studies at his leisure hours, till at last he was taken notice of in the college, and admitted a member of it in act-term 1596, under the tuition of Mr. William Helme, B. D. On January the 31st, 1599, he took the degree of

¹ *Life*, ubi supra.—*Biog. Brit.*—*Birch’s Tillotson*.—*Gen. Diet.*—*Gent. Mag.* vol. LXX.—*Letters by eminent persons*, 1813, 3 vols. 8vo.

Bachelor of Arts, and in 1602 was chosen probationer fellow of his college. On May the 11th, 1603, he proceeded Master of Arts, and soon after entered into holy orders. On May the 6th, 1611, he took the degree of Bachelor of Divinity; and the year following was elected rector of his college in the room of Dr. Holland; and June the 10th, the same year, proceeded Doctor of Divinity. In 1615, upon the advancement of Dr. Robert Abbot to the bishopric of Sarum, he was made regius professor of divinity, and consequently became canon of Christ-church, and rector of Ewelme in Oxfordshire; and afterwards discharged the office of vice-chancellor of the university for several years. In the rectorship of his college he behaved himself in such a manner, that it flourished more than any other in the university; more foreigners coming thither for the benefit of his instruction than ever was known; and in his professorship, says Wood, "he behaved himself very plausible to the generality, especially for this reason, that in his lectures, disputes, and moderatings (which were always frequented by many auditors), he shewed himself a stout champion against Socinus and Arminius. Which being disrelished by some who were then rising, and in authority at court, a faction thereupon grew up in the university between those called Puritans, or Calvinists, on the one side, and the Remonstrants, commonly called Arminians, on the other: which, with other matters of the like nature, being not only fomented in the university, but throughout the nation, all things thereupon were brought into confusion." In 1641, after he had been twenty-six years professor, he was one of those persons of unblemished reputation, whom his majesty made bishops, on the application of the marquis of Hamilton, who had been one of his pupils. Accordingly, in November of that year, he was elected to the bishopric of Worcester, to which he was consecrated December the 19th following; but the rebellion was at that time so far advanced, that he received little or no profit from it, to his great impoverishment. For adhering stedfastly to his majesty's cause, and pronouncing all those of his diocese, who took up arms against him, excommunicate, he was plundered, and reduced to such straits, that he was obliged to sell his excellent library. Dr. Gauden said of him, that he now became literally a *helluo librorum*, being obliged to turn his books into bread for his children. He seems to have borne this

barbarous usage with patience, and even good humour. On one occasion, when a friend came to see him, and asked him how he did? he answered, "Never better in my life, only I have too great a stomach, for I have eaten the little *plate* which the sequestrators left me; I have eaten a great library of excellent *books*; I have eaten a great deal of *linen*, much of my *brass*, some of my *pewter*, and now am come to eat my *iron*, and what will come next I know not." So great was his poverty about this time that he would have attended the conferences with the king at the Isle of Wight, but could not afford the means of travelling. Such was the treatment of this great and good man, one of the best scholars and ablest promoters of learning in the kingdom, at the hands of men who professed to contend for liberty and toleration.

He died of a fever at Bredon in Worcestershire, at the house of his son-in-law, Dr. Henry Sutton, July the 20th, 1650, leaving to his children no legacy but "pious poverty, God's blessing, and a father's prayers," as appears from his last will and testament. His body was attended to the grave by persons of all ranks and degrees, and was interred in the chancel of the church of Bredon. He was a man of very extensive learning; and Nath. Carpenter, in his "Geography delineated," tells us, that "in him the heroical wits of Jewel, Rainolds, and Hooker, as united into one, seemed to triumph anew, and to have threatened a fatal blow to the Babylonish hierarchy." He was extremely humble, and kept part of the ragged clothes in which he came to Oxford, in the same wardrobe where he lodged his rochet, in which he left that university. He was exemplary in his charity, and very agreeable in conversation. By his first wife, Mary, daughter of Dr. Taylor, burnt for the Protestant religion in the reign of queen Mary, he had several children; viz. William, a colonel in the service of king Charles I. and slain at the battle of Marston-moor in 1644; Matthias, a captain in the army of that king, who died at London 1646; and three other sons, who died in their infancy, and were buried in Exeter-college; and two daughters, viz. Sarah, married to William Hodges, archdeacon of Worcester, and rector of Ripple in Worcestershire; and Elizabeth, married to Dr. Henry Sutton, rector of Bredon in Worcestershire. Our author had for his second wife, Mary, daughter of

sir Thomas Reynel of West Ogwell in Devonshire, knt. Cleveland the poet wrote an elegy upon his death.

His son MATTHIAS, above mentioned, was born in 1622, and admitted of Exeter-college in 1640, where he took his degrees in arts. He died at London in 1646. After his death was published, under his name, "An easy and compendious introduction for reading all sorts of Histories," Oxon. 1648, 4to; reprinted 1655, with a "Synopsis of the Councils," written by his father.

Dr. Prideaux's works were, 1. "Tabulæ ad Grammaticam Græcam Introductoriæ," Oxford, 1608, 4to. 2. "Tirocinium ad Syllogismum contexendum." 3. "Heptades Logicæ, sive Monita ad ampliores Tractatus introductoria." These two last pieces were printed with the "Tabulæ ad Grammaticam Græcam," &c. Mr. David Lloyd observes, that our author's Greek Grammar and Logick were both but a fortnight's work. 4. "Castigatio cujusdam Circulatoris, qui R. P. Andream Eudæmon-Johannem Cydonium soc. Jesu seipsum nuncupat, opposita ipsius calumniis, in Epistola Isaaci Casauboni ad Frontonem Ducæum," Oxford, 1614, 8vo. 5. "Alloquium sereniss. Reg. Jacobo Woodstockio habitum, 24 Aug. 1624," in one sheet, 4to. 6. "Orationes novem inaugurales de totidem Theologiæ apicibus, prout in promotione Doctorum Oxoniæ publicè proponebantur in Comitibus," Oxford, 1626, 4to. 7. "Lectiones decem de totidem Religionis Capitibus, præcipuè hoc tempore controversis, prout publicè habebantur Oxoniæ in Vesperis," Oxford, 1625, 4to. 8. "Lectiones 22, Orationes 13, Conciones 6, et Oratio ad Jacobum Regem," Oxford, 1648, folio. Among which are contained the preceding lectures, orations, and speeches to king James at Woodstock. 9. "Concio ad Artium Baccalaureos pro more habita in Ecclesiâ B. Mariæ Oxon. in die Cinerum in Act. ii. 22. Ann. 1616." 10. "Fasciculus Controversiarum ad Juniorum aut occupatorum captum colligatus," &c. Oxford, 1649, 1651, 4to. 11. "Theologiæ Scholasticæ Syntagma Mnemonicum," Oxford, 1651. 12. "Conciliorum Synopsis," printed with the "Fasciculus." 13. "Epistola de Episcopatu," folio. 14. "Manuductio ad Theologiam Polemicam," Oxford, 1657, 8vo, published by Mr. Thomas Barlow, afterwards bishop of Lincoln, with a Latin Epistle before it in the name of the printer. 15. "Hypomnemata Logica, Rhetorica, Physica, Metaphysica," &c. Oxford, 8vo. 16. Several Sermons, as, 1. "A

Sermon at the consecration of Exeter-college Chapel," on Luke xix. 46, Oxford, 1625, 4to. 2nd, "Perez Uzzah, A Sermon before the king at Woodstock," on 1 Samuel vi. 6, 7, Oxford, 1625, 4to. Both these sermons are printed with another volume, entitled, 17. "Twenty Sermons," Oxford, 1636, 4to. The two first are entitled, "Christ's Counsel for ending Law-cases," dedicated to his kinsman Edmund Prideaux, esq. 18. "Nine Sermons on several occasions," Oxford, 1641, 4to. 19. "A Synopsis of the Councils," subjoined to "An easy and compendious Introduction to History," published, as we have just noticed, in the name of his son Matthias Prideaux. 20. "Histories of Successions in States, Countries, or Families," &c. Oxford, 1653. 21. "Euchologia: or, The Doctrines of Practical Praying; being a Legacy left to his daughters in private, directing them to such manifold uses of our Common Prayer Book, as may satisfy upon all occasions, without looking after new lights from extemporal flashes," dedicated to his daughters, Sarah Hodges and Elizabeth Sutton, London, 1655, 8vo. 22. "The doctrine of Conscience, framed according to the form in the Common Prayer;" left as a legacy to his wife, containing many cases of conscience, and dedicated to Mrs. Mary Prideaux, relict of the Right Reverend Father in God John, late Lord Bishop of Worcester, by T. N.; London, 1656, 8vo. 23. "Sacred Eloquence: or, The Art of Rhetoric, as it is laid down in Scripture," London, 1659, 8vo.¹

PRIESTLEY (JOSEPH), a dissenting divine, but more justly eminent as a philosopher, was born March 18, 1733, at Field-head, near Leeds. His father, a clothier, was a dissenter of the Calvinistic persuasion. In his youth he was adopted by an aunt, who provided for his education in several schools, in which he acquired some knowledge of the learned languages, particularly Hebrew. Being intended for the ministry, he went, in 1752, to Dr. Ashworth's dissenting academy, at Daventry, where he spent three years, and came out from it an adherent to the Arian system. Here too he became acquainted with Hartley's Works, to whose opinions he was afterwards very partial. He first settled as a minister at Needham-market, in Suffolk; and, after three years' residence, removed to Namptwich in Cheshire. Here he also kept a school, and, to the more

¹ Wood's Athenæ and Annals.—Prince's Worthies.—Walker's Sufferings of the Clergy.—Usher's Life and Letters, p. 399.—Fuller's Worthies.

common objects of instruction, added experiments in natural philosophy, to which he had already become attached. His first publication was, an "English Grammar," printed in 1761, in which he pointed out errors in Hume's language, which that author had the candour to rectify in his future editions of his celebrated history.

In the same year, he was invited to become a tutor in languages in the academy at Warrington; and here he first began to acquire reputation as a writer in various branches of literature. Several of his works had relation to his office in the academy, which, besides philosophy, included lectures on history and general policy. A visit to London having introduced him to the acquaintance of Dr. Franklin, Dr. Watson, Dr. Price, and Mr. Canton, he was encouraged by them to execute a plan he had already begun, of writing a "History of Electricity," which accordingly appeared in 1767. It is rather carelessly and hastily executed, but must have been of advantage to the science. Almost the whole of his historical facts are taken from the Philosophical Transactions; but at the end he gives a number of original experiments of his own. The most important of all his electrical discoveries, was, that charcoal is a conductor of electricity, and so good a conductor that it vies even with the metals themselves. This publication went through several editions, was translated into foreign languages, and procured him the honour of being elected a Fellow of the Royal Society, as one of his biographers says; but his election took place the year before; and about the same time the university of Edinburgh conferred on him the degree of Doctor of Laws.

In the same year in which his History of Electricity appeared, he left Warrington, and settled at Leeds as minister, and instantly resumed his theological studies, which produced a number of publications, in which he announced the opinions he had adopted. From an Arian he was now become a Socinian, and not content with enjoying the changes which he was at perfect liberty to make, he began to contend with great zeal against the authority of the established religion. It was, however, during his residence here, that his attention was more usefully turned to the properties of fixed air. He had commenced experiments on this subject in 1768, and the first of his publications appeared in 1772, in which he announced a method of impregnating water with fixed air. In the paper read

to the royal society in 1772, which obtained the Copley medal, he gave an account of his discoveries; and at the same time announced the discovery of nitrous air, and its application as a test of the purity or fitness for respiration of airs generally. About this time, also, he shewed the use of the burning lens in pneumatic experiments; he related the discovery and properties of muriatic acid air; added much to what was known of the airs generated by putrefactive processes, and by vegetable fermentation; and he determined many facts relative to the diminution and deterioration of air, by the combustion of charcoal, and the calcination of metal. In 1774, he made a full discovery of dephlogisticated air, which he procured from the oxyds of silver and lead. This hitherto secret source of animal life and animal heat, of which Mayow had a faint glimpse, was unquestionably first exhibited by Dr. Priestley, though it was discovered about the same time by Mr. Scheele, of Sweden. In 1776, his observations on respiration were read before the royal society, in which he discovered that the common air inspired was diminished in quantity, and deteriorated in quality, by the action of the blood on it, through the blood-vessels of the lungs; and that the florid red colour of arterial blood was communicated by the contact of air through the containing vessels. In 1778 Dr. Priestley pursued his experiments on the properties of vegetables growing in the light to correct impure air, and the use of vegetation in this part of the œconomy of nature; and it seems certain that Dr. Priestley made his discoveries on the subject previously to those of Dr. Ingenhouz, then engaged in similar researches. From this period Dr. Priestley seems to have attended to his pneumatic experiments as an occupation, devoting to them a regular portion of his time. To this attention, among a prodigious variety of facts, tending to shew the various substances from which gases may be procured, the methods of producing them, their influence on each other, and their probable composition, we owe the discovery of vitriolic acid air, of alkaline air, and of dephlogisticated nitrous air; or, as it has since been denominated, the gaseous oxyd of azote, the subject of so many curious and interesting experiments by sir Humphrey Davy. To these may be added the production of various kinds of inflammable air, by numerous processes that had escaped the observation of Mr. Cavendish. To Dr. Priestley we are

indebted for that fine experiment of reviving metallic calces in inflammable air ; and he first ascertained the necessity for water to be present in the formation of the gases, and the endless production of gases from water itself. His experiments on this subject, viz. the generation of air from water, opened a new field for reflection, and deserve particular notice. It had been already remarked that water was necessary to the generation of every species of gas ; but the unceasing product of air from water had been observed by no one before.

“ To enumerate,” says Mr. Kirwan, “ Dr. Priestley’s discoveries, would in fact be to enter into a detail of most of those that have been made within the last fifteen years. How many invisible fluids, whose existence evaded the sagacity of foregoing ages, has he made known to us ? The very air we breathe he has taught us to analyse, to examine, to improve : a substance so little known, that even the precise effect of respiration was an enigma, until he explained it. He first made known to us the proper food of vegetables, and in what the difference between these and animal substances consisted. To him pharmacy is indebted for the method of making artificial mineral waters, as well as for a shorter method of preparing other medicines ; metallurgy for more powerful and cheap solvents ; and chemistry for such a variety of discoveries as it would be tedious to recite—discoveries which have new-modelled that science, and drawn to it, and to this country, the attention of all Europe. It is certain, that, since the year 1773, the eyes and regards of all the learned bodies in Europe have been directed to this country by his means. In every philosophical treatise his name is to be found, and in almost every page. They all own that most of their discoveries are due either to the repetition of his discoveries, or to the hints scattered through his works.”

The success of his “ History of Electricity” induced him to adopt the design of treating on other sciences, in the same historical manner ; and at Leeds he occupied himself in preparing “ The History and present state of Discoveries relating to Vision, Light, and Colours.” The expences necessary in composing such a work obliged him to issue proposals for publishing it by subscription ; and it appeared in 1772, in one very large volume 4to. The sale of this work by no means corresponded with the expectations formed from the number of names given in as sub-

scribers; it has been said, not one-third part of the number paid for, or demanded the book when it was published. One of his biographers says that it failed, chiefly because it was impossible to give adequate notions of many parts of the theory of optics without a more accurate acquaintance with mathematics than common readers can be supposed to possess. Perhaps too, the writer himself was scarcely competent to explain the abstruser parts of this science.

After a residence at Leeds for six years, Dr. Priestley accepted the offer of the earl of Shelburne, afterwards marquis of Lansdowne, to reside with his lordship in the nominal capacity of librarian, but really as his literary companion. The terms were 250*l.* per annum, with a house for his family to live in, and an annuity for life of 150*l.* in the event of their being separated by his lordship's dying, or changing his mind. He accordingly fixed his family in a house at Calne, in Wiltshire, near his lordship's seat; and during seven years attended upon the noble earl in his winter's residences at London, and occasionally in his excursions, one of which, in 1774, was a tour to the continent. This situation was useful, as affording Dr. Priestley advantages in improving his knowledge of the world, and in pursuing his scientific researches; and as he was perfectly free from restraint, this was the period of some of those exertions which increased his reputation as a philosopher, and some of those which brought the greatest obloquy upon him as a divine. In 1775, he published his "Examination of the doctrine of Common Sense, as held by Drs. Reid, Beattie, and Oswald," in which he treated those gentlemen with a contemptuous arrogance, of which, we are told, he was afterwards ashamed. In his manner of treating his opponents, he always exhibited a striking contrast to the mild and placid temper of his friend Dr. Price. After this he became the illustrator of the Hartleian theory of the human mind. He had, previously to this, declared himself a believer in the doctrine of philosophical necessity; and in a dissertation prefixed to his edition of Hartley, he expressed some doubts of the immateriality of the soul. The charge which these induced against him of infidelity and atheism, seems only to have provoked him to a more open avowal of the same obnoxious sentiments; and in 1777 he published "Disquisitions on Matter and Spirit," in which he gave a history of the doctrines concerning the soul, and openly supported the

system which, upon due investigation, he had adopted. It was followed by "A Defence of Unitarianism, or the simple Humanity of Christ, in opposition to his Pre-existence; and of the Doctrine of Necessity." It seems not improbable that these works produced a coolness in the behaviour of his noble patron, which about this time he began to remark, and which terminated in a separation, after a connection of seven years, without any alledged complaint. That the marquis of Lansdowne had changed his sentiments of Dr. Priestley appears from the evidence of the latter, who informs us, that when he came to London, he proposed to call on the noble lord; but the latter declined receiving his visits. Dr. Priestley adds, that during his connection with his lordship, he never once aided him in his political views, nor ever wrote a single political paragraph. The friends of both parties seem to think that there was no bond of union between them, and his lordship's attention became gradually so much engaged by politics, that every other object of study lost its hold. According, however, to the articles of agreement, Dr. Priestley retained his annuity for life of 150*l*. which was honourably paid to the last; and it has been said, that when the bond securing to him this annuity was burnt at the riots of Birmingham, his lordship in the handsomest manner presented him with another.

Dr. Priestley now removed to Birmingham, a situation which he probably preferred to almost any other, on account of the advantage it afforded of able workmen in every branch requisite in his experimental inquiries, and of some men distinguished for their chemical and mechanical knowledge, particularly Watt, Withering, Bolton, and Kier. Several friends to science, aware that the defalcation of his income would render the expences of his pursuits too burthensome for him to support, joined in raising an annual subscription for defraying them. This assistance he without hesitation accepted, considering it as more truly honourable to himself than a pension from the crown, which might have been obtained for him, if he had wished it, during the short administration of the marquis of Rockingham, and the early part of that of Mr. Pitt. Some of these subscriptions were made with a view to defray the expences of his philosophical experiments only, but the greater part of the subscribers were equally friends to his theological studies.

He had not been long settled at Birmingham, before a vacancy happened in the principal dissenting congregation, and he was unanimously chosen to supply it. Theology now again occupied a principal share of his attention, and he published his "History of the Corruptions of Christians," and "History of early Opinions concerning Jesus Christ." These proved to be, what might be expected, a fertile source of controversy, into which he entered with his usual keenness, and he had for his antagonists two men not easily repelled, the rev. Mr. Badcock, and Dr. Horsley, in whose articles we have already noticed their controversies with this polemic. The renewed applications of the dissenters, for relief from the penalties and disabilities of the corporation and test acts, afforded another topic of discussion, in which Dr. Priestley took an active part; and he did not now scruple to assert that all ecclesiastical establishments were hostile to the rights of private judgment, and the propagation of truth, and therefore represented them as anti-christian, and predicted their downfall, in a style of inveteracy which made him be considered as the most dangerous enemy of the established religion, in its connection with the state. Some of the clergy of Birmingham having warmly opposed the dissenters' claims, Dr. Priestley published a series of "Familiar Letters to the Inhabitants of Birmingham," which, on account of their ironical manner, as well as the matter, gave great offence. In this state of irritation, another cause of animosity was added by the different feelings concerning the French revolution. The anniversary of the capture of the Bastille, July 14th, had been kept as a festival by the friends of the cause; and its celebration was prepared at Birmingham in 1791. Dr. Priestley declined joining the party; but a popular tumult ensued, in which he was particularly the object of fury. His house, with his fine library, manuscripts, and apparatus, were made a prey to the flames, and this at a time when it was generally asserted that the mobs in other great cities were rather favourable to the republican cause. After a legal investigation, he received a compensation for his losses, which compensation he stated himself, at 2,000*l.* short of the actual loss he sustained. In this he reckoned many manuscripts, the value of which no jury could estimate, and which indeed could have been calculated only in his own imagination. He was not, however, without friends, who purchased for him a library and apparatus equal, according to his own account, to what he had lost.

He now came to London, and took up his residence at Hackney, where in a very short time he was chosen to succeed his deceased friend, Dr. Price, as minister to a congregation there; and he had at the same time some connection with the new college lately established in that village. Resuming his usual occupations of every kind, he passed some time in comfort and tranquillity; "but," say his apologists, "he soon found public prejudice following him in every path, and himself and his family molested by the rude assaults of malignity, which induced him finally to quit a country so hostile to his person and principles." On the other hand, we are told, that, "had Dr. Priestley conducted himself at Hackney like a peaceable member of society, and in his appeals to the public on the subject of the riots at Birmingham, expressed himself with less acrimony of the government of the country, the prejudices of the people would very quickly have given way to compassion. But when he persisted in accusing the magistrates and clergy, and even the supreme government of his country, of what had been perpetrated by a lawless mob, and appealed from the people, and even the laws of England, to the societies of the 'Friends of the Constitution' at Paris, Lyons, Nantz, &c. to the academy of sciences at Paris, when Condorcet was secretary, and to the united Irishmen of Dublin, how was it possible that the prejudices of loyal Englishmen could subside?"

Whichever of these opinions is the true one, it is certain that Dr. Priestley felt his situation uncomfortable, and accordingly, in the month of April 1794, embarked for America, and took up his residence at the town of Northumberland, in Pennsylvania. It was a considerable labour, in this remote situation, to get a well-furnished library and chemical laboratory; but he at length surmounted all obstacles, and effected his purpose. He was offered a chemical professorship in Philadelphia, which he declined, not meaning to engage in any public duty, in order that he might be enabled to devote his whole time to his accustomed pursuits, in which he soon shewed his philosophical friends that he was not idle. Here, however, he was not generally so well received as he expected; and during the administration of Mr. Adams, he was regarded by the American government with suspicion and dislike: but that of Mr. Jefferson was afterwards very friendly to him. A severe illness, which he suffered in Philadelphia,

laid the foundation of a debility of his digestive organs, which gradually brought on a state of bodily weakness, while his mind continued in full possession of all its faculties. Of his last illness and death, we shall subjoin the account as given in the Philadelphia Gazette.

“ Since his illness at Philadelphia, in the year 1801, he never regained his former good state of health. His complaint was constant indigestion, and a difficulty of swallowing food of any kind. But during this period of general debility, he was busily employed in printing his Church History, and the first volume of his Notes on the Scriptures, and in making new and original experiments. During this period, likewise, he wrote his pamphlet of Jesus and Socrates compared, and reprinted his Essay on Phlogiston.

“ From about the beginning of November 1803, to the middle of January 1804, his complaint grew more serious; yet, by judicious medical treatment, and strict attention to diet, he, after some time, seemed, if not gaining strength, at least not getting worse; and his friends fondly hoped that his health would continue to improve as the season advanced. He, however, considered his life as very precarious. Even at this time, besides his miscellaneous reading, which was at all times very extensive, he read through all the works quoted in his “ Comparison of the different Systems of Grecian philosophers with Christianity;” composed that work, and transcribed the whole of it in less than three months; so that he has left it ready for the press. During this period he composed, in one day, his Second Reply to Dr. Linn.

“ In the last fortnight of January, his fits of indigestion became more alarming, his legs swelled, and his weakness increased. Within two days of his death, he became so weak, that he could walk but a little way, and that with great difficulty. For some time he found himself unable to speak; but, on recovering a little, he told his friends, that he had never felt more pleasantly during his whole lifetime, than during the time he was unable to speak. He was fully sensible that he had not long to live, yet talked with cheerfulness to all who called on him. In the course of the day he expressed his thankfulness at being permitted to die quietly in his family, without pain, and with every convenience and comfort that he could wish for. He dwelt upon the peculiarly happy situation in which it had

pleased the Divine Being to place him in life, and the great advantage he had enjoyed in the acquaintance and friendship of some of the best and wisest men of the age in which he lived, and the satisfaction he derived from having led an useful as well as happy life. He this day gave directions about printing the remainder of his Notes on Scripture (a work, in the completion of which he was much interested), and looked over the first sheet of the third volume, after it was corrected by those who were to attend to its completion, and expressed his satisfaction at the manner of its being executed.

“On Sunday, the 5th, he was much weaker, but sat up in an arm-chair for a few minutes. He desired that John, chap. xi. might be read to him: he stopped the reader at the 45th verse, dwelt for some time on the advantage he had derived from reading the Scriptures daily, and recommended this practice, saying, that it would prove a source of the purest pleasure. ‘We shall all (said he) meet finally; we only require different degrees of discipline suited to our different tempers, to prepare us for final happiness.’ Mr. — coming into his room, he said, ‘You see, sir, I am still living.’ Mr. — observed, ‘that he would always live.’ ‘Yes, I believe I shall; we shall meet again in another and a better world.’ He said this with great animation, laying hold of Mr. —’s hand in both his own. After evening prayers, when his grand-children were brought to his bed-side, he spoke to them separately, and exhorted them to continue to love each other, &c. ‘I am going (added he) to sleep as well as you, for death is only a good long sound sleep in the grave, and we shall meet again.’

“On Monday morning, the 9th of February, on being asked how he did, he answered in a faint voice, that he had no pain, but appeared fainting away gradually. About eight o’clock, he desired to have three pamphlets which had been looked out by his directions the evening before. He then dictated as clearly and distinctly as he had ever done in his life, the additions and alterations which he wished to have made in each. M—— took down the substance of what he said, which was read to him. He observed, ‘Sir, you have put in your own language, I wish it to be *mine*.’ He then repeated over again, nearly word for word, what he had before said, and when it was transcribed, and read over to him, he said, ‘That is right, I have now done.’

"About half an hour after, he desired that he might be removed to a cot. About ten minutes after he was removed to it, he died (Feb. 6, 1804); but breathed his last so easily, that those who were sitting close to him did not immediately perceive it. He had put his hand to his face, which prevented them from observing it."

There are many circumstances in this account which the reader will consider with profound attention. It is unnecessary to point them out, or to attempt a lengthened character of Dr. Priestley. It has been said with truth that of his abilities, none can hesitate to pronounce that they are of first-rate excellence. His philosophical inquiries and publications claim the greatest distinction, and have materially contributed to the advancement of science. As an experimental philosopher, he was among the first of his age. As a divine, had he proved as diligent in propagating truth as in disseminating error, in establishing the gospel in the minds of men, instead of shaking their belief in the doctrines of revelation, perhaps few characters of the last century would have ranked higher as learned men, or have been held in greater estimation. Such, however, was not the character of his theological writings, which, as Dr. Johnson said, were calculated to unsettle every thing, but to settle nothing. All this accords with the sentiments of the great majority of the nation, with respect to Dr. Priestley as a divine, although we are aware that the epithet of bigot will be applied to him who records the fact. On the other hand, in dwelling on Dr. Priestley's character as a philosopher, his friends may take the most effectual method of reconciling all parties, and handing down his fame undiminished to the latest posterity. We have enumerated his principal works in the preceding sketch, but the whole amount to about 70 volumes, or tracts, in 8vo. An analysis of them is given in the "Life," to which we are principally indebted for the above particulars.¹

PRIMATICCIO (FRANCIS), an eminent Italian painter, was descended from a noble family in Bologna, where he was born in 1490. His friends, perceiving that he had a strong inclination for design, permitted him to go to Mantua, where he was six years a disciple of Julio Romano, who was then ornamenting the apartments of the palace

¹ "Memoirs," partly written by himself, and partly by his Son, 1806-7, 2 vols. 8vo.—Gent. Mag. LXXIV.—Rees's Cyclopaedia, &c.

del Te. In this time he became so skilful, that he represented battles in stucco and basso relievo, better than any of the young painters at Mantua, who were Julio's pupils. He assisted Julio in executing his designs; and Francis I. of France sending to Rome for a man that understood working in stucco, Primaticcio was the person chosen for this service, and he adorned Fontainbleau, and most of the palaces in France, with his compositions. The king put such confidence in him, that he sent him to Rome to buy antiques, in 1540; on which occasion he brought back one hundred and fourscore statues, with a great number of busts. He had moulds made by Giacomo Baroccio di Vignola, of the statues of Venus, Laocoon, Commodus, the Tiber, the Nile, the Cleopatra at Belvidere, and Trajan's Pillar, in order to have them cast in brass. After the death of Rosso, who was his rival, he succeeded him in the place of superintendant of the buildings; and in a little time finished the gallery which his predecessor had begun. He brought so many statues of marble and brass to Fontainbleau, that it seemed another Rome, as well for the number of the antiques, as for his own works in painting and in stucco. He was so much esteemed in France, that nothing of any consequence was done without him, which had relation to painting or building; and he even directed the preparations for all festivals, tournaments, and masquerades. He was made abbot of St. Martin at Troyes, and lived with such splendour, that he was respected as a courtier as well as a painter. He and Rosso taught the French a good style; for, before their time, what they had done in the arts was very inconsiderable, and had something of the Gothic in it. He died in 1570, at the age of eighty, after having been favoured and caressed in four reigns.

The frescoes of the palace del Te by Primaticcio, cannot now, says Mr. Fuseli, with certainty be discriminated. His oil-pictures are of the utmost rarity in Italy, and even at Bologna. In the great gallery Zambeccari there is a concert by him, with three female figures, a most enchanting performance. The eye is equally charmed by the forms, the attitudes, the tone of colour, the breadth, taste, and ease of the draperies, and the original air of the whole. Nicolo Abbati, the partner of his works, though not his scholar, was left by him to terminate what remained unfinished of his plans in France.¹

¹ Argenville, vol. II.—Pilkington by Fuseli.

PRINGLE (SIR JOHN), baronet, president of the Royal Society, was born at Stichel-house, in the county of Roxburgh, North Britain, April 10, 1707. His father was sir John Pringle, of Stichel, bart. and his mother, whose name was Magdalen Eliott, was sister to sir Gilbert Eliott of Stobs, bart. Both the families from which he descended were very ancient and honourable in the south of Scotland, and were in great esteem for their attachment to the religion and liberties of their country, and for their piety and virtue in private life. He was the youngest of several sons, three of whom, besides himself, arrived to years of maturity. His grammatical education he received at home, under a private tutor; and after having made such a progress as qualified him for academical studies, he was removed to the university of St. Andrew's, where he was put under the immediate care of Mr. Francis Pringle, professor of Greek in the college, and a near relation of his father. Having continued there some years, he went to Edinburgh in Oct. 1727, for the purpose of studying physic, that being the profession which he now determined to follow. At Edinburgh, however, he stayed only one year, the reason of which was, that he was desirous of going to Leyden, at that time the most celebrated school of medicine in Europe. Boerhaave, who had brought that university into reputation, was considerably advanced in years, and Mr. Pringle was unwilling, by delay, to expose himself to the danger of losing the benefit of that great man's lectures. For Boerhaave he had a high and just respect: but it was not his disposition and character to become the implicit and systematic follower of any man, however able and distinguished. While he studied at Leyden, he contracted an intimate friendship with Van Swieten, who afterwards became so famous at Vienna, both by his practice and writings. Van Swieten was not only Pringle's acquaintance and fellow-student at the university, but also his physician when he happened to be seized there with a fit of sickness; yet on this occasion he did not owe his recovery to his friend's advice; for Van Swieten having refused to give him the bark, another person prescribed it, and he was cured. When he had gone through his proper course of studies at Leyden, he was admitted, July 20, 1730, to his doctor of physic's degree. His inaugural dissertation, "*De marcore senili*," was printed. Upon quitting Leyden, Dr. Pringle settled as a physician at Edinburgh, where

he gained the esteem of the magistrates of the city, and of the professors of the college, by his abilities and good conduct; and, such was his known acquaintance with ethical subjects, that, March 28, 1734, he was appointed, by the magistrates and council of the city of Edinburgh, to be joint professor of pneumatics and moral philosophy with Mr. Scott, during that gentleman's life, and sole professor after his decease; and, in consequence of this appointment, Dr. Pringle was admitted, on the same day, a member of the university. In discharging the duties of this new employment, his text-book was "*Puffendorff de Officio Hominis et Civis*," agreeably to the method he pursued through life, of making fact and experiment the basis of science. Dr. Pringle continued in the practice of physic at Edinburgh, and in performing the obligations of his professorship, till 1742, when he was appointed physician to the earl of Stair, who then commanded the British army. For this appointment he was chiefly indebted to his friend Dr. Stevenson, an eminent physician at Edinburgh, who had an intimate acquaintance with lord Stair. By the interest of this nobleman, Dr. Pringle was constituted, Aug. 24, 1742, physician to the military hospital in Flanders; and it was provided in the commission, that he should receive a salary of twenty shillings a-day, and be entitled to half-pay for life. He did not, on this occasion, resign his professorship of moral philosophy; the university permitted him to retain it, and Messrs. Muirhead and Cleghorn were allowed to teach in his absence, as long as he continued to request it. The exemplary attention which Dr. Pringle paid to his duty as an army physician is apparent from every page of his "*Treatise on the Diseases of the Army*." One thing, however, deserves particularly to be mentioned, as it is highly probable that it was owing to his suggestion. It had hitherto been usual, for the security of the sick, when the enemy was near, to remove them a great way from the camp; the consequence of which was, that many were lost before they came under the care of the physicians. The earl of Stair, being sensible of this evil, proposed to the duke de Noailles, when the army was encamped at Aschaffenburg, in 1743, that the hospitals on both sides should be considered as sanctuaries for the sick, and mutually protected. The French general, who was distinguished for his humanity, readily agreed to the proposal, and took the first opportunity of shewing a proper

regard to his engagement. At the battle of Dettingen, Dr. Pringle was in a coach with lord Carteret during the whole time of the engagement, and the situation they were placed in was dangerous. They had been taken unawares, and were kept betwixt the fire of the line in front, a French battery on the left, and a wood full of hussars on the right. The coach was occasionally shifted, to avoid being in the eye of the battery. Soon after this event, Dr. Pringle met with no small affliction in the retirement of his great friend, the earl of Stair, from the army. He offered to resign with his noble patron, but was not permitted. He, therefore, contented himself with testifying his respect and gratitude to his lordship, by accompanying him forty miles on his return to England; after which he took leave of him with the utmost regret.

But though Dr. Pringle was thus deprived of the immediate protection of a nobleman who knew and esteemed his worth, his conduct in the duties of his station procured him effectual support. He attended the army in Flanders, through the campaign of 1744, and so powerfully recommended himself to the duke of Cumberland, that, in the spring following, March 11, he had a commission from his royal highness, appointing him physician general to his majesty's forces in the Low Countries, and parts beyond the seas; and on the next day he received a second commission from the duke, by which he was constituted physician to the royal hospitals in the same countries. On March 5, he resigned his professorship in consequence of these promotions. In 1745 he was with the army in Flanders, but was recalled from that country in the latter end of the year, to attend the forces which were to be sent against the rebels in Scotland. At this time he had the honour of being chosen F. R. S. Dr. Pringle, at the beginning of 1746, in his official capacity, accompanied the duke of Cumberland in his expedition against the rebels, and remained with the forces, after the battle of Culloden, till their return to England, in the middle of August. We do not find that he was in Flanders during any part of that year. In 1747 and 1748, he again attended the army abroad; and in the autumn of 1748 he embarked with the forces for England, upon the conclusion of the treaty of Aix-la-Chapelle. From that time he principally resided in London, where, from his known skill and experience, and the reputation he had acquired, he might reasonably

expect to succeed as a physician. In April 1749, Dr. Pringle was appointed physician in ordinary to his royal highness the duke of Cumberland. In 1750 he published, in a letter to Dr. Mead, "Observations on the Gaol or Hospital Fever." This work, which passed through two editions, and was occasioned by the gaol-distemper that broke out at that time in the city of London, was well received by the medical world, though he himself afterwards considered it as having been hastily written. After supplying some things that were omitted, and rectifying a few mistakes that were made in it, he included it in his grand work on the "Diseases of the Army," where it constitutes the seventh chapter of the third part of that treatise. It was in the same year that Dr. Pringle began to communicate to the Royal Society his famous "Experiments upon Septic and Antiseptic substances, with remarks relating to their use in the theory of Medicine." These experiments, which comprehended several papers, were read at different meetings of the society; the first in June, and the two next in the November following; three more in the course of 1751; and the last in Feb. 1752. Only the three first numbers were printed in the "Philosophical Transactions," as Dr. Pringle had subjoined the whole, by way of appendix, to his "Observations on the Diseases of the Army." These experiments upon septic and antiseptic substances, which have accompanied every subsequent edition of the treatise just mentioned, procured for him the honour of sir Godfrey Copley's gold medal. Besides this, they gained him a high and just reputation, as an experimental philosopher. In February 1753, he presented to the Royal Society "An Account of several Persons seized with the Gaol Fever by working in Newgate; and of the manner by which the Infection was communicated to one entire family." This is a very curious paper; and was deemed of such importance by the excellent Dr. Stephen Hales, that he requested the author's permission to have it published, for the common good of the kingdom, in the "Gentleman's Magazine;" where it was accordingly printed, previous to its appearance in the Transactions. Dr. Pringle's next communication was, "A remarkable Case of Fragility, Flexibility, and Dissolution of the Bones." In the 49th volume of the "Transactions," we meet with accounts which he had given of an earthquake felt at Brussels; of another at Glasgow and

Dunbarton; and of the agitation of the waters, Nov. 1, 1756, in Scotland and at Hamburgh. The 50th volume contains, Observations by him on the case of lord Walpole, of Woolterton; and a relation of the virtues of Soap in dissolving the Stone, as experienced by the reverend Mr. Matthew Simson. The next volume is enriched with two of the doctor's articles, of considerable length, as well as value. In the first, he has collected, digested, and related the different accounts that had been given of a very extraordinary fiery meteor, which appeared on Sunday the 26th of November, 1758, between eight and nine at night; and, in the second, he has made a variety of remarks upon the whole, in which no small degree of philosophical sagacity is displayed. It would be tedious to mention the various papers, which, both before and after he became president of the Royal Society, were transmitted through his hands. Besides his communications in the Philosophical Transactions, he wrote, in the Edinburgh Medical Essays, volume the fifth, an "Account of the success of the Vitrum ceratum Antimonii."

April 14, 1752, Dr. Pringle married Charlotte, the second daughter of Dr. Oliver, an eminent physician at Bath, and who had long been at the head of his profession in that city. This connection did not last long, the lady dying in the space of a few years. Nearly about the time of his marriage, Dr. Pringle gave to the public the first edition of his "Observations on the Diseases of the Army." It was reprinted in the year following, with some additions. To the third edition, which was greatly improved from the further experience the author had gained by attending the camps, for three seasons, in England, an Appendix was annexed, in answer to some remarks that professor De Haen, of Vienna, and M. Gaber, of Turin, had made on the work. A similar attention was paid to the improvement of the treatise, in every subsequent edition. The work is divided into three parts; the first of which, being principally historical, may be read with pleasure by every gentleman. The latter parts lie more within the province of physicians, who are the best judges of the merit of the performance; and to its merit the most decisive and ample testimonies have been given. It hath gone through seven editions at home; and abroad it has been translated into the French, German, and Italian languages. Scarcely any medical writer hath mentioned it without some tribute

of applause. Ludwig, in the second volume of his "*Commentarii de Rebus in Scientia Naturali et Medicina gestis*," speaks of it highly; and gives an account of it, which comprehends sixteen pages. The celebrated and eminent baron Haller, in his "*Bibliotheca Anatomica*," with a particular reference to the treatise we are speaking of, styles the author "*Vir illustris—de omnibus bonis artibus bene meritus*." It is allowed to be a classical book in the physical line; and has placed the writer of it in a rank with the famous Sydenham. Like Sydenham, too, he has become eminent, not by the quantity, but the value of his productions; and has afforded a happy instance of the great and deserved fame which may sometimes arise from a single performance. The reputation that Dr. Pringle gained by his "*Observations on the Diseases of the Army*," was not of a kind which is ever likely to diminish. The utility of it, however, was of still greater importance than its reputation. From the time that he was appointed a physician to the army, it seems to have been his grand object to lessen, as far as lay in his power, the calamities of war; nor was he without considerable success in his noble and benevolent design. By the instructions received from this book, the late general Melville, who united with his military abilities the spirit of philosophy, and the spirit of humanity, was enabled, when governor of the Neutral Islands, to be singularly useful. By taking care to have his men always lodged in large, open, and airy apartments, and by never letting his forces remain long enough in swampy places, to be injured by the noxious air of such places, the general was the happy instrument of saving the lives of seven hundred soldiers. In 1753, Dr. Pringle was chosen one of the council of the Royal Society. Though he had not for some years been called abroad, he still held his place of physician to the army; and, in the war that began in 1755, attended the camps in England during three seasons. This enabled him, from further experience, to correct some of his former observations, and to give additional perfection to the third edition of his great work. In 1758, he entirely quitted the service of the army; and being now determined to fix wholly in London, he was admitted a licentiate of the college of physicians, July 5, in the same year. The reason why this matter was so long delayed might probably be, his not having hitherto come to a final resolution with regard to his settlement in the

metropolis. After the accession of king George III. to the throne of Great Britain, Dr. Pringle was appointed, in 1761, physician to the queen's household; and this honour was succeeded, by his being constituted, in 1763, physician extraordinary to her majesty. In April in the same year, he had been chosen a member of the Academy of Sciences at Haarlem; and, June following, he was elected a fellow of the Royal College of Physicians, London. In the succeeding November, he was returned on the ballot, a second time, one of the council of the Royal Society; and, in 1764, on the decease of Dr. Wollaston, he was made physician in ordinary to the queen. In Feb. 1766, he was elected a foreign member, in the physical line, of the Royal Society of Sciences at Gottingen; and, on the 5th of June in that year, his majesty was graciously pleased to testify his sense of Dr. Pringle's abilities and merit, by raising him to the dignity of a baronet of Great Britain. In July 1768, sir John Pringle was appointed physician in ordinary to her late royal highness the princess dowager of Wales; to which office a salary was annexed of 100*l.* a-year. In 1770, he was chosen, a third time, into the council of the Royal Society; as he was, likewise, a fourth time, for 1772.

On Nov. 30, in that year, in consequence of the death of James West, esq. he was elected president of that illustrious and learned body. His election to this high station, though he had so respectable an opponent as the late sir James Porter, was carried by a very considerable majority. This was undoubtedly the highest honour that sir John Pringle ever received; an honour with which his other literary distinctions could not be compared. It was at a very auspicious time that sir John Pringle was called upon to preside over the Royal Society. A wonderful ardour for philosophical science, and for the advancement of natural knowledge, had of late years displayed itself through Europe, and had appeared with particular advantage in our own country. He endeavoured to cherish it by all the methods that were in his power; and he happily struck upon a new way to distinction and usefulness, by the discourses which were delivered by him on the annual assignment of sir Godfrey Copley's medal. This gentleman had originally bequeathed five guineas, to be given at each anniversary meeting of the Royal Society, by the determination of the president and council, to the person who

had been the author of the best paper of experimental observations for the year past. In process of time, this pecuniary reward, which could never be an important consideration to a man of an enlarged and philosophical mind, however narrow his circumstances might be, was changed into the more liberal form of a gold medal; in which form it is become a truly honourable mark of distinction, and a just and laudable object of ambition. It was, no doubt, always usual with the president, on the delivery of the medal, to pay some compliment to the gentleman on whom it was bestowed; but the custom of making a set speech on the occasion, and of entering into the history of that part of philosophy to which the experiments related, was first introduced by Mr. Martin Folkes. The discourses, however, which he and his successors delivered were very short, and were only inserted in the minute-books of the society. None of them had ever been printed before sir John Pringle was raised to the chair. The first speech that was made by him being much more elaborate and extended than usual, the publication of it was desired; and with this request, it is said, he was the more ready to comply, as an absurd account of what he had delivered had appeared in a newspaper. Sir John Pringle was very happy in the subject of his primary discourse. The discoveries in magnetism and electricity had been succeeded by the inquiries into the various species of air. In these enquiries Dr. Priestley, who had already greatly distinguished himself by his electrical experiments, and his other philosophical pursuits and labours, took the principal lead. A paper of his, entitled "Observations on different kinds of Air," having been read before the society in March 1772, was adjudged to be deserving of the gold medal; and sir John Pringle embraced with pleasure the occasion of celebrating the important communications of his friend, and of relating with accuracy and fidelity what had previously been discovered upon the subject. At the close of the speech, he earnestly requested Dr. Priestley to continue his liberal and valuable inquiries; and we have recently said how well he fulfilled this request. It was not, we believe, intended, when sir John Pringle's first speech was printed, that the example should be followed: but the second discourse was so well received by the Royal Society, that the publication of it was unanimously requested. Both the discourse itself, and the subject on

which it was delivered, merited such a distinction. The composition of the second speech is evidently superior to that of the former; sir John having probably being animated by the favourable reception of his first effort. His account of the torpedo, and of Mr. Walsh's ingenious and admirable experiments relative to the electrical properties of that extraordinary fish, is singularly curious. The whole discourse abounds with ancient and modern learning, and exhibits sir John Pringle's knowledge in natural history, as well as in medicine, to great advantage. The third time that he was called upon to display his abilities at the delivery of sir Godfrey's medal, was on an eminently important occasion. This was no less than Mr. (the late Dr.) Maskelyne's successful attempt completely to establish sir Isaac Newton's system of the universe, by his "Observations made on the mountain Schehallien, for finding its attraction." Sir John Pringle took advantage of this opportunity, to give a perspicuous and accurate relation of the several hypotheses of the ancients, with regard to the revolutions of the heavenly bodies, and of the noble discoveries with which Copernicus enriched the astronomical world. He then traced the progress of the grand principle of gravitation down to sir Isaac's illustrious confirmation of it; to which he added a concise narrative of Messrs. Bouguer's and Condamine's experiment at Chimboraco, and of Mr. Maskelyne's at Schehallien. If any doubts yet remained with respect to the truth of the Newtonian system, they were now totally removed. Sir John Pringle had reason to be peculiarly satisfied with the subject of his fourth discourse; that subject being perfectly congenial to his disposition and studies. His own life had been much employed in pointing out the means which tended not only to cure, but to prevent, the diseases of mankind; and it is probable, from his intimate friendship with capt. Cook, that he might suggest to that sagacious commander some of the rules which he followed, in order to preserve the health of the crew of his majesty's ship the Resolution, during her voyage round the world. Whether this was the case, or whether the method pursued by the captain to attain so salutary an end, was the result alone of his own reflections, the success of it was astonishing; and this famous voyager seemed well entitled to every honour which could be bestowed. To him the society assigned their gold medal, but he was not present to receive the honour.

He was gone out upon that voyage from which he never returned. In this last voyage he continued equally successful in maintaining the health of his men.

Sir John Pringle, in his next annual dissertation, had an opportunity of displaying his knowledge in a way in which it had not hitherto appeared. The discourse took its rise from the prize medal's being adjudged to Mr. Mudge, an eminent surgeon at Plymouth, upon account of his valuable paper, containing "Directions for making the best composition for the metals of Reflecting Telescopes, together with a description of the process for grinding, polishing, and giving the great speculum the true parabolic form." Sir John has accurately related a variety of particulars, concerning the invention of reflecting telescopes, the subsequent improvements of these instruments, and the state in which Mr. Mudge found them, when he first set about working them to a greater perfection, till he had truly realized the expectation of sir Isaac Newton, who, above an hundred years ago, presaged that the public would one day possess a parabolic speculum, not accomplished by mathematical rules, but by mechanical devices. Sir John Pringle's sixth discourse, to which he was led by the assignment of the gold medal to Mr. (now Dr.) Hutton, on account of his curious paper, entitled "The Force of fired Gunpowder, and the initial Velocity of Cannon-balls, determined by experiments," was the theory of gunnery. Though sir John had so long attended the army, this was probably a subject to which he had heretofore paid very little attention. We cannot, however, help admiring with what perspicuity and judgment he has stated the progress that was made, from time to time, in the knowledge of projectiles, and the scientific perfection to which his friend Mr. Hutton had carried this knowledge. Sir John Pringle was not one of those who delighted in war, and in the shedding of human blood; he was happy in being able to shew that even the study of artillery might be useful to mankind; and, therefore, this is a topic which he has not forgotten to mention. Here ended his discourses upon the delivery of sir Godfrey Copley's medal. If he had continued to preside in the chair of the Royal Society, he would, no doubt, have found other occasions of displaying his acquaintance with the history of philosophy. But the opportunities which he had of signalizing himself in this respect were important in themselves, happily varied, and sufficient to gain him a solid and lasting reputation.

Several marks of literary distinction, as we have already seen, had been conferred upon sir John Pringle, before he was raised to the president's chair; but after that event, they were bestowed upon him with great abundance; and, not again to resume the subject, we shall here collect them together. Previously, however, to these honours (excepting his having been chosen a fellow of the Society of Antiquaries of London), he received the last promotion that was given him in his medical capacity, which was, his being appointed, Nov. 4, 1774, physician extraordinary to his majesty. In the year 1776 he was enrolled in the list of the members of no less than four learned bodies. These were, the Royal Academy of Sciences at Madrid; the Society of Amsterdam, for the promotion of Agriculture; the Royal Academy of Medical Correspondence at Paris; and the Imperial Academy of Sciences at St. Petersburg. In July 1777, sir John Pringle was nominated, by his serene highness the landgrave of Hesse, an honorary member of the Society of Antiquaries at Cassel. In 1778 he succeeded the celebrated Linnæus, as one of the foreign members of the Royal Academy of Sciences at Paris. This honour was then extended, by that illustrious body, only to eight persons, on which account it was justly esteemed a most eminent mark of distinction; and we believe there have been few or no instances wherein it has been conferred on any other than men of great and acknowledged abilities and reputation. In October in the same year, our author was chosen a member of the Medical Society at Hanau. In the succeeding year, March 29, he was elected a foreign member of the Royal Academy of Sciences and Belles Lettres at Naples. The last testimony of respect which was, in this way, bestowed upon sir John Pringle, was his being admitted, in 1781, into the number of the fellows of the newly-erected Society of Antiquaries at Edinburgh, the particular design of which is to investigate the history and antiquities of Scotland.

It was at a late period of life, when sir John Pringle was in the sixty-sixth year of his age, that he was chosen to be president of the Royal Society. Considering, therefore, the extreme attention that was paid by him to the various and important duties of his office, and the great pains he took in the preparation of his discourses, it was natural to expect that the burden of his honourable station should grow heavy upon him in a course of time. This burden was

increased not only by the weight of years, but by the accident of a fall in the area in the back part of his house, from which he received considerable hurt, and which, in its consequences, affected his health and weakened his spirits. Such being the state of his body and mind, he began to entertain thoughts of resigning the president's chair. It has been said likewise, and believed, that he was much hurt by the disputes introduced into the society, concerning the question, whether pointed or blunted electrical conductors are the most efficacious in preserving buildings from the pernicious effects of lightning. Perhaps sir John Pringle's declining years, and the general state of his health, will form sufficient reasons for his resignation. His intention, however, was disagreeable to many of his friends, and to many distinguished members of the Royal Society. Accordingly, they earnestly solicited him to continue in the chair; but, his resolution being fixed, he resigned it at the anniversary meeting in 1778. Joseph Banks, esq. (now sir Joseph Banks) was unanimously elected president in his room, a gentleman whose life, and the services he has rendered to science, will hereafter form an important article in biographical works. Though sir John Pringle quitted his particular relation to the Royal Society, and did not attend its meetings so constantly as he had formerly done, he still retained his literary connexions in general. His house continued to be the resort of ingenious and philosophical men, whether of his own country or from abroad; and he was frequent in his visits to his friends. He was held in particular esteem by eminent and learned foreigners, none of whom came to England without waiting upon him, and paying him the greatest respect. He treated them, in return, with distinguished civility and regard. When a number of gentlemen met at his table, foreigners were usually a part of the company. Sir John Pringle's infirmities increasing, he hoped that he might receive an advantage from an excursion to Scotland, and spending the summer there; which he did in 1780, principally at Edinburgh. He had probably then formed some design of fixing his residence in that city. However this may have been, he was so well pleased with a place to which he had been habituated in his younger days, and with the respect shewn him by his friends, that he purchased a house there, whether he intended to return in the following spring. When he came back to London, in the autumn of the year above

mentioned, he began to prepare for putting his scheme into execution. Accordingly, having first disposed of the greatest part of his library, he sold his house in Pall-mall, in April 1781, and some few days after removed to Edinburgh. In this city he was treated, by persons of all ranks, with every mark of distinction. But Edinburgh was not now to him what it had been in early life. The vivacity of spirits, which in the days of youth spreads such a charm on the objects that surround us, was fled. Many, if not most, of sir John Pringle's old friends and contemporaries, were dead; and though some of them remained, they could not meet together with the same strength of constitution, the same ardour of pursuit, the same animation of hope, which they had formerly possessed. The younger men of eminence paid him the sincerest testimonies of esteem and regard; but it was too late in life for him to form new habits of close and intimate friendship. He found, likewise, the air of Edinburgh too sharp and cold for his frame, which had long been peculiarly sensible to the severities of weather. These evils were exaggerated by his increasing infirmities, and perhaps by that restlessness of mind, which, in the midst of bodily complaints, is still hoping to derive some benefit from a change of place. He determined, therefore, to return once more to London, where he arrived in the beginning of September. Before sir John Pringle entirely quitted Edinburgh, he requested his friend, Dr. John Hope, to present ten volumes folio, of "Medical and Physical Observations," in manuscript, to the Royal College of Physicians in that city. This benefaction was conferred on two conditions; first, that the observations should not be published; and secondly, that they should not be lent out of the library on any pretence whatever. A meeting of the college being summoned upon the occasion, sir John's donation was accepted with much gratitude, and a resolution passed to comply with the terms on which it was bestowed. He was, at the same time, preparing two other volumes to be given to the university, containing the formulas referred to in his annotations.

Sir John Pringle, upon his arrival at the metropolis, found his spirits somewhat revived. He was greatly pleased with revisiting his London friends, and he was received by them with equal cordiality and affection. His Sunday evening conversations were honoured with the attendance of many respectable men; and, on the other nights of the

week, he had the pleasure of spending a couple of hours with his friends, at a society that had long been established, and which had met, for some time past, at Mr. Watson's, a grocer, in the Strand. Sir John's connection with this society, and his constant attendance upon it, formed, to the last, one of his principal entertainments. The morning was chiefly employed by him in receiving and returning the visits of his various acquaintance; and he had frequently a small and select party to dine with him at his apartments in King-street, St. James's-square. All this while his strength declined with a rapidity which did not permit his friends to hope that his life would long be continued. On Monday evening, Jan. 14, 1782, being with the society at Watson's, he was seized with a fit, from which he never recovered. He was accompanied home by Dr. Saunders, for whom he had the highest regard; and in whom he had, in every respect, justly placed the most unreserved confidence. The doctor afterwards attended him with unwearied assiduity, but, to any medical purpose, entirely in vain; for he died on the Friday following, being the 18th day of the month, in the seventy-fifth year of his age; and the account of his death was every where received in a manner which shewed the high sense that was entertained of his merit. On the 7th of February he was interred in St. James's church, with great funeral solemnity, and with a very honourable attendance of eminent and respectable friends. As a testimony of regard to his memory, at the first meeting of the College of Physicians at Edinburgh, after his decease, all the members appeared in deep mourning.

Sir John Pringle, by long practice, had acquired a handsome fortune, which he disposed of with great prudence and propriety. The bulk of it, as might naturally and reasonably be expected, he bequeathed to his worthy nephew and heir, sir James Pringle, of Stichel, bart. whom he appointed his sole executor. But the whole was not immediately to go to sir James; for a sum equal, we believe, to seven hundred pounds a year, was appropriated to annuities, revertible to that gentleman at the decease of the annuitants. By these means, sir John exhibited an important proof of his regard and affection for several of his valuable relations and friends. Sir John Pringle's eminent character as a practical physician, as well as a medical author, is so well known, and so universally acknowledged,

that an enlargement upon it cannot be necessary. In the exercise of his profession he was not rapacious; being ready, on various occasions, to give his advice without pecuniary views. The turn of sir John Pringle's mind led him chiefly to the love of science, which he built on the firm basis of fact. With regard to philosophy in general, he was as averse to theory, unsupported by experiments, as he was with respect to medicine in particular. Lord Bacon was his favourite author; and to the method of investigating recommended by that great man he steadily adhered. Such being his intellectual character, it will not be thought surprising that he had a dislike to Plato. To metaphysical disquisitions he lost all regard in the latter part of his life; and, though some of his most valued friends had engaged in discussions of this kind, with very different views of things, he did not choose to revert to the studies of his youth, but contented himself with the opinions he had then formed.

Sir John Pringle had not much fondness for poetry. He had not even any distinguished relish for the immortal Shakspeare: at least, he seemed too highly sensible of the defects of that illustrious bard, to give him the proper degree of estimation. Sir John Pringle had not, in his youth, been neglectful of philological inquiries; and, after having omitted them for a time, he returned to them again; so far, at least, as to endeavour to obtain a more exact knowledge of the Greek language, probably with a view to a better understanding of the New Testament. He paid a great attention to the French language; and it is said that he was fond of Voltaire's critical writings. Among all his other pursuits, sir John Pringle never forgot the study of the English language. This he regarded as a matter of so much consequence, that he took uncommon pains with respect to the style of his compositions; and it cannot be denied that he excels in perspicuity, correctness, and propriety of expression. Though he slighted poetry, he was very fond of music. He was even a performer on the violoncello, at a weekly concert given by a society of gentlemen at Edinburgh. Besides a close application to medical and philosophical science, sir John Pringle, during the latter part of his life, devoted much time to the study of divinity: this was, with him, a very favourite and interesting object. He corresponded frequently with Michaelis on theological subjects; and that celebrated pro-

fessor addressed to him some letters on "Daniel's Prophecy of the Seventy Weeks," which sir John thought worthy of being published in this country. He was accordingly at considerable pains, and some expence, in the publication, which appeared in 1773, under the following title: "Joannis Davidis Michaelis, Prof. Ordin. Philos. et Soc. Reg. Scient. Goettingensis Collegæ, Epistolæ, de LXX Hebdomadibus Danielis, ad D. Joannem Pringle, baronetum: primo privatim missæ, nunc vero utriusque consensu publicè editæ," 8vo. Sir John Pringle was likewise a diligent and frequent reader of sermons, which form so valuable a part of English literature. If, from the intellectual, we pass on to the moral character of sir John Pringle, we shall find that the ruling feature of it was integrity. By this principle he was uniformly actuated in the whole of his behaviour. All his acquaintance with one voice agreed that there never was a man of greater integrity. He was equally distinguished for his sobriety. He told Mr. Boswell, that he had never in his life been intoxicated with liquor. In his friendships, sir John Pringle was ardent and steady. The intimacies which were formed by him, in the early part of his life, at Edinburgh, continued unbroken to the decease of the gentlemen with whom they were made; and were sustained by a regular correspondence, and by all the good offices that lay in his power. With relation to sir John Pringle's external manner of deportment, he paid a very respectful attention to those whom he esteemed; but he had a kind of reserve in his behaviour, when he was not perfectly pleased with the persons who were introduced to him, or who happened to be in his company. His sense of integrity and dignity would not permit him to adopt that false and superficial politeness, which treats all men alike, however different in point of real estimation and merit. He was above assuming the professions, without the reality of respect. On the religious character of sir John Pringle it is more particularly important to enlarge. The principles of piety and virtue, which were early instilled into him by a strict education, do not appear ever to have lost their influence upon the general conduct of his life. Nevertheless, when he travelled abroad in the world, his belief of the Christian revelation was so far unsettled, that he became at least a sceptic on that subject. But it was not the disposition of sir John Pringle to rest satisfied in his doubts and difficul-

ties, with respect to a matter of such high importance. He was too great a lover of truth, not to make religion the object of his serious inquiry. As he scorned to be an implicit believer, he was equally averse to the being an implicit unbeliever; which is the case of large numbers who reject Christianity with as little knowledge, and as little examination, as the most determined bigots embrace their systems. The result of this investigation was, a full conviction of the divine original and authority of the Gospel. The evidence of revelation appeared to him to be solid and invincible, and the nature of it to be such as must demand the most grateful acceptance. Such having been the character and eminence of sir John Pringle, it was highly proper that a tribute to his merit should be placed in Westminster abbey. Accordingly, under the direction and at the expence of his nephew and heir, a monument with an English inscription was erected, of which Mr. Nollekens was the sculptor.¹

PRIOLO (BENJAMIN), in Latin Priolus, author of an History of France from the death of Louis XIII. in 1643 to 1664, was born in 1602. He was descended from the Prioli, an illustrious family, some of whom had been doges of Venice. He underwent some difficulties from losing his father and mother, when young; but these did not abate his passion for learning, which he indulged day and night. He studied first at Orthez, next at Montauban, and afterwards at Leyden; in which last city he profited by the lectures of Heinsius and Vossius. He went to Paris, for the sake of seeing and consulting Grotius; and afterwards to Padua, where he learned the opinions of Aristotle and other ancient philosophers, under Cremoninus and Licetus. After returning to France, he went again into Italy, in order to be recognized by the house of Prioli, as one of their relations. He devoted himself to the duke of Rohan, then in the Venetian service, and became one of his most intimate confidants; but, uncertain what his fate would be after this duke's death, he retired to Geneva, having married, three months before, a lady of a very noble family. The duke de Longueville drew him from this retirement, upon his being appointed plenipotentiary from the court of France for the treaty of Munster, as a person whose talents might be of service to him; and Priolo resided with him a year at Munster, where he con-

¹ Life by Dr. Kippis, prefixed to sir John's "Six Discourses," 1783, 8vo.

tracted a very intimate friendship with Chigi the nuncio, who was afterwards pope Alexander VII. From Munster he returned to Geneva; whence he went to France, in order to settle at Paris. He stayed six months in Lyons, and there had frequent conferences with cardinal Francis Barberini; the effect of which was, that himself and his whole family abjured the Protestant religion, and immediately received the communion from the hands of the cardinal. He was not, however, long easy at Paris; for, the civil war breaking out soon after, he joined with the malecontents, which proved the ruin of his fortune. He was obliged to retire to Flanders, his estate was confiscated, and his family banished. Being afterwards restored to the favour of his sovereign, he resolved to lead a private life, and to devote himself to study. It was at this time, and to divert his melancholy, that he wrote, without the least flattery or partiality, his "History of France," in Latin. It has gone through several impressions; but the best edition is that of Leipsic, 1686, 8vo. He was again employed in negociations; and set out, in 1667, upon a secret affair to Venice; but did not arrive at the end of his journey, being seized with an apoplectic fit, of which he died in the archbishop's palace at Lyons. He left seven children; who, by virtue of his name, and their own accomplishments and merit, rose to very flourishing circumstances.¹

PRIOR (MATTHEW), an English poet of considerable eminence, was born July 21, 1664, but there is some difficulty in settling his birth-place. In the register of his college he is called, at his admission by the president, Matthew Prior, of Winburn in Middlesex; by himself, next day, Matthew Prior of Dorsetshire; in which county, not in Middlesex, Winborn, or Winborne as it stands in the Villare, is found. When he stood candidate for his fellowship, five years afterwards, he was registered again by himself as of Middlesex. The last record (says Dr. Johnson) ought to be preferred, because it was made upon oath; yet there is much reason for thinking that he was actually of Wimborn in Dorsetshire, and that his county was concealed, in order to entitle him to a fellowship. (See *Gent. Mag.* LXII. p. 802.)

By the death of his father, the care of him devolved upon an uncle, Samuel Prior, who kept the Rummer tavern, near Charing-cross, and who discharged the trust

¹ *Gen. Dict.*—Niceron, vol. XXXIX.

reposed in him with a tenderness truly paternal, and at a proper age sent him to Westminster school, where he was admitted a scholar in 1681, and distinguished himself to great advantage. After remaining here for a short time, he was taken home by his uncle, in order to be bred to his trade. At leisure hours, however, he pursued the study of the classics, on which account he was soon noticed by the polite company who resorted to his uncle's house. It happened, one day, that the earl of Dorset and other gentlemen being at this tavern, the discourse turned upon a passage in an ode of Horace, who was Prior's favourite author: and the company being divided in their sentiments, one of the gentlemen said, "I find we are not like to agree in our criticisms; but, if I am not mistaken, there is a young fellow in the house who is able to set us all right." Upon which he named Matt. Prior, who being called in, gave the company the satisfaction they wanted.

Lord Dorset, exceedingly struck with his ingenuity and learning, from that moment determined to remove him from the station he was in, to one more suitable to his talents and genius; and accordingly procured him to be sent, in 1682, to St. John's college in Cambridge, where he proceeded B. A. in 1686, and was shortly after chosen fellow. In 1688, he wrote a poem called "The Deity." It is the established practice of that college, to send every year to the earl of Exeter some poems upon sacred subjects, in acknowledgment of a benefaction enjoyed by them from the bounty of his ancestor: on this occasion were those verses written; which, though nothing is said of their success, seem to have recommended him to some notice; for his praise of the countess's music, and his lines on the famous picture of Seneca, afford reason to suppose that he was more or less conversant in that family.

The same year he published the "City Mouse and Country Mouse," to ridicule Dryden's Hind and Panther," in conjunction with Mr. Montague. Spence tells us how much Dryden was mortified at this attack, which appears somewhat improbable. Dryden, says Johnson, had been more accustomed to hostilities, than that such enemies should break his quiet; and, if we can suppose him vexed, it would be hard to deny him sense enough to conceal his uneasiness. The poem, however, produced its author more solid advantages than the pleasure of fretting Dryden; and Prior, coming to London, obtained such notice, that,

in 1691, he was sent to the congress at the Hague, as secretary to the embassy.

Prior had been the enemy of Dryden some years before the revolution, and had the hardihood to represent that great writer as a miserable poetaster, in an anonymous satire; on which, probably, says Malone, he did not reflect with much satisfaction, when he became a tory. Prior, however, never published any satire but this, and one on "The modern Poets," which he wrote in 1687 or 1688. From his "Heads of a Treatise upon Learning," a manuscript formerly in the possession of the duchess dowager of Portland, it appears, that he abstained from this dangerous exercise of his talents, on prudential considerations. In this same MS. he thus speaks of himself:—"As to my own part, I felt this (*poetical*) impulse very soon, and shall continue to feel it as long as I can think. I remember nothing farther in life, than that I made verses. I chose Guy of Warwick for my first hero; and killed Colborn, the giant, before I was big enough for Westminster. But I had two accidents in youth which hindered me from being quite possessed with the muse. I was bred in a college where prose was more in fashion than verse; and as soon as I had taken my first degree, was sent the king's secretary to the Hague. There I had enough to do in studying my French and Dutch, and altering my Terentian and original style into that of articles and conventions. So that poetry, which by the bent of my mind might have become the business of my life, was, by the happiness of my education, only the amusement of it; and in this, too, from the prospect of some little fortune to be made, and friendship to be cultivated with the great men, I did not launch much into *satire*; which, however agreeable at present to the writers or encouragers of it, does in time do neither of them good: considering the uncertainty of fortune, and the various changes of ministry, and that every man, as he resents, may punish in his turn of greatness; and that in England a man is less safe as to politics, than he is in a bark upon the coast, in regard to the change of the wind, and the danger of shipwreck." By these prudential maxims, Prior appears to have been guided through the greater part of his life.

His conduct at the Hague was so pleasing to king William, that he made him one of his gentlemen of the bed-chamber; and he is supposed to have passed some of the

next years in the quiet cultivation of literature and poetry. In 1695 he wrote a long ode on the death of queen Mary, which was presented to the king; and, in 1697, was again employed on public business, being appointed secretary to another embassy at the treaty of Ryswick, and received a present of 200 guineas for bringing that treaty over. In the following year he held the same office at the court of France, where he was considered with great distinction. We are told, that as he was one day surveying the apartments at Versailles, being shewn the victories of Louis, painted by Le Brun, and asked whether the king of England's palace had any such decorations? "The monuments of my master's actions," said he, "are to be seen every where but in his own house." The pictures of Le Brun are not only in themselves sufficiently ostentatious, but were explained by inscriptions so arrogant, that Boileau and Racine thought it necessary to make them more simple.

He was in the following year at Loo with the king; from whom, after a long audience, he carried orders to England, and upon his arrival became under-secretary of state in the earl of Jersey's office; a post which he did not retain long, because Jersey was removed; but he was soon made commissioner of trade. In 1700, at which time he was created M.A. he produced one of his longest and most splendid compositions, the "*Carmen Seculare*," in which he exhausts all his powers in celebrating the glories of king William's reign, and it is supposed with great sincerity. In the parliament which met in 1701, he was chosen representative for East Grinstead, and now voted for the impeachment of those lords who had persuaded the king to the partition-treaty, a treaty in which he had himself been officially employed, but which it is thought he never approved.

Upon the success of the war with France, after the accession of queen Anne, Prior exerted his poetical talent in honour of his country: first, in his "Letter to Boileau, on the victory at Blenheim, in 1704;" and again, in his Ode on the glorious success of her majesty's arms in 1706, at the battle of Ramillies; and Dr. Johnson thinks this is the only composition produced by that event which is now remembered. About this time Prior published a volume of his poems, with the encomiastic character of his deceased patron, the earl of Dorset. It began with the "*College Exercise*," and ended with the "*Nut-brown Maid*."

Prior now, whatever were his reasons, began to join the party who were for bringing the war to a conclusion, who were to expatiate on past abuses, the waste of public money, the unreasonable "Conduct of the Allies," the avarice of generals, and other topics, which might render the war and the conductors of it unpopular. Among other writings, the "Examiner" was published by the wits of this party, particularly Swift. One paper, in ridicule of Garth's verses to Godolphin upon the loss of his place, was written by Prior, and answered by Addison, who appears to have known the author either by conjecture or intelligence.

The tories, who were now in power, were in haste to end the war; and Prior, being recalled to his former political employment, was sent, July 1711, privately to Paris, with propositions of peace. He was remembered at the French court; and, returning in about a month, brought with him the abbé Gaultier and Mr. Mesnager, a minister from France, invested with full powers. The negociation was begun at Prior's house, where the queen's ministers met Mesnager, Sept. 20, 1711, and entered privately upon the great business. The importance of Prior appears from the mention made of him by St. John, in his letter to the queen. "My lord treasurer moved, and all my lords were of the same opinion, that Mr. Prior should be added to those who are empowered to sign: the reason for which is, because he, having personally treated with Monsieur de Torcy, is the best witness we can produce of the sense in which the general preliminary engagements are entered into: besides which, as he is the best versed in matters of trade of all your majesty's servants who have been trusted in this secret, if you should think fit to employ him in the future treaty of commerce, it will be of consequence that he has been a party concerned in concluding that convention which must be the rule of this treaty."

The conferences began at Utrecht Jan. 1, 1711-12, but advanced so slowly, that Bolingbroke was sent to Paris to adjust differences with less formality; and Prior, who had accompanied him, had, after his departure, the appointment and authority of an ambassador, though no public character. Soon after, the duke of Shrewsbury went on a formal embassy to Paris, but refused to be associated with a man so meanly born as Prior, who therefore continued to act without a title till the duke returned next year to Eng-

land, and then he assumed the style and dignity of ambassador. Yet even while he continued in appearance a private man, he was treated with confidence by Lewis, who sent him with a letter to the queen, written in favour of the elector of Bavaria, and by M. de Torcy. His public dignity and splendour commenced in August 1713, and continued till the August following; but it was attended with some perplexities and mortifications. He had not all that is customarily given to ambassadors: he hints to the queen, in an imperfect poem, that he had no service of plate; and it appeared, by the debts which he contracted, that his remittances were not punctually made.

On the first of August, 1714, ensued the downfall of the tories, and the degradation of Prior. He was recalled; but was not able to return, being detained by the debts which he had found it necessary to contract, and which were not discharged before March, though his old friend Montague was now at the head of the treasury. On his return he was welcomed, March 25, 1715, by a warrant, and examined, before a committee of the privy council, of which Mr. (afterwards sir Robert) Walpole was chairman, with great strictness and severity. He was then confined for some time, and on June 10, 1715, Mr. Walpole moved an impeachment against him, which, however, ended in his being released without trial or punishment. During his confinement he wrote his "Alma."

He had now his liberty, but had nothing else. Whatever the profit of his employments might have been, he had always spent it; and at the age of fifty-three was, with all his abilities, in danger of penury, having yet no solid revenue but from the fellowship of his college, which, when in his exaltation he was censured for retaining it, he said "he could live upon it at last." Being, however, generally known and esteemed, he was encouraged to add other poems to those which he had printed, and to publish them by subscription. The expedient succeeded by the industry of many friends, who circulated the proposals, and the care of some, who, it is said, withheld the money from him lest he should squander it. The price of the volume was two guineas; the whole collection was four thousand; to which lord Harley, the son of the earl of Oxford, to whom he had invariably adhered, added an equal sum, for the purchase of Down-hall, which Prior was to enjoy during life, and Harley after his decease.

He had now, what wits and philosophers have often wished, the power of passing the day in contemplative tranquillity. But it seems, says Johnson, that busy men seldom live long in a state of quiet. It is not unlikely that his health declined. He complains of deafness; "for," says he, "I took little care of my ears while I was not sure if my head was my own." He had formed a design of writing an "History of his own Time;" but had made very little progress in it, when a lingering fever carried him off, Sept. 18, 1721, in his fifty-eighth year. He died at Wimple, a seat of the earl of Oxford, not far from Cambridge; and his corpse was interred in Westminster-abbey, where a monument was erected at his own charge, 500*l.* having been set apart by him for that purpose, and an inscription for it was written by Robert Freind, master of Westminster-school. After his death, more of his poems were published; and there appeared, in 1740, "The History of his own Time, compiled from his original manuscripts;" a composition little worthy of him, and undoubtedly, for the most part, if not entirely, spurious. To make his college some amends for retaining his fellowship, he left them books to the value of 200*l.* to be chosen by them out of his library; and also his picture painted by La Belle, in France, which had been a present to him from Lewis XIV.

"Of Prior," says Johnson, "eminent as he was, both by his abilities and station, very few memorials have been left by his contemporaries; the account therefore must now be destitute of his private character and familiar practices. He lived at a time when the rage of party detected all which it was any man's interest to hide; and, as little ill is heard of Prior, it is certain that not much was known. He was not afraid of provoking censure; for, when he forsook the whigs, under whose patronage he first entered the world, he became a tory so ardent and determinate, that he did not willingly consort with men of different opinions. He was one of the sixteen tories who met weekly, and agreed to address each other by the title of *brother*; and seems to have adhered, not only by concurrence of political designs, but by peculiar affection, to the earl of Oxford and his family. With how much confidence he was trusted has been already told.

"He was, however, in Pope's opinion, fit only to make verses, and less qualified for business than Addison himself.

This was surely said without consideration. Addison, exalted to a high place, was forced into degradation by a sense of his own incapacity; Prior, who was employed by men very capable of estimating his value, having been secretary to one embassy, had, when great abilities were again wanted, the same office another time; and was, after so much experience of his knowledge and dexterity, at last sent to transact a negociation in the highest degree arduous and important, for which he was qualified, among other requisites, in the opinion of Bolingbroke, by his influence upon the French minister, and by skill in questions of commerce above other men.

“Of his behaviour in the lighter parts of life, it is too late to get much intelligence. One of his answers to a boastful Frenchman has been related; and to an impertinent one he made another equally proper. During his embassy he sat at the opera by a man, who, in his rapture, accompanied with his own voice the principal singer. Prior fell to railing at the performer with all the terms of reproach that he could collect, till the Frenchman, ceasing from his song, began to expostulate with him for his harsh censure of a man who was confessedly the ornament of the stage. “I know all that,” says the ambassador, “mais il chante si haut, que je ne scaurois vous entendre.”

In his private character Prior was licentious, and descended to keep low company. In his “Tales” we find much indecency, and his works, collectively, are not a suitable present from a decent giver. Whatever his opinions, there seems no evidence to contradict the charge brought against him, that his life was irregular, negligent, and sensual. For the merit of his poems we may refer to Dr. Johnson’s criticism, which some have thought rather severe. As it becomes more attentively considered, however, it seems to harmonize with more recent opinions. Ease and humour are the principal characteristics of Prior’s poetry. Invention he had very little; but, although his stories, and even his points may be traced, he certainly had the happy art of telling an old story so as to convey new delight. He appears to have rested his reputation on his “Solomon,” which he wrote with great labour. Johnson, who objects to it chiefly its tediousness, allows that the reader will be able to mark many passages to which he may recur for instruction and delight, many from which the poet may learn to write, and the philosopher to reason: and Cowper

says, that in his opinion, Solomon is the best poem, whether we consider the subject of it, or the execution, that Prior ever wrote.¹

PRISCIANUS, an eminent grammarian of antiquity, was born at Cæsarea, and afterwards went to Constantinople, where he taught the principles of his art, and was in the highest reputation about the year 525. Donatus, Servius, and Priscian, are called triumviri in "Re Grammatica," by Laurentius Valla, who thinks them all excellent, and that none of the ancients, who wrote after them upon the Latin language, are fit to be mentioned with them. Priscian composed a work "De Arte Grammatica," which was first printed by Aldus, at Venice, in 1476: it is addressed to Julian, not the emperor, as some have erroneously supposed, but the consul. He wrote a book "De Naturalibus Quæstionibus," which he dedicated to Chosroes, king of Persia. He translated "Dionysius's Description of the World," into Latin verse: this is printed with the edition of that author, at Oxford, 1697, in 8vo. Some have pretended that this grammarian was first a Christian, and afterwards a Pagan; but there is no foundation for this opinion. Hadrian Valesius relates, that his name, in a very ancient and correct manuscript, is written Præscianus. A person who writes false Latin is proverbially said to break Priscian's head."²

PRISCILLIAN, a heretic of the fourth century, well known in ecclesiastical history for having revived the errors of the Gnostics and Manicheans, was a Spaniard, of high birth, and great fortune, with considerable talents and eloquence. His opinions first became known in the year 379, and were rapidly diffused in Spain. But in the ensuing year a council was held by the bishops of Aquitaine at Saragossa, in which the Priscillianists were solemnly condemned. He was then but a layman, but soon after he was ordained bishop of Labina, or Lavila, supposed to be Avila, one of the cities of Galicia, by two bishops of his

¹ Johnson's Lives.—Biog. Brit.—Cibber's Lives.—Swift's Works, see Index.—Burnet's Own Times.—Hayley's Life of Cowper, vol. I. p. 290.—Nichols's Poems.—Fitzosborne's Letters, Letter LXXIII.—Bowles's Pope.—Malone's Dryden, vol. I. p. 542.—Forbes's Life of Beattie.—Boswell's Life of Johnson.—Nichols's Correspondence of Atterbury.—Spence's Anecdotes, MS.—Gent. Mag. Index, and vol. LVII. 137, 399; LIX. p. 193; LXI. 801; LXIV. 29; LXXI. 996; LXXV. 915.—D'Israeli's Calamities of Authors.—Respecting the report of Prior's having given the profits of his fellowship to the learned *socius ejectus* Baker, see Walpole's Life of Baker, or as quoted in Nichols's Bowyer.

² Fabric. Bibl. Lat.—Moreri.—Blount's Censura.—Saxii Onomast.

own party. In the year 384, or, as Baronius in his Annals writes, 387, the ringleaders of this sect were put to death by the emperor Maximus, having been convicted before the magistrates of the grossest immoralities. These were, Priscillian himself, Felicissimus, and Armenus, two ecclesiastics, who had but very lately embraced his doctrine; Asarinus and Aurelius, two deacons; Latronianus, or, as Jerome calls him, Matronianus, a layman; and Eucrocia, the widow of the orator Delphidius, who had professed eloquence in the city of Bourdeaux a few years before. These were all beheaded at Treves. The rest of Priscillian's followers, whom they could discover or apprehend, were either banished or confined. The bodies of Priscillian, and those who suffered with him, were conveyed by the friends and adherents into Spain, and there interred with great pomp and solemnity; their names were added to those of other saints and martyrs, their firmness extolled, and their doctrine embraced by such numbers of proselytes that it spread in a short time over all the provinces between the Pyrenees and the ocean. The author of the notes upon Sulpitius Severus tells us that he saw the name of Priscillian in some not very ancient martyrologies. In practice they did not much differ from the Manichees; the same, or nearly the same, infamous mysteries being ascribed to both: for, in the trial of Priscillian, before the emperor Maximus, it was alledged that he had countenanced all manner of debauchery, that he had held nocturnal assemblies of lewd women, and that he used to pray naked among them. Others, however, are of opinion that these charges had not much foundation, and that the execution of Priscillian and his followers was rather a disgrace than an advantage to the Christian cause.¹

PRITZ (JOHN GEORGE), PRITIUS, or PRITZIUS, a protestant divine, was born at Leipsic in 1662. He was chosen in 1707, at Gripswalde, professor of divinity, ecclesiastical counsellor, and minister; which offices he there held till 1711, when he was called to preside over the ministry at Francfort on the Maine. At that place he died, much beloved and esteemed, on the 24th of August, 1732. Besides the works that were published by this learned author, he was, from 1687 to 1698, one of the writers of the Leipsic Journal. He was the author of many compilations of various kinds, and wrote, 1. "A learned Introduction to

¹ Mosheim and Milner.—Lardner's Works.

the reading of the New Testament," 8vo; the best edition is 1724. 2. "De Immortalitate Animæ," a controversial book, against an English writer. 3. An edition of the works of St. Macarius. 4. An edition of the Greek Testament, with various readings, and maps. 5. An edition of the letters of Milton; and some other works.¹

PROCACCINI (JULIUS CÆSAR), an eminent artist, was the son of Ercole Procaccini of Bologna, a painter of considerable note. He was born in 1548, and was at first educated as a sculptor, which he relinquished, and frequented the academy of the Caracci, but the principal object of his studies were the works of Corregio, and in the opinion of many, none ever approached nearer the grandeur of that style, particularly in easel pictures, and works of confined composition, though his grace be often meretricious, and his colour less vigorous. A Madonna of his at St. Luigi de Francesi, has been engraved as the work of Allegri; and some still better imitations may be seen in the palace of St. Vitali at Parma, in that of Carega at Genoa, and elsewhere. Of his various altar-pieces, the most resembling the manner of Corregio is perhaps that of St. Afra in Brescia: it represents Maria with the infant, amid an ogling and smiling group of angels and saints, where dignity seems as much sacrificed to grace, as in the mutual smile of the Virgin and the angel in his Nunziata, at St. Antonio of Milan; grimaces both, unworthy of the moment and of the mystery.

He is sometimes equally blameable for extravagance of attitude, as in the executioner of St. Nazario; a picture else composed of charms and beauties. But notwithstanding the number and copiousness of his works, his design is correct, his forms and draperies select, his invention varied, and the whole together has a certain grandeur and breadth which he either acquired from the Caracci, or like them derived from Corregio. He died in 1626, at the age of 78. He had two brothers, both painters, but not of equal merit with himself; Camillo, who practised in history painting, and Carlo Antonio, who adopted landscape. The latter left a son Ercole, called the Young, who painted flower-pieces with considerable skill, and died in 1676, aged 80.²

PROCLUS, an eminent philosopher among the later Platonists, was born at Constantinople in the year 410, of

¹ Bibl. German. vol. XXVIII.—Moreri.

² Argenville, vol. II.—Pilkington by Fuseli.

parents who were both able and willing to provide for his instruction in all the various branches of learning and knowledge. He was first sent to Xanthus, a city of Lycia, to learn grammar; thence to Alexandria, where he was under the best masters in rhetoric, philosophy, and mathematics; and from Alexandria he removed to Athens, where he heard Plutarch, the son of Nestorius, and Syrianus, both of them celebrated philosophers. He succeeded the last in the rectorship of the Platonic school at Athens, where he died in the year 485. Marinus of Naples, who was his successor in the school, wrote his life; and the first perfect copy of it was published, with a Latin version and notes, by Fabricius, *Hamburgh*, 1700, 4to, and afterwards subjoined to his "*Bibliotheca Latina*, 1703," 8vo.

He wrote a vast number of works in various ways; many of which are lost, some are published, and a few remain still in manuscript only. Of the published, there are four very elegant hymns; one to the "Sun," two to "Venus," and one to the "Muses," of all which Godfrey Olearius, and Grotius, wrote Latin versions. There are "Commentaries upon several pieces of Plato," upon the four books of Claudius Ptolemæus "*De judiciis Astrorum*," upon the first book of "*Euclid's Elements*," and upon Hesiod's "*Opera & Dies*." There are also works of Proclus upon philosophical and astronomical subjects; particularly the piece "*De Sphæra*," which was published in 1620, 4to, by Bainbridge, the Savilian professor of astronomy at Oxford. Lastly, we may mention his "*Argumenta XVIII. adversus Christianos*;" which, though the learned Cave supposed them to be lost, are still extant. Cave, concluding too much from the title of this piece, and from what Suidas says of Proclus, was led to rank him with Celsus, Julian, Porphyry, as a professed and bitter adversary of Christianity: whereas Proclus only attacks the Christians upon this single dogma, "whether the world be eternal?" the affirmative of which he attempts to prove against them by eighteen arguments. Joannes Philoponus refuted these arguments of Proclus, with eighteen arguments for the negative: and both the one and the other, for they are interwoven, have been printed more than once with Latin versions.

The character of Proclus is that of all the later Platonists, who were in truth much greater enthusiasts than the Christians their contemporaries, whom they represented in

this light. Proclus was not reckoned quite orthodox by his order: he did not adhere so religiously, as Julian and Porphyry, to the doctrines and principles of his master: "he had," says Cudworth, "some peculiar fancies and whimsies of his own, and was indeed a confounder of the Platonic theology, and a mingler of much unintelligible stuff with it."¹

PROCOPIUS, an ancient Greek historian of the sixth century, was born at Cæsarea in Palestine, and went thence to Constantinople in the time of the emperor Anastasius; whose esteem he obtained, as well as that of Justin the first, and Justinian. His profession was that of a rhetorician and pleader of causes. He was advanced to be secretary to Belisarius, and attended that renowned general in the wars of Persia, Africa, and Italy. He afterwards was admitted into the senate, and became prefect or governor of the city at Constantinople; where he seems to have died, somewhat above sixty, about the year 560. His history contains eight books; two, of the Persian war, which are epitomized by Photius, in the sixty-third chapter of his "Bibliotheca;" two, of the wars of the Vandals; and four, of that of the Goths; of all which there is a kind of abridgment, in the preface of Agathias, who began his history where Procopius left off. Besides these eight books, Suidas mentions a ninth, which comprehends matters not before published, and is therefore called his *ανεκδοτα*, or inedita. Vossius thought that this book was lost; but it has since been published, and gone through many editions. Many learned men have been of opinion, that this is a spurious work, and falsely ascribed to Procopius; and cannot be persuaded, that he, who in the eight books represented Justinian, Theodora, and Belisarius, in a very advantageous light, should in this ninth have made such a collection of particulars as amounts to an invective against them; and Le Vayer was so sensibly affected with this argument, that he declares all Procopius's history to be ridiculous, if ever so little credit be given to the calumnies of this piece. Fabricius, however, sees no reason, why this secret history may not have been written by Procopius; and he produces several examples, and that of Cicero amongst them, to shew that nothing has been more usual, than for writers to take greater liberties in their private accounts, than they can

¹ Brucker.—Fabric. Bibl. Græc.—Hutton's Dict.—Life by Burigny in the "Academie des Inscriptions, vol. XXXI.—Blount's Censura.—Saxii Onomast.

venture to introduce in what was designed for the public. There is another work of Procopius, still extant, entitled "*Κτίσματα*, sive de ædificiis conditis vel restauratis auspicio Justiniani Imperatoris libri vi." which, with his eight books of history, were first renewed in Greek by Hoeschelius in 1607; for the book of anecdotes, though published in 1624, was not added to these, till the edition of Paris, 1662, in folio, when they were all accompanied with Latin versions.

The learned have been much divided, nor are they yet agreed, about the religion of Procopius: some contending that he was an Heathen, some that he was a Christian, and some that he was both Heathen and Christian: of which last opinion was the learned Cave. Le Vayer declares for the Paganism of Procopius, and quotes the following passage from his first book of the "Wars of the Goths," which, he says, is sufficient to undeceive those who considered him as a Christian historian. "I will not trouble myself," says he, speaking of the different opinions of Christians, "to relate the subject of such controversies, although it is not unknown to me; because I hold it a vain desire to comprehend the divine nature, and understand what God is. Human wit knows not the things here below; how then can it be satisfied in the search after divinity? I omit therefore such vain matter, and which only the credulity of man causes to be respected; content with acknowledging, that there is one God full of bounty, who governs us, and whose power stretches over the universe. Let every one therefore believe what he thinks fit, whether he be a priest and tied to divine worship, or a man of a private and secular condition." Fabricius sees nothing in this inconsistent with the soundness of Christian belief, and therefore is not induced by this declaration, which appeared to Le Vayer, and other learned men, to decide against Procopius's Christianity. This, however, whatever the real case may be, seems to have been allowed on all sides, that Procopius was at least a Christian by name and profession; and that, if his private persuasion was not with Christians, he conformed to the public worship, in order to be well with the emperor Justinian.

As an historian, he deserves an attentive reading, having written of things which he knew with great exactness. Suidas, after he had given him the surname of *Illustrious*, calls him rhetorician and sophister; as perhaps he seems to have been too much for an historian. He is copious; but his copiousness is rather Asiatic than Athenian, and has in

it more of superfluity than true ornament. It may not be improper to mention, that Grotius made a Latin version of Procopius's two books of the wars of the Vandals, and of the four books of the wars with the Goths; a good edition of which was published at Amsterdam in 1655, 8vo.¹

PROCOPIUS of Gaza, a Greek rhetorician and sophist, lived about the year 560, and has left Commentaries on the books of Kings and Chronicles, published by Meursius in Greek and Latin, Leyden, 1620, 4to; Commentaries on Isaiah, printed at Paris, 1580, fol. Greek and Latin; "A Chain of the Greek and Latin Fathers on the Octateuch;" i. e. the first eight books of the Bible, printed in Latin, fol. Photius praises the style and accuracy of Procopius Gazæus, but justly blames him for his too long digressions.²

PROCOPIUS Rasmus, or The Shaven, surnamed the Great, from his valour and military exploits, was a Bohemian gentleman, who, after travelling into France, Italy, Spain, and the Holy Land, was shaven, and even ordained priest, as is said, against his will, from whence he had the above epithet added to his name. He afterwards quitted the ecclesiastical habit, and attached himself to Zisca, chief of the Hussites, who esteemed him highly, and placed a particular confidence in him. Procopius succeeding Zisca in 1424, committed great ravages in Moravia, Austria, Brandenburg, Silesia, and Saxony, and made himself master of several towns, and great part of Bohemia. He had an interview with Sigismund, but not obtaining any of his demands from that prince, he continued the war. Upon hearing that the council of Basil was summoned in 1431, he wrote a long circular letter in Latin, to all the states in his own name, and that of the Hussites, in the close of which he declared that he and his party were ready to fight in defence of the four following articles: that the public irregularities of the priests should be prevented; secondly, that the clergy should return to the state of poverty, in which our Lord's disciples lived; thirdly, that all who exercise the ministerial office, should be at liberty to preach in what manner, at what time, and on what subjects they chose; fourthly, that the Eucharist should be administered according to Christ's institution, i. e. in both kinds. Procopius also wrote a letter to the emperor Sigismund, May 22, 1432, requesting him to be present with the Hussites

¹ Cave, vol. I.—Vossius de Hist. Græc.—Fabric. Bibl. Græc.—Blount's Censura.—Saxii Onomast.

² Cave, vol. I.—Fabric. Bibl. Græc.

at the council of Basil. He was there himself with his party in 1433 : they defended the above-mentioned articles very warmly, but finding that their demands were not granted, withdrew, and continued their incursions and ravages. Procopius died of the wounds he received in a battle in 1434. The Letters before spoken of, and the proposal which he made in the name of the Taborites, may be found in the last volume of the large collection by Fathers Martenne and Durand. He must be distinguished from Procopius, surnamed the Little, head of part of the Hussite army, who accompanied Procopius the Great, and was killed in the same action in which the latter received his mortal wound.¹

PROPERTIUS (SEXTUS AURELIUS), an ancient Roman poet, was born at Mevania, a town in Umbria, as we learn from his own writings, and probably about the year of Rome 700. Some say, his father was a knight, and a man of considerable authority ; who, becoming a partizan with Antony, on the capture of Perugia, was made prisoner, and killed by Augustus's order, at the altar erected to Cæsar ; when his estate was forfeited of course. This which happened when the poet was very young, he alludes to in one of his elegies, and laments the ruin of his family in that early season of his life. His wit and learning soon recommended him to the patronage of Mæcenas and Gallus ; and among the poets of his time, he was very intimate with Ovid and Tibullus. We have no particular account of his life, or the manner of his death ; only he mentions his taking a journey to Athens, probably in company with his patron Mæcenas, who attended Augustus in his progress through Greece. Those that make him live the longest carry his age no higher than forty-one. His death is usually placed B. C. 10. The great object of his imitation was Callimachus : Mimnermus and Philetas were two others, whom he likewise admired and followed in his elegies. Quintilian tells us, that Propertius disputed the prize with Tibullus, among the critics of his time ; and the younger Pliny, speaking of Passienus, an eminent and learned elegiac poet of his acquaintance, says, that this talent was hereditary and natural ; for that he was a descendant and countryman of Propertius. Propertius however was inferior to Tibullus in tenderness, and to Ovid in variety of fancy, and facility of expression ; still it must be granted that he was equal in harmony of numbers, and certainly

¹ Moreri.—Dict. Hist.—Universal History.

gave the first specimen of the poetical epistle, which Ovid afterwards claimed as his invention.

The works of this poet are printed with almost all the editions of Tibullus and Catullus; and separately by Brouckhusius at Amsterdam, in 1702, in 4to; again in 1724, 4to; by Vulpius in 1755, with select notes from Brouckhusius and Passerat, and a learned commentary of his own, in 2 vols. 4to, and in a form to accompany his Catullus and Tibullus; by Frid. Gottl. Barthius, at Leipsic, in 1777; by Burman (posthumous) 1780, 4to, by far the best edition; and lastly by Kuinoelus, at Leipsic, 1805, 8vo.¹

PROSPER (St.) of Aquitaine, a celebrated, learned and pious writer, in the 5th century, and one of the greatest defenders of the grace of Christ, after St. Augustine, was secretary to St. Leo, and is even supposed by some critics to have been author of the epistle addressed by that pope to Flavian against the Eutychian heresy. Prosper had before zealously defended the books of St. Augustine, to whom he wrote in the year 429, concerning the errors of the Semi-Pelagians, which had recently appeared in Gaul; and after St. Augustine's death, he continued to support his doctrine, which he did in a candid and argumentative manner. Prosper answered the objections of the priests of Marseilles, refuted the conferences of Cassian, in a book entitled "*Contra Collatorem*," and composed several other works, in which he explains the orthodox doctrine, with the skill of an able divine, against the errors of the Pelagians and Semi-Pelagians. Many learned men have asserted, with great appearance of probability, that Prosper was only a layman; but others, with very little foundation, suppose him to have been bishop of Reggio in Italy, or rather of Riez in Provence. The time of his death is not ascertained, but he was alive in 463. The best edition of his works is that of Paris, 1711, folio, by M. Mangeant, reprinted at Rome, 1732, 8vo. Prosper's poem against the Ungrateful, i. e. against the enemies of the grace of Christ, is particularly admired. M. le Maistre de Sacy has given an elegant translation of it in French verse, 12mo. Our author must be distinguished, however, from another Prosper, who lived about the same time, and went from Africa, his native country, into Italy, to avoid the persecution of the Vandals. This Prosper, called "the African," was author of a treatise on the Call of the Gentiles, which is esteemed,

¹ Crusius's *Lives of the Roman Poets*.—Fabric. *Bibl. Lat.*

and of the "Epistle to the Virgin Demetriade," in the "Appendix Augustiniana," Antwerp, 1703, fol.¹

PROTAGORAS, a celebrated Greek philosopher of Abdera, is said by some to have been the son of a rich Thracian, but by others to have been of low birth, and to have followed the trade of a porter. He was instructed in philosophy by Democritus, and, though his genius was rather subtle than solid, taught at Athens with great reputation; but was at length driven from thence on account of his impiety, for he questioned the existence of a deity, and had begun one of his books with the following impious expressions: "I cannot tell whether there are any Gods, or not; many circumstances concur to prevent my knowing it, as the uncertainty of the thing in itself, and the shortness of human life." This book, which was publicly burnt, having occasioned his banishment from Athens, he then visited the islands of the Mediterranean, and lived many years in Epirus. Protagoras is said to have been the first philosopher who received money for teaching. He flourished about 619 B. C. and died at a very advanced age, as he was going into Sicily. His usual method of reasoning was by Dilemmas, leaving the mind in suspense concerning all the questions which he proposed; on which subject the following story is told of a rich young man named Evathlus. This youth, having been received as his disciple, for a large sum, half of which he paid at first, and was to pay the remainder when he had gained his first cause, remained a long time in our philosopher's school, without troubling himself either about pleading or paying, which induced Protagoras to commence a law-suit for his money. When they came before the judges, the young man defended himself by saying, that he had not yet gained any cause; upon which Protagoras proposed this dilemma: "If I gain my cause, thou wilt be sentenced to pay me, and if thou gainest it, thou art in my debt, according to our agreement." But, Evathlus, well instructed by his master, retorted the dilemma upon him thus: "If the judges release me I owe thee nothing, and if they order me to pay the money, then I owe thee nothing, according to our agreement, for I shall not have gained my cause." The judges, it is added, were so embarrassed by these quibbles, that

¹ Memoirs of Literature, vol. V.—Cave, vol. I.—Blount's Censura.—Saxii Onomast.—Milner's Ch. Hist. vol. II. p. 543.

they left the matter undecided. This story has the appearance of a fiction, but Protagoras certainly made it his business to furnish subtle arguments to dazzle and blind the judges, nor was he ashamed to profess himself ready to teach the means of making the worse cause appear the better.¹

PROTOGENES, a famous ancient painter, was a native of Caunus, a city of Caria subject to the Rhodians. Who was his father, or his mother, is not known; but it is probable enough that he had no other master than the public pieces that he saw; and perhaps his parents, being poor, could not be at any such expence for his education in the art, as was customary at that time. It is certain that he was obliged at first to paint ships for his livelihood: but his ambition was not to be rich; his aim being solely to be master of his profession. He finished his pictures with such anxious care, that Apelles said of him, he never knew when he had done well. The finest of his pieces was the picture of Jalisus, mentioned by several authors without giving any description of it, or telling us who Jalisus was: some suppose him to have been a famous hunter, and the founder of Rhodes. It is said that for seven years, while Protogenes worked on this picture, all his food was lupines mixed with a little water, which served him both for meat and drink*. Apelles was so struck with this piece, that he could find no words to express his admiration. It was this same picture that saved the city of Rhodes, when besieged by king Demetrius; for, not being able to attack it but on that side where Protogenes was at work, he chose rather to abandon his hopes of conquest, than to destroy so fine a piece as that of Jalisus.

The story of the contest between Protogenes and Apelles is well known by the tale which Prior has founded on it. Apelles, hearing of the reputation of Protogenes, went to Rhodes on purpose to see his works. On his arrival there, he found in the house only an old woman; who asking his name, he answered, "I am going to write it upon the canvas that lies here;" and, taking his pencil with colour on

* After seven years spent upon it, he remained still chagrined, because having represented in it a dog panting and out of breath, he was not able to draw the foam at his mouth; which vexed him to such a degree that he

threw his sponge against it in order to efface it; and this luckily produced by chance what his art could not effect.—The same story, however, is told of Neocles and Apelles, respecting the foam of a horse.

¹ Stanley's Hist. of Philosophy.—Brucker.—Dict. Hist.

it, designed something with extreme delicacy. Protogenes coming home, the old woman told him what had passed, and shewed him the canvas; who, then attentively observing the beauty of the lines, said it was certainly Apelles who had been there, and taking another colour, he drew on those lines an outline more correct and more delicate; after which he went out again, bidding the old woman shew that to the person who had been there, if he returned, and tell him that was the man he inquired for. Apelles returning, and being ashamed to see himself outdone, took a third colour, and, among the lines that had been drawn, laid on some with so much judgment, as to comprise all the subtlety of the art. Protogenes saw these in his turn, confessed his inferiority, and ran in haste to find out Apelles.

Pliny, who tells this story, says that he saw this piece of canvas, before it was consumed in the fire which burnt the emperor's palace; that there was nothing upon it, but some lines, which could scarcely be distinguished; and yet this fragment was more valued than any of the pictures among which it was placed. The same author informs us that Apelles asking this rival what price he had for his pictures; and Protogenes naming an inconsiderable sum, according to the hard fortune of those who are obliged to work for their bread, Apelles, concerned at the injustice done to the beauty of his productions, gave him fifty talents, equal to 10,000*l.* for one picture only, declaring publicly, that he would make it pass and sell it for his own. This generosity opened the eyes of the Rhodians as to the merit of Protogenes, and made them purchase this picture at a much greater price than Apelles had given. Pliny also informs us, that Protogenes was a sculptor as well as a painter. He flourished about the 108th olympiad, or 308 B. C. Quintilian, observing the talents of six famous painters, says, Protogenes excelled in exactness, Pamphilus and Melanthus in the disposition, Antiphilus in easiness, Theon the Samian, in fruitfulness of ideas, and Apelles in grace and ingenious conceptions.¹

PRUDENTIUS (CLEMENS AURELIUS), an ancient Christian poet, was born in Spain in the year 348; but in what part is uncertain. He was brought up a lawyer; and, being called to the bar, was afterwards made a judge in two considerable towns. He was then promoted by the

¹ Plin. Nat. Hist.

emperor Honorius to a very high office; but not to the consulate, as some have imagined. He was fifty-seven before he employed his mind on religion, and then wrote his poems on pious subjects, which are neither deficient in the true poetic spirit, nor much imbued with it. He often uses harsh expressions, not reconcileable to pure Latinity, and is even guilty of false quantity. These effusions, to which he chiefly gave Greek titles, are, “*Psychomachia*, or *The Combat of the Soul* ;” “*Cathemerinon*, or *Poems concerning each day’s duty* ;” “*Περὶ ἑορταίων*, or *Hymns in Praise of Martyrs* ;” “*Apotheosis*, or *Treatises upon divine subjects, against Jews, Infidels, and Heretics* ;” “*Hamartigena*, or *concerning Original Sin, against Marcion* ;” “*Two Books against Symmachus* ;” “*Diptychon*, or *some Histories of the Old and New Testament in distichs*.” In the two books against Symmachus, he shews the original of false deities, gives an account of the conversion of the city of Rome; and answers the petition, which Symmachus presented to the emperors, to obtain the re-establishment of the Altar of Victory, and other ceremonies of the pagan religion. These books were written before the victory gained over Radagaisus in the year 405, and after that which Stilicho won over Alaric near Pollentia in the year 402: for he mentions the latter, and says nothing of the former, though his subject required it.

The time of Prudentius’s death is not mentioned. His works were published by Aldus at Venice in 1501, 4to, and that edition has been followed by many others. A Variorum edition was published by Weitzius, at Hanau, in 1613; another, with the notes and corrections of Nicholas Heinsius, at Amsterdam, in 1667, 12mo, neatly printed by Daniel Elzevir; another “*In usum Delphini*,” by father Chamillard, at Paris, 1687, 4to, and a splendid edition at Rome in 1788, 4to.¹

PRYNNE (WILLIAM), an English lawyer, who was much distinguished by the number rather than excellence of his publications, during the reign of Charles I. was born in 1600, at Swanswick in Somersetshire, and educated at a grammar-school in the city of Bath. He became a commoner of Oriel college, Oxford, in 1616; and, after taking a bachelor of arts’ degree, in 1620, removed to Lincoln’s-

¹ Gen. Dict.—Moreri.—Lardner’s Works.—Blount’s Censura.—Jortin’s Observations, vol. III.—Saxii Onomast.

inn, where he studied the law, and was made successively barrister, benchet, and reader. At his first coming to that inn, he was a great admirer and follower of Dr. Preston, preacher to the inn (see PRESTON), and published several books against what he thought the enormities of the age, and the doctrine and discipline of the church. His "*Histriomastix*," which came out in 1632, giving great offence to the court, he was committed prisoner to the Tower of London; and, in 1633, sentenced by the Star-chamber, to be fined 5000*l.* to the king, expelled the university of Oxford and Lincoln's-inn, degraded and disabled from his profession of the law, to stand in the pillory and lose his ears, to have his book publicly burnt before his face, and to remain prisoner during life. Prynne was certainly here treated with very unjust severity; for Whitelocke observes, that the book was licensed by archbishop Abbot's chaplain, and was merely an invective against plays and players; but there being "a reference in the table of this book to this effect, *women-actors notorious whores*, relating to some women-actors mentioned in his book, as he affirmeth, it happened, that about six weeks after this the queen acted a part in a pastoral at Somerset-house; and then archbishop Laud and other prelates, whom Prynne had angered by some books of his against Arminianism, and against the jurisdiction of bishops, and by some prohibitions which he had moved, and got to the high commission-court; these prelates, and their instruments, the next day after the queen had acted her pastoral, shewed Prynne's book against plays to the king, and that place in it, *women-actors notorious whores*; and they informed the king and queen, that Prynne had purposely written this book against the queen and her pastoral; whereas it was published six weeks before that pastoral was acted."

After the sentence upon Prynne was executed, as it was rigorously enough in May 1634, he was remitted to prison*.

* The following particulars are extracted from the Journal of Sir Simonds D'Ewes. "May 8, 1634, I departed from Stowhall towards London; and the next day in the afternoon came safe thither. As soon as I lighted I heard a particular newes, which much ensadded my heart, touching William Prinne, esquire, that had

been an utter barrister of Lincolnes Inne, and a graduate in the universitie of Oxforde, who had lost one eare already in the pillorie, or a parte of it, and was to lose a parte of the other tomorrow. He was a most learned, religious gentleman, had written manie acute, solid, and elaborate treatises, not only against the blasphemous Ana-

In June following, as soon as he could procure pen, ink, and paper, he wrote a severe letter to archbishop Laud concerning his sentence in the Star-chamber, and what the archbishop in particular had declared against him; who acquainted the king with this letter, on which his majesty commanded the archbishop to refer it to Noy the attorney-general. Noy sent for Prynne, and demanded whether the letter was of his hand-writing or not; who desiring to see it, tore it to pieces, and threw the pieces out of the window; which prevented a farther prosecution of him. In 1635, 1636, and 1637, he published several books: particularly one entitled "News from Ipswich," in which he reflected with great coarseness of language on the archbishop and other prelates. The mildest of his epithets were "Luciferian lord bishops, execrable traitors, devouring wolves," &c. For this he was sentenced in the Star-chamber, in June 1637, to be fined 5000*l.* to the king, to lose the remainder of his ears in the pillory, to be branded on both cheeks with the letters S. L. for schismatical libeller, and to be perpetually imprisoned in Caernarvon-castle. This sentence was executed in July, in Palace-yard, Westminster; but, in January following, he was removed to Mount Orgueil castle in the isle of Jersey, where he exercised his pen in writing several books. On Nov. 7, 1640, an order was issued by the House of Commons for his releasement from prison; and the same month he entered with great triumph into London. In December following, he presented a petition representing what he had suffered from Laud, for which Wood tells us he had a recompense allowed him; but Prynne positively denies that he ever received a farthing. He was soon after elected a member of parliament for Newport in Cornwall, and opposed the bishops, especially the archbishop, with great

baptists, in the defence of God's grace and providence, but against the vices of the clergie and the abuses of the times. He had been censured in the Starre-Chamber a few months before, for some passages in a booke hee wrote against stages plaies, called 'Histriomastix,' as if he had in them let slippe some wordes tending to the queene's dishonour, because he spoke against the unlawfulness of men wearing women's apparel, and women men's. Notwithstanding this censure, which most men were affrighted at, to see

that neither his academical nor barrister's gowne could free him from the infamous losse of his eares, yet all good men generallie conceived it would have been remitted; and manie reported it was, till the sadd and fatall execution of it this Midsummer terme. I went to visit him a while after in the Fleet, and to comforte him; and found in him the rare effects of an upright heart and a good conscience, by his serenitie of spirit and chearefull patience." *Biblioth. Topog. Brit. No. XV. p. 55.*

vigour, both by his speeches and writings; and was the chief manager of that prelate's trial. In 1647, he was one of the parliamentary visitors of the university of Oxford. During his sitting in the Long Parliament, he was very zealous for the presbyterian cause; but when the independents began to gain the ascendant, shewed himself a warm opposer of them, and promoted the king's interest. He made a long speech in the House of Commons, concerning the satisfactoriness of the king's answers to the propositions of peace; and for that cause was, two days after, refused entrance into the House by the army. This remarkable speech he published in a quarto pamphlet, with an appendix, in which he informs us, that "being uttered with much pathetique seriousnesse, and heard with great attention, it gave such generall satisfaction to the House, that many members, formerly of a contrary opinion, professed, they were both convinced and converted; others, who were dubious in the point of satisfaction, that they were now fully confirmed; most of different opinion put to a stand; and the majority of the House declared, both by their chearefull countenances and speeches (the Speaker going into the withdrawing-roome to refresh himselfe, so soon as the speech was ended) that they were abundantly satisfied by what had been thus spoken. After which the Speaker resuming the chair, this speech was seconded by many able gentlemen; and the debate continuing Saturday, and all Monday and Monday night, till about nine of the clock on Tuesday morning, and 244 Members staying quite out to the end, though the House doores were not shut up (a thing never seene nor knowne before in parliament) the question was at last put: and notwithstanding the generall's and whole armie's march to Westminster, and menaces against the members, in case they voted for the treaty, and did not utterly reject it as unsatisfactory, carried it in the affirmative by 140 voices (with the foure tellers) against 104, that the question should be put; and then, without any division of the House, it was resolved on the question, That the answers of the king to the propositions of both Houses are a ground for the House to proceed upon for the settlement of the peace of the kingdom."

In the course of the speech, he alludes to his services and sufferings, adding that "he had never yet received one farthing recompense from the king, or any other, 'though I have waited,' says he, 'above eight years at

your doors for justice and reparations, and neglecting my owne private calling and affaires, imployed most of my time, studyes, and expended many hundred pounds out of my purse, since my enlargement, to maintain your cause against the king, his popish and prelatical party. For all which cost and labour, I never yet demanded, nor received one farthing from the Houses, nor the least office or preferment whatsoever, though they have bestowed divers places of honour upon persons of lesse or no desert. Nor did I ever yet receive so much as your publike thanks for any publike service done you, (which every preacher usually receives for every sermon preached before you, and most others have received for the meanest services) though I have brought you off with honour in the cases of Canterbury and Macguire, when you were at a losse in both; and cleared the justnesse of your cause, when it was at the lowest ebb, to most reformed churches abroad (who received such satisfaction from my books, that they translated them into several languages), and engaged many thousands for you at home by my writings, who were formerly dubious and unsatisfied.”

From this time he became a bitter enemy to the army and their leader Cromwell, and attacked them with as much severity as he had used towards the royal party, and the church. Thus defying Cromwell in an open manner, he was, July 1, 1650, committed close prisoner to Dunster castle in Somersetshire. He then insisted strongly upon Magna Charta, and the liberty of the subject; which, though of little weight with Cromwell, seems at last to have released him, and taking again to his favourite employment, he wrote abundance of books upon religious controversies and other points.

In 1659, being considered as one of the secluded members of the House of Commons, he was restored to sit again, and became instrumental in recalling Charles II. in which he shewed such zeal, that general Monk was obliged to check his intemperate and irritating language, as being then unseasonable. In 1660 he was chosen for Bath, to sit in the healing parliament; and, after the restoration, expected to have been made one of the barons of the Exchequer, but this was not thought proper. When the king was asked what should be done with Prynne to keep him quiet, “Why,” said he, “let him amuse himself with writing against the Catholics, and in poring over the records in the

Tower." Accordingly he was made chief keeper of his majesty's records in the Tower, with a salary of 500*l. per annum*. He was again elected for Bath in 1661; and, July that year, being discontented at some proceeding in the House, he published a paper, entitled "Sundry Reasons tendered to the most honourable House of Peers by some citizens and members of London, and other cities, boroughs, corporations, and ports, against the new-intended Bill for governing and reforming Corporations:" of which being discovered to be the author, he was obliged to beg pardon of the House, in order to escape punishment. After the restoration, he published several books, altogether, with what he had already published, amounting to forty volumes, folio and quarto, a copy of all which, bound together, he presented to the library of Lincoln's-Inn: so that Marchmont Needham was not far from the mark, when he called him "one of the greatest paperworms, that ever crept into a closet or library." He died at his chambers in Lincoln's-Inn, Oct. 24, 1669, and was interred under the chapel there.

Prynne has been thought an honest man, for opposing equally Charles, the army, and Cromwell, when he thought they were betrayers of the country; and after having accurately observed, and sensibly felt, in his own person, the violation of law occasioned by each of them, he gave his most strenuous support to the legal and established government of his country, effected by the restoration of Charles II. The earl of Clarendon calls him learned in the law, as far as mere reading of books could make him learned. His works are all in English; and, "by the generality of scholars," says Wood, "are looked upon to be rather rhapsodical and confused, than any way polite or concise: yet for antiquaries, critics, and sometimes for divines, they are useful. In most of them he shews great industry, but little judgment, especially in his large folios against the pope's usurpations. He may be well entitled 'voluminous Prynne,' as Tostatus Abulensis was, two hundred years before his time, called 'voluminous Tostatus;' for I verily believe, that, if rightly computed, he wrote a sheet for every day of his life, reckoning from the time when he came to the use of reason and the state of man." Many of his works have lately been in request, and have been *purchased* at high prices. Whether they are more *read* than before, is not so certain; but much curious mat-

ter might be extracted by a patient and laborious reader, which would throw light on the controversies and characters of the times. He was himself perhaps one of the most indefatigable students. He read or wrote during the whole day, and that he might not be interrupted, had no regular meals, but took, as he wanted it, the humble refreshment of bread, cheese, and ale, which were at his elbow.

His greatest work goes under the title of "Records," in 3 vols. folio; another is called "Parliamentary Writs," in four parts, 4to. He likewise published "Sir Robert Cotton's Abridgment of the Tower Records, with amendments and additions," folio; and, "Observations on the fourth part of Coke's Institutes," folio.¹

PRZIPCOVIUS (SAMUEL), a Polish knight, and Socinian writer, was born about 1592, and studied at Altdorf, until his adherence to the Socinian tenets obliged him to remove to Leyden. On his return to Poland, he was advanced to several posts of honour, and made use of his influence to encourage the Socinians in propagating their opinions, and establishing churches in the Polish territories. He also wrote "A History of their Churches," but the work was lost, when, in 1658, his disciples were banished from their country. Przypcovius procured an asylum with the elector of Brandenburg, who gave him the appointment of privy-counsellor; and in 1663 a synod of Unitarians, held in Silesia, selected him as their correspondent with their brethren in other nations, with a view of promoting the interests of the community. He died in 1670, at the age of 78. His works were published in 1692, folio, and may be considered as the seventh volume of the collection entitled "Bibliotheca Fratrum Polonorum."²

PSALMANAZAR (GEORGE), the assumed name of a very extraordinary person, was undoubtedly a Frenchman born: he had his education partly in a free-school, taught by two Franciscan monks, and afterwards in a college of Jesuits in an archiepiscopal city; the name of which, as also of his birth-place and of his parents, remain yet inviolable secrets. Upon leaving the college, he was recom-

¹ Biog. Brit. Supplement.—Gen. Dict. where is a fuller account of his Works. Ath. Ox. vol. II.—Mr. D'Israeli, in his "Calamities," has a curious chapter on Prynne's character, sufferings, and oddities.—Seward's Anecdotes.—Letters by eminent Persons, 1813, 3 vols. 8vo.

² Life prefixed to his works.—Moreri.

mended as a tutor to a young gentleman, but soon fell into a mean rambling kind of life, that led him into many disappointments and misfortunes. The first pretence he took up with was that of being a sufferer for religion; and he procured a certificate that he was of Irish extraction, had left the country for the sake of the Roman Catholic religion, and was going on a pilgrimage to Rome. Not being in a condition to purchase a pilgrim's garb, he had observed, in a chapel dedicated to a miraculous saint, that such a one had been set up as a monument of gratitude to some wandering pilgrim; and he contrived to take both staff and cloak away at noon-day. "Being thus accoutred," says he, "and furnished with a pass, I began, at all proper places, to beg my way in a fluent Latin; accosting only clergymen, or persons of figure, by whom I could be understood: and found them mostly so generous and credulous, that I might easily have saved money, and put myself into a much better dress, before I had gone through a score or two of miles. But so powerful was my vanity and extravagance, that as soon as I had got what I thought a sufficient viaticum, I begged no more; but viewed every thing worth seeing, and then retired to some inn, where I spent my money as freely as I had obtained it."

At the age of sixteen, when he was in Germany, he hit upon the wild project of passing for a Formosan. He recollected, that he had heard the Jesuits speak much of China and Japan; and was rash enough to think, that what he wanted of a right knowledge, he might make up by the strength of a pregnant invention, which here, it must be confessed, found ample scope for employment. He set himself to form a new character and language, a grammar, a division of the year into twenty months, a new religion, and whatever else was necessary to support the deceit. His alphabet was written from right to left like the Oriental tongues; and he soon inured his hand to write it with great readiness. He now thought himself sufficiently prepared to pass for a Japanese converted to Christianity; he altered his Avignon certificate as artfully as he could; re-assumed his old pilgrim's habit, and began his tour, though with a heavy heart, to the Low Countries. Under the notion of a Japanese converted by some Jesuit missionaries, and brought to Avignon to be instructed by them, as well as to avoid the dreadful punishments inflicted on converts by the emperor of Japan, he travelled several

hundred leagues, with an appearance, however, so dismal and shabby, as to exceed even the common beggars.

At Liege he enlisted into the Dutch service, and was carried by his officer to Aix-la-Chapelle. He afterwards entered into the elector of Cologne's service; but being still as ambitious as ever to pass for a Japanese, he now chose to profess himself an unconverted or heathenish one, rather than, what he had hitherto pretended to be, a convert to Christianity: The last garrison he came to was Sluys, where brigadier Lauder, a Scotch colonel, introduced him to the chaplain, with whom he was permitted to have a conference; and this, at length, ended in the chaplain's fervent zeal to make a convert of him, by way of recommending himself, as it afterwards turned out, to Compton, bishop of London, whose piety could not fail of rewarding so worthy an action. By this time Psalmanazar, growing tired of the soldier's life, listened to the chaplain's proposal of taking him over to England; and he was, accordingly, with great haste, baptized. A letter of invitation from the bishop of London arriving, they set out for Rotterdam. Psalmanazar was, in general, much caressed there; but some there were, who put such shrewd questions to him, as carried the air of not giving all that credit which he could have wished. This threw him upon a whimsical expedient, by way of removing all obstacles, viz. that of living upon raw flesh, roots, and herbs: and he soon habituated himself, he tells us, to this new and strange food, without receiving the least injury to his health; taking care to add a good deal of pepper and spices, by way of concoction.

At his arrival in London he was introduced to the good bishop, was received with great humanity, and soon found a large circle of friends among the well-disposed, both of clergy and laity. "But," says he, "I had a much greater number of opposers to combat with; who, though they judged rightly of me in the main, were far from being candid in their account of the discovery they pretended to make to my disadvantage: particularly the doctors Halley, Mead, and Woodward. The too visible eagerness of these gentlemen to expose me at any rate for a cheat, served only to make others think the better of me, and even to look upon me as a kind of confessor; especially as those gentlemen were thought to be no great admirers of Revelation, to which my patrons thought I had given so ample a testimony." Before he had been three months in London,

he was cried up for a prodigy. He was presently sent to translate the church-catechism into the Formosan language; it was received by the bishop of London with candour, the author rewarded with generosity, and his catechism laid up amongst the most curious manuscripts. It was examined by the learned; they found it regular and grammatical; and gave it as their opinion, that it was a real language, and no counterfeit. After such success, he was soon prevailed upon to write the well-known "History of Formosa," which soon after appeared. The first edition had not been long published, before a second was called for. In the mean time, he was sent by the good bishop to Oxford, to pursue such studies as suited his own inclination most; whilst his opposers and advocates in London were disputing about the merits and demerits of his book.

The learned at Oxford were not less divided in their opinions. A convenient apartment was, however, assigned him in one of the colleges; he had all the advantages of learning which the university could afford him, and a learned tutor to assist him. Upon his return to London, he continued, for about ten years, to indulge a course of idleness and extravagance. Some absurdities, however, observed in his "History of Formosa," in the end effectually discredited the whole relation, and saved him the trouble, and his friends the mortification, of an open confession of his guilt. He seemed, through a long course of life, to abhor the imposture, and in his latter days exhibited every demonstration of penitence. He was a man of considerable talents in conversation, and Dr. Johnson, who associated much with him at one time, had even a profound respect for him. His learning and ingenuity, during the remainder of his life, did not fail to procure him a comfortable subsistence from his pen: he was concerned in compiling and writing works of credit, particularly the "Universal History," and lived exemplarily for many years. His death happened Tuesday, May 3, 1763, at his lodgings in Ironmonger-row, Old-street, in the eighty-fourth year of his age.

In his last will and testament, dated Jan. 1, 1762, he declares, that he had long since disclaimed, even publicly, all but the shame and guilt of his vile imposition, and orders his body to be buried wherever he happens to die, in the day-time, and in the lowest and cheapest manner. "It is my earnest request," says he, "that my body be not inclosed in any kind of coffin, but only decently laid

in what is commonly called a shell, of the lowest value, and without lid or other covering, which may hinder the natural earth from covering it all around."¹

PSELLUS (MICHAEL CONSTANTINUS), the younger, a Greek physician, mathematical writer, critic, and commentator of the writings of the classic ages, flourished about 1105. He is, for his various and extensive learning, ranked among the first scholiasts of his time. He commented and explained no less than twenty-four plays of Menander, which, though now lost, were extant in his time. The emperor Constantine Ducas made him preceptor to his son Michael, who succeeded to the crown in 1071. His principal works are, 1. "*De Quatuor Mathematicis Scientiis*," Bas. 1556, 8vo. 2. "*De Lapidum Virtutibus*," Tol. 1615, 8vo. 3. "*De Victûs ratione*," in 2 books, Bale, 1529, 8vo. 4. "*Synopsis Legum, versibus Græcis edita*," Paris, 1632. Leo Allatius has written a treatise de Psellis, Rome, 1634, 8vo, which contains an account of all the authors of the name of Psellus. One of them, Michael Psellus the Elder, who flourished in the ninth century, was author of "*De Operatione Dæmonum*," Gr. & Lat. Paris, 1623, which has been improperly given to the preceding author.²

PTOLEMY (CLAUDIUS), a great geographer, mathematician, and astronomer of antiquity, was born at Pelusium, in Egypt, about the year 70, and flourished in the reigns of Adrian and Marcus Antoninus. He tells us himself, in one place, that he made a great number of observations upon the fixed stars at Alexandria, in the second year of Antoninus Pius; and in another, that he observed an eclipse of the moon in the ninth year of Adrian, whence it is reasonable to conclude that this astronomer's observations upon the heavens were made between A. D. 125, and A. D. 140. Hence appears the error of some authors in supposing that this Claudius Ptolemy was the same with the astrologer Ptolemy, who constantly attended Galba, promised Otho that he should survive Nero, and afterwards that he should obtain the empire; which is as improbable as what Isidorus, an ecclesiastical writer of the seventh century, and some moderns after him, have asserted; namely, that this astronomer was one of the kings

¹ Memoirs by himself, 8vo.

² Hody de Græcis Illust.—Brucker.—Vossius de Scient. Math.—Saxii Onom.

of Egypt. We know no circumstances of the life of Ptolemy ; but it is noted in his Cañon, that Antoninus Pius reigned three-and-twenty years, which shews that himself survived him.

Science is greatly indebted to this astronomer, who has preserved and transmitted to us the observations and principal discoveries of the ancients, and at the same time augmented and enriched them with his own. He corrected Hipparchus's catalogue of the fixed stars ; and formed tables, by which the motions of the sun, moon, and planets, might be calculated and regulated. He was indeed the first who collected the scattered and detached observations of the ancients, and digested them into a system ; which he set forth in his "Μεγάλη συνταξις, sive Magna Constructio," divided into thirteen books, and which has been called from him the Ptolemaic system, to distinguish it from those of Copernicus and Tycho Brahe. About the year 827, this work was translated by the Arabians into their language, in which it was called "Almagestum," by the command of one of their kings ; and from Arabic into Latin, about 1230, under the encouragement of the emperor Frederic II. There were other versions from the Arabic into Latin ; and a manuscript of one, done by Girardus Cremonensis, who flourished about the middle of the fourteenth century, is said by Fabricius to be still extant, and in the library of All Souls college at Oxford. The Greek text began to be read in Europe in the fifteenth century ; and was first published by Simon Grynæus, at Basil, 1538, in folio, with the eleven books of commentaries by Theon, who flourished at Alexandria in the reign of the elder Theodosius. In 1454, it was reprinted at Basil, with a Latin version by Georgius Trapezuntius ; and again at the same place in 1551, with the addition of other works of Ptolemy, to which are Latin versions by Camerarius. We learn from Kepler, that this last edition was used by Tycho.

This principal work of the ancient astronomers is founded upon the hypothesis of the earth's being at rest in the centre of the universe, and that the heavenly bodies, the stars and planets, all move around it in solid orbs, whose motions are all directed by one, which Ptolemy called the *primum mobile*, or first mover, of which he discourses at large. In the first book, Ptolemy shews, that the earth is in the centre of those orbs, and of the universe itself, as

he understood it: he represents the earth as of a spherical figure, and but as a point in comparison of the rest of the heavenly bodies: he treats concerning the several circles of the earth, and their distances from the equator; as also of the right and oblique ascension of the heavenly bodies in a right sphere. In the 2d book, he treats of the habitable parts of the earth; of the elevation of the pole in an oblique sphere, and the various angles which the several circles make with the horizon, according to the different latitude of places; also of the phænomena of the heavenly bodies depending on the same. In the 3d book, he treats of the quantity of the year, and of the unequal motion of the sun through the zodiac: he here gives the method of computing the mean motion of the sun, with tables of the same; and likewise treats of the inequality of days and nights. In the 4th book, he treats of the lunar motions, and their various phænomena: he gives tables for finding the moon's mean motions, with her latitude and longitude: he discourses largely concerning lunar epicycles; and by comparing the times of a great number of eclipses, mentioned by Hipparchus, Calippus, and others, he has computed the places of the sun and moon, according to their mean motions, from the first year of Nabonazar, king of Egypt, to his own time. In the 5th book, he treats of the instrument called the astrolabe: he treats also of the eccentricity of the lunar orbit, and the inequality of the moon's motion, according to her distance from the sun: he also gives tables, and an universal canon for the inequality of the lunar motions: he then treats of the different aspects or phases of the moon, and gives a computation of the diameter of the sun and moon, with the magnitude of the sun, moon, and earth, compared together; he states also the different measures of the distance of the sun and moon, according as they are determined by ancient mathematicians and philosophers. In the 6th book, he treats of the conjunctions and oppositions of the sun and moon, with tables for computing the mean time when they happen; of the boundaries of solar and lunar eclipses; of the tables and methods of computing the eclipses of the sun and moon, with many other particulars. In the seventh book, he treats of the fixed stars; and shews the methods of describing them, in their various constellations, on the surface of an artificial sphere or globe: he rectifies the places of the stars to his own time, and shews how different

those places were then, from what they had been in the times of Timocharis, Hipparchus, Aristillus, Calippus, and others: he then lays down a catalogue of the stars in each of the northern constellations, with their latitude, longitude, and magnitudes. In the 8th book, he gives a like catalogue of the stars in the constellations of the southern hemisphere, and in the 12 signs or constellations of the zodiac. This is the first catalogue of the stars now extant, and forms the most valuable part of Ptolemy's works. He then treats of the galaxy, or milky-way; also of the planetary aspects, with the rising and setting of the sun, moon, and stars. In the 9th book, he treats of the order of the sun, moon, and planets, with the periodical revolutions of the five planets; then he gives tables of the mean motions, beginning with the theory of Mercury, and shewing its various phænomena with respect to the earth. The 10th book begins with the theory of the planet Venus, treating of its greatest distance from the sun; of its epicycle, eccentricity, and periodical motions: it then treats of the same particulars in the planet Mars. The 11th book treats of the same circumstances in the theory of the planets Jupiter and Saturn. It also corrects all the planetary motions from observations made from the time of Nabonazar to his own. The 12th book treats of the retrogressive motion of the several planets; giving also tables of their stations, and of the greatest distances of Venus and Mercury from the sun. The 13th book treats of the several hypotheses of the latitude of the five planets; of the greatest latitude, or inclination of the orbits of the five planets, which are computed and disposed in tables; of the rising and setting of the planets, with tables of them. Then follows a conclusion or winding up of the whole work.

This great work of Ptolemy will always be valuable on account of the observations he gives of the places of the stars and planets in former times, and according to ancient philosophers and astronomers that were then extant; but principally on account of the large and curious catalogue of the stars, which being compared with their places at present, we thence deduce the true quantity of their slow progressive motion according to the order of the signs, or of the precession of the equinoxes.

Another great and important work of Ptolemy was, his "Geography," in 7 books; in which, with his usual sagacity, he searches out and marks the situation of places

according to their latitudes and longitudes; and he was the first that did so. Though this work must needs fall far short of perfection, through the want of necessary observations, yet it is of considerable merit, and has been very useful to modern geographers. Cellarius indeed suspects, and he was a very competent judge, that Ptolemy did not use all the care and application which the nature of his work required; and his reason is, that the author delivers himself with the same fluency and appearance of certainty, concerning things and places at the remotest distance, which it was impossible he could know any thing of, that he does concerning those which lay the nearest to him, and fall the most under his cognizance. Salmasius had before made some remarks to the same purpose upon this work of Ptolemy. The Greek text of this work was first published by itself at Basil in 1533, in 4to; afterward, with a Latin version and notes, by Gerard Mercator at Amsterdam, in 1605; which last edition was reprinted at the same place, in 1618, folio, with neat geographical tables, by Bertius.

Other works of Ptolemy, though less considerable than these two, are still extant. As, "*Libri quatuor de Judiciis Astrorum*," upon the first two books of which Cardan wrote a commentary. "*Fructus Librorum suorum*;" a kind of supplement to the former work. "*Recensio Chronologica Regum*:" this, with another work of Ptolemy, "*De Hypothesibus Planetarum*," was published in 1620, 4to, by John Bainbridge, the Savilian professor of astronomy at Oxford; and Scaliger, Petavius, Dodwell, and the other chronological writers, have made great use of it. "*Apparentiæ Stellarum Inerrantium*:" this was published at Paris by Petavius, with a Latin version, 1630, folio; but from a mutilated copy, the defects of which have since been supplied from a perfect one, which sir Henry Saville had communicated to archbishop Usher, by Fabricius, in the 3d volume of his "*Bibliotheca Græca*." "*Elementorum Harmonicorum libri tres*;" published in Greek and Latin, with a commentary by Porphyry the philosopher, by Dr. Wallis at Oxford, in 1682, 4to; and afterwards reprinted there, and inserted in the 3d volume of Wallis's works, in 1699, folio. Of this work Dr. Burney has such an opinion as to say, that Ptolemy ranks as high amongst the great writers of antiquity for his Harmonics, or theory of sound, as for his *Almagest* and *Geography*.

Mabillon exhibits, in his "*German Travels*," an effigy

of Ptolemy looking at the stars through an optical tube; which effigy, he says, he found in a manuscript of the thirteenth century, made by Conradus a monk. Hence some have fancied, that the use of the telescope was known to Conradus. But this is only matter of mere conjecture, there being no facts or testimonies, nor even probabilities, to support such an opinion. It is rather likely that the tube was nothing more than a plain open one, employed to strengthen and defend the eye-sight, when looking at particular stars, by excluding adventitious rays from other stars and objects; a contrivance which no observer of the heavens can ever be supposed to have been without.¹

PTOLEMY, of Lucca, an ecclesiastical historian in the fourteenth century, was descended from a noble family, from whom he derived the name of "Bartholomew Fia-doni," but took that of Ptolemy when he entered into the order of St. Dominic. He became superior of the monastery both at Lucca and Florence. He was afterwards selected by pope John XXII. as his confessor, and in 1318 he was made bishop of Torcello, under the patriarchate of Venice. This prelate died in 1327. He was the first of the Italians who studied and wrote on church history. His "Annales" extend from 1060 to 1303, and was published at Lyons in 1619. His largest work was "Historiæ Ecclesiasticæ," in twenty-four books, commencing with the birth of Jesus Christ, and brought down to 1313. This, after remaining long in MS. was at length published at Milan in 1727, by Muratori, in his grand collection, entitled "Rerum Italicarum Scriptores."²

PUBLIUS SYRUS, an ancient Latin author, who gained great fame by his comic pieces called "Mimes," is supposed from his name to have been a Syrian by birth. Having been made a slave and brought to Rome when young, he there obtained his liberty by his merit; and proved so excellent a composer of Mimes, that the Romans preferred him to the best of their own or the Greek dramatic writers. Julius Cæsar first established his reputation, and gave him the prize of poetry against Laberius, who was an eminent writer in that style, and contended with Syrus for it. He continued to flourish many years

¹ Fabric. Bibl Græc.—Hutton's Math. Dict.—Burney's Hist. of Music.—Saxii Onomast.

² Cave, vol. II.—Dupin.—Moreri.

under Augustus. Cassius Severus was a professed admirer of him, and the two Senecas speak of him with the highest encomiums. Many moderns, and particularly the Scaligers, have launched out very much in his praise. They say, he stripped Greece of all her wit, fine turns, and agreeable raillery; and that his "Sententiæ" include the substance of the doctrine of the wisest philosophers. These "Sentences" were extracted from his mimic pieces some time under the Antonines, as the best editors say. They are generally printed with the "Fables of Phædrus," and are subjoined to them by Dr. Bentley, at the end of his edition of "Terence," in 1726, 4to. There is also a separate edition of them by Gruter, with copious notes, Leyden, 1708, 8vo.¹

PUFFENDORF (SAMUEL), an eminent German civilian and historian, was born in 1631 at Flæh, a little village near Chemnitz, in Upper Saxony, of which village his father, the descendant of a Lutheran family, Elias Puffendorf, was minister. He discovered an early propensity to letters, when at the provincial school at Grimm, and at a proper age was sent to Leipsic, where he was supported by the generosity of a Saxon nobleman, who was pleased with his promising talents, his father's circumstances not being equal to the expence. His father designed him for the ministry, and directed him to apply himself to divinity; but his inclination led his thoughts to the public law, which, in Germany, consists of the knowledge of the rights of the empire over the states and princes of which it is composed, and of those of the princes and states with respect to each other. He considered this study as a proper method of advancing in some of the courts of Germany, where the several princes who compose the Germanic body, were accustomed to have no other ministers of state than men of learning, whom they styled counsellors, and whose principal study was the public law of Germany. As these posts were not venal, and no other recommendation necessary to obtain them but real and distinguished merit, Puffendorf resolved to qualify himself for the honours to which he aspired. After he had resided some time at Leipsic, he left that city, and went to Jena, where he joined mathematics and the Cartesian philosophy to the study of the law. He returned to Leipsic in 1658, with a view of seeking an employment fit for him. One of his

¹ Vossius de Poet. Lat.—Fabric. Bibl. Lat.

brothers, named Isaiah, who had been some time in the service of the king of Sweden, and was afterwards his chancellor in the duchies of Bremen and Werden, then wrote to him, and advised him not to fix in his own country, but after his example to seek his fortune elsewhere. In compliance with this advice, he accepted the place of governor to the son of Mr. Coyet, a Swedish nobleman, who was then ambassador from the king of Sweden at the court of Denmark. For this purpose he went to Copenhagen, but the war being renewed some time after between Denmark and Sweden, he was seized with the whole family of the ambassador, who himself escaped in consequence of having a few days before taken a tour into Sweden.

During his confinement, which lasted eight months, as he had no books, and was allowed to see no person; he amused himself by meditating upon what he had read in Grotius's treatise "*De jure belli & pacis*," and in the political writings of Hobbes. He drew up a short system of what he thought best in them; he turned and developed the subject in his own way; he treated of points which had not been touched by those authors; and he added much that was new. In all this he appears to have had no other object than to divert himself in his solitude; but two years after, shewing his work to a friend in Holland, where he then was, he was advised to review and publish it. It appeared accordingly at the Hague in 1660, under the title of "*Elementorum Jurisprudentiæ Universalis libri duo*;" and gave rise to his more celebrated work "*De jure naturæ & gentium*." The elector Palatine, Charles Louis, to whom he had dedicated the "*Elements*," not only wrote him immediately a letter of thanks, but invited him to the university of Heidelberg, which he was desirous of restoring to its former lustre; and founded there, in his favour, a professorship of the law of nature and nations: which was the first of that kind in Germany, though many have since been established in imitation of it. The elector engaged him also to allot some portion of his time to the instruction of the electoral prince, his son. Puffendorf remained at Heidelberg till 1670, when Charles XI. king of Sweden, having founded an university at Lunden, sent for him to be professor there: and thither, to the great concern of the elector Palatine, he went the same year, and was installed professor of the law of nature and nations. His reputation greatly increased after that time, both by

the fame and success of his lectures, and by the many valuable works that he published. Some years after, the king of Sweden sent for him to Stockholm, and made him his historiographer, and one of his counsellors. In 1688, the elector of Brandenburg obtained the consent of the king of Sweden for Puffendorf to go to Berlin, in order to write the history of the elector William the Great; and granted him the same titles of historiographer and privy-counsellor, which he had in Sweden, with a considerable pension. The king of Sweden also continued to give him marks of his favour, and made him a baron in 1694. But he did not long enjoy the title; for he died the same year, of a mortification in one of his toes, occasioned by cutting the nail. He was as much distinguished by the purity of his morals, and the rectitude of his conduct, as by the superiority of his talents, and the celebrity of his numerous writings.

We have already mentioned his first work; his second was, 2. "*De Statu Germanici Imperii liber unus*," which he published in 1667, under the name of "*Severini di Mozambano*," with a dedication to his brother Isaac Puffendorf, whom he styles "*Lælio Signor de Trezolani*." Puffendorf sent it the year before to his brother, then ambassador from the court of Sweden to that of France, in order to have it printed in that kingdom. His brother offered it to a bookseller, who gave it Mezeray to peruse. Mezeray thought it worth printing, yet refused his approbation, on account of some passages opposite to the interests of France, and of others in which the priests and monks were severely treated. Isaac Puffendorf then sent it to Geneva, where it was printed in 12mo. The design of the author was to prove that Germany was a kind of republic, the constituent members of which being ill-proportioned, formed a monstrous whole. The book and its doctrine, therefore, met with great opposition; it was condemned, prohibited, and seized in many parts of Germany; and written against immediately by several learned civilians. It underwent many editions, and was translated into many languages; and, among the rest, into English by Mr. Bohun, 1696, in 12mo. 3. "*De Jure Naturæ & Gentium*," Leyden, 1672, 4to. This is Puffendorf's greatest work; and it has met with an universal approbation. It is indeed a body of the law of nature, well digested; and, as some think, preferable to Grotius's book "*De Jure*

Belli & Pacis," since the same subjects are treated in a more extensive manner, and with greater order. It was translated into French by Barbeyrac, who wrote large notes and an introductory discourse, in 1706; and into English, with Barbeyrac's notes, by Dr. Basil Kennet and others, in 1708. The fourth and fifth edition of the English translation have Mr. Barbeyrac's introductory discourse, which is not in the three former. In the mean time Puffendorf was obliged to defend this work against several censurers; the most enraged of whom was Nicholas Beckman, his colleague in the university of Lunden. This writer, in order to give the greater weight to his objections, endeavoured to draw the divines into his party, by bringing religion into the dispute, and accusing the author of heterodoxy. His design in this was, to exasperate the clergy of Sweden against Puffendorf; but the senators of that kingdom prevented this, by enjoining his enemies silence, and suppressing Beckman's book by the king's authority. It was reprinted at Giessen; and, being brought to Sweden, was burned in 1675 by the hands of the executioner: and Beckman, the author, banished from the king's dominions for having disobeyed orders in republishing it. Beckman now gave his fury full scope, and not only wrote virulently and maliciously against Puffendorf, but likewise challenged him to fight a duel: he wrote to him from Copenhagen in that style, and threatened to pursue him wherever he should go, in case he did not meet him at the place appointed. Puffendorf took no notice of the letter, but sent it to the consistory of the university: yet thought it necessary to reply to the satirical pieces of that writer, which he did in several publications. Nicéron gives a good account of this controversy in the 18th vol. of his "Memoires."

Other works of Puffendorf are: 4. "De officio Hominis & Civis juxta legem naturalem," 1673, 8vo. This is a very clear and methodical abridgement of his great work "De jure naturæ & gentium." 5. "Introduction to the History of Europe," 1682. With a Continuation, 1686; and an Addition, 1699, in German; afterwards translated into Latin, French, and English. 5. "Commentariorum de rebus Suecicis libri xxvi. ab expeditione Gustavi Adolphi Regis in Germaniam, ad abdicationem usque Christianæ," 1686, folio. Puffendorf, having read the public papers in the archives of Sweden, with a design of writing

the history of Charles Gustavus, according to orders received from Charles IX. thought proper to begin with that of Gustavus Adolphus, and to continue it down to the abdication of queen Christina: and this he has executed in the present work, which is very curious and exact. 6. "*De habitu Religionis Christianæ ad vitam civilem*," 1687, 4to. In this work an attempt is made to settle the just bounds between the ecclesiastical and civil powers. 7. "*Jus Eeciale Divinum, sive de consensu & dissensu Protestantium: Exercitatio Posthuma*," 1695, 8vo. The author here proposes a scheme for the re-union of religions; and it appears from the zeal with which he recommended the printing of it before his death, that this was his favourite work. 8. "*De rebus gestis Frederici Wilelmi Magni, Electoris Brandenburgici Commentarii*," 1695, in 2 vols. folio; extracted from the archives of the house of Brandenburg. To this a supplement was published from his MS. by count Hertsberg in 1783. 9. "*De rebus a Carolo Gustavo Sueciæ Rege gestis Commentarii*," 1696, in 2 vols. folio. He likewise published "*An Historical Description of the Politics of the Papal empire*," in German, and some works of a smaller kind, which, being chiefly polemical, and nothing more than defences against envy and personal abuse, sunk into oblivion with the attacks which occasioned them. His brother ISAIAH, mentioned above, was born in 1628, was educated at Leipsic, where he distinguished himself, and took the degree of M. A. After various changes of fortune, he was made governor of the young count of Koningsmark, and was afterwards chancellor of the duchy of Bremen. In 1686 he was appointed ambassador of the king of Denmark to the diet of Ratisbon, and died there in 1689. He is the author of a satirical work, entitled "*Anecdotes of Sweden, or Secret History of Charles XI.*"¹

PULCI (LUIGI), one of the most famous Italian poets, was born at Florence, December 3, 1431. He was of a noble family, and was the most poetical of three brothers who all assiduously courted the Muses. His two elder brothers, Bernardo and Luca, appeared as poets earlier than himself. The first production of the family is probably the Elegy of Bernardo addressed to Lorenzo de' Medici, on the death of his grandfather Cosmo. He also

¹ Gen. Dict.—Niceron, vol. XVIII.—Moreri.—Chaufepie.—Saxii Onomast.

wrote an elegy on the untimely death of the beautiful Simonetta, mistress of Giuliano de' Medici, the brother of Lorenzo, which was published at Florence in 1494, though written much earlier. He produced the first Italian translation of the Eclogues of Virgil, which appears to have been finished about 1470; and was published in 1481; and a poem on the Passion of Christ. Luca wrote a celebrated poem on a tournament held at Florence in which Lorenzo was victor, in 1468, entitled "Giostra di Lorenzo de' Medici;" as Politian celebrated the success of Giuliano, in his "Giostra di Giuliano de' Medici." It is confessed, however, that the poem of Luca Pulci derives its merit rather from the minute information it gives respecting the exhibition, than from its poetical excellence. He produced also "Il Ciriffo Calvaneo," an epic romance, probably the first that appeared in Italy, being certainly prior to the Morgante of his brother, and the Orlando Innamorato of Bojardo: and the "Driadeo d'Amore," a pastoral romance in *ottava rima*. There are also eighteen heroic epistles by him in *terza rima*, the first from Lucretia Donati to Lorenzo de Medici, the rest on Greek and Roman subjects. These were printed in 1481, and do credit to their author.

Luigi appears, from many circumstances, to have lived on terms of the utmost friendship with Lorenzo de Medici, who, in his poem entitled "La Caccia col Falcone," mentions him with great freedom and jocularly. His principal work is the "Morgante maggiore," an epic romance. Whether this or the Orlando Innamorato of Bojardo was first written, has been a subject of doubt. Certain it is that the Morgante had the priority in publication, having been printed at Venice in 1488, after a Florentine edition of uncertain date; whereas Bojardo's poem did not appear till 1496, and, from some of the concluding lines, appears not to have been finished in 1494. The Morgante may therefore be justly, as it is generally, regarded as the prototype of the Orlando Furioso of Ariosto. It has been said without foundation that Ficinus and Politian had a share in this composition. It was first written at the particular request of Lucretia, mother of Lorenzo de Medici, but it was not finished till after her death, which happened in 1482. It is said by Crescimbeni that Pulci was accustomed to recite this poem at the table of Lorenzo, in the manner of the ancient rhapsodists. This singular offspring of the wayward genius of Pulci has been as immoderately com-

mended by its admirers, as it has been unreasonably condemned and degraded by its opponents: and while some have not scrupled to prefer it to the productions of Ariosto and Tasso, others have decried it as vulgar, absurd, and profane. From the solemnity and devotion with which every canto is introduced, some have judged that the author meant to give a serious narrative, but the improbability of the relation, and the burlesque nature of the incidents, destroy all ideas of this kind. M. de la Monnoye says that the author, whom he conceives to have been ignorant of rules, has confounded the comic and serious styles, and made the giant, his hero, die a burlesque death, by the bite of a sea-crab in his heel, in the twentieth book, so that in the eight which remain he is not mentioned. The native simplicity of the narration, he adds, covers all faults: and the lovers of the Florentine dialect still read it with delight, especially when they can procure the edition of Venice, in 1546 or 1550, with the explanations of his nephew John Pulci. These, however, are no more than a glossary of a few words subjoined to each canto. There are also sonnets by Luigi Pulci, published with those of Matteo Franco, in which the two authors satirize each other without mercy or delicacy; yet it is supposed that they were very good friends, and only took these liberties with each other for the sake of amusing the public. They were published about the fifteenth century, entitled "*Sonetti di Misere Mattheo Franco et di Luigi Pulci jocosì et faceti, cioè da ridere.*" No other poem of this author is mentioned by Mr. Roscoe, who has given the best account of him, except "*La Beca di Dicomano,*" written in imitation and emulation of "*La Nencio da Barberino,*" by Lorenzo de Medici, and published with it. It is a poem in the rustic style and language, but instead of the more chastised and delicate humour of Lorenzo, the poem of Pulci, says Mr. Roscoe, partakes of the character of his Morgante, and wanders into the burlesque and extravagant. It has been supposed that this poet died about 1487, but it was probably something later. The exact time is not known.¹

PULLEN, or PULLUS (ROBERT), an English cardinal who flourished in the twelfth century, was distinguished as a zealous friend to the interests of literature. He is placed

¹ Roscoe's Lorenzo.—Ginguene Hist. Lit. d'Italie.

by Fuller as a native of Oxfordshire, perhaps from his connection with the university. In his youth he studied at Paris, and about 1130 returned to England, where he found the university of Oxford ravaged and nearly ruined by the Danes, under the reign of Harold I. and by his indefatigable exertions contributed to its restoration. The Chronicle of Osny records him as having begun in the reign of Henry I. to read the Scriptures at Oxford, which were grown obsolete, and it is supposed he commented on Aristotle. Rouse, the Warwick antiquary, mentions his reading the Holy Scriptures, probably about 1134, about which time he had a patron in Henry I. who had built his palace near the university. For some years he taught daily in the schools, and was rewarded with the archdeaconry of Rochester. After this he returned to Paris, where he filled the chair of professor of divinity. He was, however, recalled by his metropolitan, and the revenues of his benefice sequestered till he obeyed the summons. The archdeacon appealed to the see of Rome, and sentence was given in his favour. The fame of his learning induced pope Innocent II. to invite him to Rome, where he was received with great marks of honour; and in 1144 was created cardinal by Celestine II. and afterwards chancellor of the Roman church, by pope Lucius II. He died in 1150. He was author of several works; but the only one of them now extant is his "*Sententiarum Liber*," which was published at Paris in 1655. It differs in some measure from the general character of the times; as he prefers the simple authority of reason and scripture to the testimony of the fathers, or the subtlety of metaphysics.¹

PULMANNUS (THEODORE), properly Poelman, a Dutch commentator on the classics, was born at Cranenbourg, in the Dutchy of Cleves, about 1510. He was bred a fuller, but by diligent application became an able scholar, critic, and grammarian. He principally applied himself to the correction of the Latin poets from ancient manuscripts, and superintended some good editions of them at the press of Plantin. He published in 1551 Arator's History of the Acts of the Apostles in Latin hexameters, with his own corrections of the text. Virgil, Lucan, Juvenal, Horace, Ausonius, Claudian, Terence, Suetonius, and Esop's Fa-

¹ Leland.—Cave.—Dupin.—Tanner.—Wood's Annals.—Fuller's Worthies.—Brucker.—Moreri.

bles, were also edited by him, and the works of St. Paulinus. He is supposed to have died about 1580, at Salamanca, but the cause which led him so far from home we cannot assign.¹

PULTENEY (RICHARD), a distinguished botanist and able physician, was born at Loughborough, Feb. 17, 1730. He first settled as a surgeon and apothecary at Leicester; but having been educated as a Calvinistic dissenter, the people of that town, who chanced to have different prejudices, of course gave him but little support. He struggled against pecuniary difficulties with economy, and shielded his peace of mind against bigotry, in himself or others, by looking "through nature, up to nature's God." His remarks and discoveries were communicated first to the Gentleman's Magazine, in 1750, as well as several subsequent years; and he intermixed antiquarian studies with his other pursuits. His botanical papers printed by the royal society, on the Sleep of Plants, and the Rare Plants of Leicestershire, procured him the honour of election into that learned body in 1762. In 1764 he obtained a diploma of doctor of physic from Edinburgh, even without accomplishing that period of residence, then usually required, and now indispensable; and his thesis on the *cinchona officinalis* amply justified the indulgence of the university.

Soon afterwards, Dr. Pulteney was acknowledged as a relation by the earl of Bath, who had imbibed a favourable opinion of his talents; which circumstances induced him to attach himself to that nobleman as travelling physician. His lordship unfortunately died soon after, on which the subject of our memoir, becoming at a loss for a situation, hesitated whether to settle at London or elsewhere; but he soon decided in favour of Blandford, in Dorsetshire, where there happened to be a vacancy. Here he continued in great reputation, and extensive practice, till his death, which happened on the 13th of October 1801, to the deep regret of all who knew him, in the 72d year of his age. His disease was an inflammation in the lungs, of only a week's duration.

Dr. Pulteney married, in 1779, Miss Elizabeth Galton, of Blandford, a lady who bore him no children, but whose society and attainments contributed very essentially to his happiness, and who has in every respect proved herself

¹ Dict. Hist.

worthy of her amiable and distinguished husband. His remains were interred at Langton, near Blandford, a tablet to his memory having been placed, by his widow, in the church of the last-mentioned town. This monument is decorated with a sprig of the *Pultenæa stipularis*, so called in honour of him by the president of the Linnæan society; but in obedience to the strict commands of the deceased, the inscription is of the simplest kind.

As an author, Dr. Pulteney was conspicuously distinguished by his "General view of the Writings of Linnæus," and his "Sketches of the progress of Botany in England." The former, published in 1782, in one volume 8vo, has contributed more than any work, except perhaps the Tracts of Stillingfleet, to diffuse a taste for Linnæan knowledge in this country. It proved a very popular book, and a new edition was soon called for. This, however, did not appear during the author's life; but has been published by his learned and much valued friend Dr. Maton, who has prefixed to this handsome quarto, portraits of Linnæus and his biographer, with a life of the latter. A translation of Linnæus's celebrated manuscript diary of his own life is subjoined.

The "Sketches of the progress of Botany," making two octavo volumes, appeared in 1790, but did not become so popular as the Account of Linnæus. These volumes, nevertheless, abound with original and valuable information; nor is it any reproach to the memory of their intelligent author, that they do not contain, as he was well aware, all that might have been collected on every subject. Their most learned readers will ever be more sensible of their merits than their defects.

Dr. Pulteney had been associated with the Linnæan society soon after its first institution, and he ever retained a great attachment to that body, as well as to its founder. Several of his papers appear in the Transactions of the Society; and he gave a final proof of his regard in the bequest of his valuable museum of natural history. He stipulated that his collections should always be kept separate from any others which the society might possess; and he provided that it should be at the option of the members, either to keep this museum entire, or to dispose of it, in order to raise a fund, whose interest should be expended annually in a medal for the best botanical paper read before the society in the course of the year. It was

without hesitation determined, that these treasures should be preserved entire, as the best and most useful memorial of a benefactor to science, to whom a large portion of this corporate body were individually and strongly attached. Few men have enjoyed more entirely the respect and affection of his acquaintance than Dr. Pulteney. An air of urbanity and gaiety was diffused over his countenance and manners, which bespoke the simplicity, candour, and liberality of his mind. His ardour for science was unbounded; and as lively at the close of his life as at the beginning of his literary career. His religion was unaffected, and devoid of bigotry or intolerance, the only feelings which he contemplated without sympathy or indulgence. His conversation, like his morals, was spotless; and his cheerfulness flowed from the never-failing spring of a benevolent and honest heart.¹

PULTENEY (WILLIAM), EARL OF BATH, an eminent English statesman, was descended from an ancient family, who took their surname from a place of that appellation in Leicestershire. His grandfather, sir William Pulteney, was member of parliament for the city of Westminster, and highly distinguished himself in the House of Commons by his manly and spirited eloquence. Of his father, little is upon record. He was born in 1682, and educated at Westminster school and Christ-church, Oxford, where his talents and industry became so conspicuous, that dean Aldrich appointed him to make the congratulatory speech to queen Anne, on her visit to the college. Having travelled through various parts of Europe, he returned to his native country with a mind highly improved, and came into parliament for the borough of Heydon in Yorkshire, by the interest of Mr. Guy, his protector and great benefactor, who left him 40,000*l.* and an estate of 500*l.* a year.

Being descended from a whig family, and educated in revolution-principles, he warmly espoused that party, and during the whole reign of queen Anne opposed the measures of the tories. His first speech was in support of the place-bill. He had formed a notion, that no young member ought to press into public notice with too much forwardness, and fatigue the House with long orations, until he had acquired the habit of order and precision. He was often heard to declare, that hardly any person ever became

¹ Rees's Cyclopædia by sir J. E. Smith.—Gent. Mag. LXXI.

a good orator, who began with making a set speech. He conceived that the circumstances of the moment should impel them to the delivery of sentiments, which should derive their tenor and application from the course of the debate, and not be the result of previous study or invincible arrangement. These rules are generally good, but we can recollect at least one splendid exception. On the prosecution of Dr. Sacheverel, Mr. Pulteney distinguished himself in the House of Commons, in defence of the revolution, against the doctrines of passive obedience and non-resistance. When the tories came into power, in 1710, he was so obnoxious to them, that his uncle, John Pulteney, was removed from the board of trade. He not only took a principal share in the debates of the four last years of queen Anne, while the whigs were in opposition, but was also admitted into the most important secrets of his party, at that critical time, when the succession of the Hanover family being supposed to be in danger, its friends engaged in very bold enterprizes to secure it. He was a liberal subscriber to a very unprofitable and hazardous loan, then secretly negociated by the whig party, for the use of the emperor, to encourage him to refuse co-operating with the tory administration in making the peace of Utrecht.

On the prosecution of Walpole for high breach of trust and corruption, Pulteney warmly vindicated his friend, for such he then was; and, on his commitment to the Tower, was amongst those who paid frequent visits to the prisoner, whom he, with the rest of the whigs, considered as a martyr to their cause. He also engaged with Walpole in defending the whig administration, and wrote the ironical dedication to the earl of Oxford, prefixed to Walpole's account of the parliament. On the accession of George I. Mr. Pulteney was appointed privy-counsellor and secretary at war, in opposition to the inclination of the duke of Marlborough, who, as commander in chief, thought himself entitled to recommend to that post. He was chosen a member of the committee of secrecy, nominated, by the House of Commons, to examine and report the substance of the papers relating to the negociation for peace; and on the suppression of the rebellion of 1715, he moved for the impeachment of lord Widdrington, and opposed the motion to address the king for a proclamation, offering a general pardon to all who were in arms in Scotland, who should lay down their arms within a certain time.

He was at this period so much connected with Stanhope and Walpole, that, in allusion to the triple alliance between Great Britain, France, and Holland, which was then negotiating by general Stanhope, secretary of state, they were called the three "grand allies;" and a proverbial saying was current, "Are you come into the triple alliance?" But when Stanhope and Walpole took different sides, on the schism between the whigs, when Townsend was dismissed and Walpole resigned, Pulteney followed his friend's example, and gave up his place of secretary at war. When Walpole made a reconciliation between the king and the prince of Wales, and negociated with Sunderland to form a new administration, in which he and lord Townsend bore the most conspicuous part, then were first sown those seeds of disgust and discontent which afterwards burst forth. The causes of this unfortunate misunderstanding may be traced from the authority of the parties themselves, or their particular friends. Pulteney was offended because Walpole had negociated with the prince of Wales and Sunderland, without communicating the progress to him, although he had told it to Mr. Edgcumbe, who indiscreetly gave a daily account to Pulteney. Another cause of disgust was, that Pulteney, who had hitherto invariably proved his attachment to Townsend and Walpole, expected to receive some important employment, whereas he was only offered a peerage; and, when he declined it, more than two years elapsed before any farther overtures were made; and though Pulteney, at length, solicited and obtained the office of cofferer of the household, he deemed that place far below his just expectations. Although, therefore, he continued to support the measures of administration for some time, the disdainful manner in which he conceived he had been treated by Walpole had made too deep an impression on his mind to be eradicated. Finding that he did not possess the full confidence of administration, or disapproving those measures which tended, in his opinion, to raise the power of France on the ruins of the house of Austria, and which, in his opinion, sacrificed the interests of Great Britain to those of Hanover, topics on which he afterwards expatiated with great energy and unusual eloquence in parliament, he became more and more estranged from his former friends, and expressed his disapprobation of their measures both in public and private. At length his dissonent arrived at so great a height, that

he declared his resolution of attacking the minister in parliament.

Walpole perceived his error, in disgusting so able an associate; and, with a view to prevent his opposition to the payment of the king's debts, hinted to him, in the House of Commons, that at the removal of either of the secretaries of state, the ministers designed him for the vacant employment. To this proposal Pulteney made no answer, but bowed and smiled, to let him know he understood his meaning. He now came forward as the great opposer of government; and his first exertion on the side of the minority, was on the subject of the civil list, then in arrears. For this he was soon afterwards dismissed from his place of cofferer of the household, and began a systematic opposition to the minister; in which he proved himself so formidable, that Walpole again endeavoured to reconcile him; and about the time of Townsend's resignation, queen Caroline offered him a peerage, together with the post of secretary of state for foreign affairs; but he declared his fixed resolution never again to act with sir Robert Walpole. The most violent altercations now passed in the House of Commons between them: their heat against each other seemed to increase in proportion to their former intimacy, and neither was deficient in sarcastic allusions, violent accusations, and virulent invectives. For these the reader may be referred to the parliamentary history of the times, or to the excellent *Life of Walpole*, by Mr. Coxe, to which the present article is almost solely indebted.

Pulteney placed himself at the head of the discontented whigs; and, in conjunction with Bolingbroke, his ancient antagonist, he became the principal supporter of the "*Craftsman*;" to which paper he gave many essays, and furnished hints and observations. The controversy in 1731, which passed between Pulteney and Walpole's friends and pamphleteers, widened the breach, and rendered it irreparable. The "*Craftsman*" was full of invectives against Walpole, and the measures of his administration. In answer to this paper, a pamphlet was published under the title of "*Sedition and Defamation displayed*," which contained a scurrilous abuse of Pulteney and Bolingbroke. Pulteney's opposition is here wholly attributed, and surely not very unjustly, to disappointed ambition and personal pique. In answer to this pamphlet, which Pul-

teney supposed to be written by lord Hervey, the great friend and supporter of sir Robert Walpole, he wrote "A proper reply to a late scurrilous libel, &c. by Caleb D'Anvers, of Gray's Inn, esq.;" and introduced a character of sir Robert, which does not yield in scurrility or misrepresentation to that of Pulteney, given in "Sedition and Defamation displayed." The author also treated lord Hervey (Pope's lord Hervey) with such contempt and ridicule, in allusion to his effeminate appearance, as a species of half man and half woman, that his lordship was highly offended: a duel ensued, and Pulteney slightly wounded his antagonist. Pulteney afterwards acknowledged his mistake, when he found that the pamphlet was not written by lord Hervey, but appears to have made a similar mistake, in ascribing it to Walpole; for it was the production of sir William Yonge, secretary at war.

The "Craftsman" involved Pulteney in other controversies, in one of which he wrote his famous pamphlet, entitled "An Answer to one part of a late infamous libel, intituled 'Remarks on the Craftsman's vindication of his two honourable patrons,' in which the character and conduct of Mr. P. is fully vindicated." In this Mr. Pulteney was so irritated, as to disclose some secret conversation with Walpole, and some contemptuous expressions which that statesman uttered against the king, when prince of Wales; but this, instead of producing the effect which Pulteney probably expected, only raised his majesty's resentment higher against himself. Franklin, the printer of the pamphlet, was arrested; Pulteney's name was struck out of the list of privy-counsellors, and he was put out of all commissions of the peace; measures which tended to render the breach irreparable, while they added considerable popularity to Pulteney. It was some time after this that he made that celebrated speech, in which he compared the ministry to an empiric, and the constitution of England to his patient. "This pretender in physic," said he, "being consulted, tells the distempered person, there were but two or three ways of treating his disease, and he was afraid that none of them would succeed. A vomit might throw him into convulsions, that would occasion immediate death: a purge might bring on a diarrhœa, that would carry him off in a short time: and he had been already bled so much, and so often, that he could bear it no longer. The unfortunate patient, shocked at this decla-

ration, replies, Sir, you have always pretended to be a regular doctor, but I now find you are an errant quack: I had an excellent constitution when I first fell into your hands, but you have quite destroyed it; and now, I find, I have no other chance for saving my life, but by calling for the help of some regular physician."

In this manner he continued inflexibly severe, attacking the measures of the minister with a degree of eloquence and sarcasm that worsted every antagonist; and sir Robert was often heard to say, that he dreaded his tongue more than another man's sword. In 1738, when opposition ran so high, that several members openly left the House, as finding that party, and not reason, carried it in every motion, Pulteney thought proper to vindicate the extraordinary step which they had taken; and, when a motion was made for removing sir Robert Walpole, he warmly supported it. What a single session could not effect, was at length brought about by time; and, in 1741, when sir Robert found his place of prime minister no longer tenable, he wisely resigned all his employments, and was created earl of Orford. His opposers also were assured of being provided for; and, among other promotions, Pulteney himself was sworn of the privy-council, and soon afterwards created earl of Bath. He had long lived in the very focus of popularity, and was respected as the chief bulwark against the encroachments of the crown; but, from the moment he accepted a title, all his favour with the people was at an end, and the rest of his life was spent in contemning that applause which he no longer could secure. What can be said in his favour has been candidly stated by the biographer of his great antagonist. Dying without issue, June 8, 1764, his title became extinct; and his only son, having died some time before in Portugal, the paternal estate devolved to his brother, the late lieutenant-general Pulteney. Besides the great part he bore in "The Craftsman," he was the author of many political pamphlets; in the drawing up and composing of which no man of his time was supposed to exceed him. Lord Orford, who has introduced him among his Royal and Noble Authors, says, that his writings will be better known by his name, than his name will be by his writings, though his prose had much effect, and his verses (for he was a poet) were easy and graceful. "Both were occasional, and not dedicated to the love of fame. Good-humour, and the

spirit of society, dictated his poetry : ambition and acrimony his political writings. The latter made Pope say,

How many Martials were in Pult'ney lost !

“That loss, however, was amply compensated to the world by the odes to which lord Bath's political conduct gave birth. The pen of sir Charles Hanbury Williams inflicted deeper wounds in three months on this lord, than a series of Craftsmen, aided by lord Bolingbroke for several years, could imprint on sir Robert Walpole. The latter lost his power, but lived to see justice done to his character. His rival acquired no power, but—died very rich.” Allowance must here be made for lord Orford's partiality to his father. Lord Bath had better attributes than the sole one of dying rich. His character is given with more truth, as well as favour, in the lives of the bishops Pearce and Newton. He was generous and affectionate. Of all his misfortunes, none touched him so nearly as the death of his son, the hopes of his family, now extinct.¹

PULZONE (SCIPIO), of Gaeta, born in 1550, was educated in the school of del Conte. Though he died young, he left a great name for excellence in portrait-painting. He made numbers for the popes and the nobility of his time, with a power which acquired him the name of the Roman Vandyck : but he is more elaborate, or what the Italians call ‘leccato,’ and preluded to the style of Seybolt in the extreme finish of hair, and the representation of windows and other objects in the pupil of the eyes. His historic subjects partake of the same minute attention : such is his Crucifix in the Vallicella, and the Assumption in St. Silvestro, on Monte Cavallo ; a work of correct design, graceful tints, and sweet effect. The Borghese palace, and the gallery at Florence, possess two paintings of his. His cabinet pictures are as scarce as precious. He died in 1588, in the thirty-eighth year of his age.²

PURBACH (GEORGE), a very eminent mathematician and astronomer, was born at Purbach, a town upon the confines of Bavaria and Austria, in 1423, and educated at Vienna. He afterwards visited the most celebrated universities in Germany, France, and Italy ; and found a particular friend and patron in cardinal Cusa, at Rome. Returning to Vienna, he was appointed mathematical pro-

¹ Coxe's Life of Walpole.—Lord Orford's Works, vol. I.—Swift's Works ; see Index.—Chesterfield's Life and Letters.—Nichols's Poems.

² Pilkington, by Fuseli.

fessor, in which office he continued till his death, which happened in 1461, in the 39th year of his age only, to the great loss of the learned world.

Purbach composed a great number of pieces upon mathematical and astronomical subjects, and his fame brought many students to Vienna; and, among them, the celebrated Regiomontanus, between whom and Purbach there subsisted the strictest friendship and union of studies till the death of the latter. These two laboured together to improve every branch of learning, by all the means in their power, though astronomy seems to have been the favourite of both; and had not the immature death of Purbach prevented his further pursuits, there is no doubt but that, by their joint industry, astronomy would have been carried to very great perfection. That this is not merely surmise, may be learnt from those improvements which Purbach actually did make, to render the study of it more easy and practicable. His first essay was, to amend the Latin translation of Ptolemy's *Almagest*, which had been made from the Arabic version: this he did, not by the help of the Greek text, for he was unacquainted with that language, but by drawing the most probable conjectures from a strict attention to the sense of the author.

He then proceeded to other works, and among them, he wrote a tract, which he entitled "An Introduction to Arithmetic;" then a treatise on "Gnomonics, or Dialling," with tables suited to the difference of climates or latitudes; likewise a small tract concerning the "Altitudes of the Sun," with a table; also, "Astrolabic Canons," with a table of the parallels, proportioned to every degree of the equinoctial. After this he constructed Solid Spheres, or Celestial Globes, and composed a new table of fixed stars, adding the longitude by which every star, since the time of Ptolemy, had increased. He likewise invented various other instruments, among which was the gnomon, or geometrical square, with canons and a table for the use of it.

He not only collected the various tables of the *primum mobile*, but added new ones. He made very great improvements in trigonometry, and by introducing the table of sines, by a decimal division of the radius, he quite changed the appearance of that science; he supposed the radius to be divided into 600,000 equal parts, and computed the sines of the arcs, for every ten minutes, in such equal

parts of the radius, by the decimal notation, instead of the duodecimal one delivered by the Greeks, and preserved even by the Arabians till our author's time; a project which was completed by his friend Regiomontanus, who computed the sines to every minute of the quadrant, in 1,000,000th parts of the radius.

Having prepared the tables of the fixed stars, he next undertook to reform those of the planets, and constructed some entirely new ones. Having finished his tables, he wrote a kind of perpetual almanack, but chiefly for the moon, answering to the periods of Meton and Calippus; also an almanack for the planets, or, as Regiomontanus afterwards called it, an Ephemeris, for many years. But observing there were some planets in the heavens at a great distance from the places where they were described to be in the tables, particularly the sun and moon (the eclipses of which were observed frequently to happen very different from the times predicted), he applied himself to construct new tables, particularly adapted to eclipses; which were long after famous for their exactness. To the same time may be referred his finishing that celebrated work, entitled "A New Theory of the Planets," which Regiomontanus afterwards published, the first of all the works executed at his new printing-house.¹

PURCELL (HENRY), an eminent musician, was son of Henry Purcell, and nephew of Thomas Purcell, both gentlemen of the Royal Chapel at the restoration of Charles II. and born in 1658. Who his first instructors were is not clearly ascertained, as he was only six years old when his father died; but the inscription on Blow's monument, in which Blow is called his master, gives at least room to suppose that Purcell, upon quitting the chapel, might, for the purpose of completing his studies, become the pupil of Blow. Dr. Burney is inclined to think that he might have been qualified for a chorister by Capt. Cook. However this be, Purcell shone early in the science of musical composition; and was able to write correct harmony at an age when to perform choral service is all that can be expected. In 1676, he was appointed organist of Westminster, though then but eighteen; and, in 1682, became one of the organists of the chapel royal.

In 1683, he published twelve sonatas for two violins, and a bass for the organ and harpsichord; in the preface to

¹ Moreri.—Hutton's Dict.—Thomson's Hist. of the Royal Society.

which he tells us, that "he has faithfully endeavoured a just imitation of the most famed Italian masters, principally to bring the seriousness and gravity of that sort of music into vogue and reputation among our countrymen, whose humour it is time now should begin to loath the levity and balladry of our neighbours." From the structure of these compositions of Purcell, it is not improbable that the sonatas of Bassani, and perhaps other Italians, were the models after which he formed them; for as to Corelli, it is not clear that any thing of his had been seen so early as 1683. Before the work is a very fine print of the author, his age twenty-four, without the name of either painter or engraver, but so little like that prefixed to the "Orpheus Britannicus," after a painting of Closterman, at thirty-seven, that they hardly seem to be representations of the same person.

As Purcell had received his education in the school of a choir, the natural bent of his studies was towards church music. Services, however, he seemed to neglect, and to addict himself to the composition of Anthems. An anthem of his, "Blessed are they that fear the Lord," was composed on a very extraordinary occasion. Upon the pregnancy of James the Second's queen, supposed or real, in 1687, proclamation was issued for a thanksgiving; and Purcell, being one of the organists of the Chapel Royal, was commanded to compose the anthem. The anthem, "They that go down to the sea in ships," was likewise owing to a singular accident. It was composed at the request of Mr. Gostling, subdean of St. Paul's, who, being often in musical parties with the king and the duke of York, was with them at sea when they were in great danger of being cast away, but providentially escaped.

Among the "Letters of Tom Brown from the Dead to the Living," is one from Dr. Blow to Henry Purcell, in which it is humourously observed, that persons of their profession are subject to an equal attraction from the church and the play-house; and are therefore in a situation resembling that of Mahomet's tomb, which is said to be suspended between heaven and earth. This remark so truly applies to Purcell, that it is more than probable that his particular situation gave occasion to it; for he was scarcely known to the world, before he became, in the exercise of his calling, so equally divided between both the church and the theatre, that neither could properly call him her own. In

a pamphlet entitled "Roscius Anglicanus, or an Historical View of the Stage," written by Downes the prompter, and published in 1708, we have an account of several plays and entertainments, the music of which is by that writer said to have been composed by Purcell.

In 1691, the opera of "Dioclesian" was published by Purcell, with a dedication to Charles duke of Somerset, in which he observes, that "music is yet but in its nonage, a forward child, which gives hopes of what he may be hereafter in England, when the masters of it shall find more encouragement; and that it is now learning Italian, which is its best master, and studying a little of the French air to give it somewhat more of gaiety and fashion." The unlimited powers, says Dr. Burney, of this musician's genius embraced every species of composition that was then known, with equal felicity. In writing for the church, whether he adhered to the elaborate and learned style of his great predecessors Tallis, Bird, and Gibbons, in which no instrument is employed but the organ, and the several parts are constantly moving in fugue, imitation, or plain counterpoint; or, giving way to feeling and imagination, adopted the new and more expressive style of which he was himself one of the principal inventors, accompanying the voice-parts with instruments, to enrich the harmony, and enforce the melody and meaning of the words, he manifested equal abilities and resources. In compositions for the theatre, though the colouring and effects of an orchestra were then but little known, yet as he employed them more than his predecessors, and gave to the voice a melody more interesting and impassioned than, during the seventeenth century, had been heard in this country, or perhaps in Italy itself, he soon became the darling and delight of the nation. And in the several pieces of chamber music which he attempted, whether sonatas for instruments, or odes, cantatas, songs, ballads, and catches, for the voice, he so far surpassed whatever our country had produced or imported before, that all other musical productions seem to have been instantly consigned to contempt or oblivion.

It has been extremely unfortunate, says the same author, for our national taste and our national honour, that Orlando Gibbons, Pelham Humphrey, and Henry Purcell, our three best composers during the seventeenth century, were not blest with sufficient longevity for their genius to

expand in all its branches, or to form a school, which would have enabled us to proceed in the cultivation of music without foreign assistance. Orlando Gibbons died 1625, at forty-four. Pelham Humphrey died 1674, at twenty-seven; and Henry Purcell died 1695, at thirty-seven. If these admirable composers had been blest with long life, we might have had a music of our own, at least as good as that of France or Germany; which, without the assistance of the Italians, has long been admired and preferred to all others by the natives at large, though their princes have usually foreigners in their service. As it is, we have no school for composition, no well-digested method of study, nor, indeed, models of our own. Instrumental music, therefore, has never gained much by our own abilities; for though some natives of England have had hands sufficient to execute the productions of the greatest masters on the continent, they have produced but little of their own that has been much esteemed. Handel's compositions for the organ and harpsichord, with those of Scarlatti and Alberti, were our chief practice and delight for more than fifty years; while those of Corelli, Geminiani, Albinoni, Vivaldi, Tassarini, Veracini, and Tartini, till the arrival of Giardini, supplied all our wants on the violin, during a still longer period. And as for the hautbois, Martini and Fisher, with their scholars and imitators, are all that we have listened to with pleasure. If a parallel were to be drawn between Purcell and any popular composer of a different country, reasons might be assigned for supposing him superior to every great and favourite contemporary musician in Europe.

Purcell died Nov. 21, 1695, of a consumption or lingering distemper, as it should seem; for his will, dated the 1st, recites, that he was then "very ill in constitution, but of sound mind;" and his premature death, at the early age of thirty-seven, was a severe affliction to the lovers of his art. His friends, in conjunction with his widow, for whom and his children he had not been able to make any great provision, were anxious to raise a monument of his fame; for which end they selected, chiefly from his compositions for the theatre, such songs as had been most favourably received, and, by the help of a subscription of twenty shillings each person, published, in 1698, that well-known work, the "Orpheus Britannicus," with a dedica-

tion to his good friend and patroness lady Howard, who had been his scholar.

He was interred in Westminster-abbey, and on a tablet fixed to a pillar is the following remarkable inscription:

“ Here lies
HENRY PURCELL, Esq.
who left this life,
and is gone to that blessed place,
where only his harmony
can be exceeded.
Obiit 21mo die Novembris,
anno ætatis suæ 37mo,
annoque Domini 1695.”¹

PURCHAS (SAMUEL), a learned English divine, and compiler of a valuable collection of voyages, was born at Thaxstead in Essex in 1577, and educated at St. John's college, Cambridge, where he took his master's degree in 1600, and afterwards that of bachelor of divinity. In 1604 he was instituted to the vicarage of Eastwood in Essex; but, leaving the cure of it to his brother, went and lived in London, the better to carry on the great work he had undertaken. He published the first volume in 1613, and the fifth in 1625, under this title, “ Purchas his Pilgrimage, or Relations of the World, and the Religions observed in all ages and places discovered from the Creation unto this present.” In 1615, he was incorporated at Oxford, as he stood at Cambridge, bachelor of divinity; and a little before, had been collated to the rectory of St. Martin's Ludgate, in London. He was chaplain to Abbot, archbishop of Canterbury, and had also the promise of a deanery from Charles I. which he did not live to enjoy*. His pilgrimages, and the learned Hackluyt's Voyages, led

* It has been said that, by the publishing of his books, he brought himself into debt, and that he died in prison. This last is certainly untrue, as he died in his own house in 1628. It is not improbable that he might be a sufferer by the expence of printing his books, but his debts are to be referred to a more honourable cause, the kindness of his disposition. In 1618 his brother-in-law, William Pridmore, died, and left to him the care of the widow and her family; and in the same year his brother Daniel Purchas died, who

likewise left four orphan and helpless children, and the arrangement of his affairs, to our author, who says, in his quaint way, that this brother's “intangled booke-estate perplexed me in a new kind of bookishness, with heterogeneous toil of body, and unacquainted vexations of mind, to pay manifold debts,” &c. These circumstances may account for the embarrassments of this good and pious man (for such he was) and in addition to his other afflictions, he mentions the death of his mother and of a beloved daughter, in 1619.

¹ Hawkins and Burney's Hist. of Music—And Dr. Burney in Rees's Cyclopædia.—Seward's Biographiana.

the way to all other collections of that kind; and have been justly valued and esteemed. Boissard, a learned foreigner, has given a great character of Purchas: he styles him "a man exquisitely skilled in languages, and all arts divine and human; a very great philosopher, historian, and divine; a faithful presbyter of the church of England; very famous for many excellent writings, and especially for his vast volumes of the East and West Indies, written in his native tongue." His other works are, "Purchas his Pilgrim or Microcosmos, or The Historie of Man," 1627, 8vo, a series of meditations upon man at all ages and in all stations, founded on Psalm xxxix. 5. In the address to the reader are a few particulars of himself and family, which we have extracted. He published also "The King's Tower and Triumphal Arch of London," 1623, 8vo; and "A Funeral Sermon on Psalm xxx. 5." is attributed to him, if it be not mistaken for the Microcosmos. His son, Samuel, published "A Theatre to Political flying Insects," 1657, 4to. His Voyages now sell at a vast price.¹

PURVER (ANTONY), one of the religious society called Quakers, was born at Up-Husborn, Hants, about the year 1702. When he was about ten years of age, he was put to school to learn to read and write, and to be instructed in the rudiments of arithmetic. During the time allotted for these acquisitions, he gave proof of extraordinary genius; and being prevented for about six weeks, by illness, from attending the school, he still applied himself to his learning, and on his return to the school had got so far in arithmetic, as to be able to explain the square and cube roots to his master; who himself was ignorant of them. His memory at this time appears to have been uncommonly vigorous, for he is said not only to have asserted that he could commit to memory in twelve hours, as many of the longest chapters in the Bible, but to have attempted it with success. Another account says, quoting it from Purver's own mouth, that he so delighted in reading the Scriptures, as to commit six chapters to memory in one hour.

He was apprenticed to a shoemaker, who, like the master of George Fox, mentioned in this work, employed his apprentice in keeping sheep. This gave our young student leisure for reading; and he occupied it in the indis-

¹ Wood's Fasti, vol. I.—Biog. Brit.—Censura Lit. vol. IV.

criminate perusal of such books as came into his hands; but the Scriptures had the preference in his mind. Among other books which came in his way, was one written by Samuel Fisher, a Quaker, entitled "Rusticus ad Academicos," in which some inaccuracies in the translation of the Bible being pointed out, Purver determined to examine for himself; and, with the assistance of a Jew, soon acquired a knowledge of the Hebrew language. About the 20th year of his age he kept a school in his native country; but afterwards, for the sake of more easily acquiring the means of prosecuting his studies, he came to London, where he probably resided when he published, in 1727, a book called "The Youth's Delight." The same year he returned to his native place, and a second time opened a school there; but previous to this, in London, he had embraced the principles, and adopted the profession of the Quakers. He is said to have been convinced of the truth of their tenets at a meeting held at the Bull and Mouth in Aldersgate-street; whether by means of the preaching of any of their ministers, we are not informed; but on the day month ensuing, he himself appeared as a minister among them, at the same meeting-house. On his second settling at Husbourn, he began to translate the books of the Old Testament; and applied himself also to the study of medicine and botany; but, believing it his duty to travel in his ministerial function, he again quitted his school and his native place; not, however, probably, until after he had resided there some years; for his course was to London, Essex, and through several counties to Bristol; near which city, at Hambrook, he was in the latter part of 1738. At this place he took up his abode, at the house of one Josiah Butcher, a maltster, whose son he instructed in the classics, and there he translated some of the minor prophets, having before completed the book of Esther, and Solomon's Song. Here he became acquainted with Rachael Cotterel, who, with a sister, kept a boarding-school for girls, at Frenchay, Gloucestershire; and whom, in 1738, he married, and soon after himself opened a boarding-school for boys at Frenchay. During his residence in Gloucestershire, (which was not at Frenchay all the time) he attempted to publish his translation of the Old Testament in numbers at Bristol; but he did not meet with sufficient encouragement; and only two or three numbers were published.

In 1758, he removed to Andover, in Hampshire; and here, in 1764, he completed his translation of all the books of the Old and New Testament, a work which has not often been accomplished before by the labour of a single individual. It consists of two volumes, folio, published in 1764, at the price of four guineas. It appears, that this work was originally intended to be printed in occasional numbers; for, in 1746, the late Dr. Fothergill wrote a letter to the *Gentleman's Magazine*, in which he strongly recommended the author of a work then under publication, which was to be continued in numbers if it should meet with encouragement. This was a translation of the Scriptures, under the title of "*Opus in sacra Biblia elaboratum.*" Purver is not named, but that he was intended is known by private testimony. After speaking in high terms of his learning, Dr. Fothergill says, "As to his personal character, he is a man of great simplicity of manners, regular conduct, and a modest reserve; he is steadily attentive to truth, hates falsehood, and has an unconquerable aversion to vice; and to crown the portrait, he is not only greatly benevolent to mankind, but has a lively sense of the divine attributes, and a profound reverence of, and submission to the Supreme Being." The mode of publication in numbers was probably unsuccessful, and soon dropped; yet he went on with his translation, which he completed, after the labour of thirty years. He was still unable to publish it, nor could he find a bookseller who would run the hazard of assisting him. At length his friend Dr. Fothergill generously interfered; gave him a thousand pounds for the copy, and published it at his own expence. Purver afterwards revised the whole, and made considerable alterations and corrections for a second edition, which has not yet appeared; but the MS. remains in the hands of his grandson. Purver appears, in this great work, a strenuous advocate for the antiquity, and even the divine authority, of the Hebrew vowel points. He is also a warm assertor of the purity and integrity of the Hebrew text, and treats those who hold the contrary opinion with great contempt; particularly Dr. Kennicott, of whom, and his publication on the state of the Hebrew text, he never speaks but with the greatest asperity. He has taken very considerable pains with the scriptural chronology, and furnishes his reader with a variety of chronological tables. He prefers the Hebrew chronology in all cases, to the

Samaritan and Greek, and has throughout endeavoured to connect sacred and profane history. His version is very literal, but does not always prove the judgment or good taste of the author. Thus, he says, that "The Spirit of God hovered *a top* of the waters;" and instead of the majestic simplicity and unaffected grandeur of "Let there be light, and there was light," he gives us, "Let there be light, *which there was accordingly.*" Thus his translation, though a prodigious work for an individual, will rather be used for occasional consultation than regular perusal; and though it may afford many useful hints, will not supply the place of the established translation.

It is to be recollected, that Purver was a Quaker; and, believing, as he did, in their leading principle of immediate revelation, it was likely that his mind should be turned to look for such assistance, on places to which he found his own knowledge inadequate. He is said, accordingly, when he came to passages which were difficult to adapt to the context, not unfrequently to retire into a room alone, and there to wait for light upon the passage in question; and on these occasions he so far neglected the care of his body, as sometimes to sit alone two or three days and nights.

He lived to about the age of seventy-five, his decease being in 1777, at Andover, where, in the burial-ground of the religious society with which he had professed, his remains were interred. His widow survived him; but a son and a daughter died before their parents. Hannah, the daughter, had been married to Isaac Bell, of London, by whom she had a son, named John Purver Bell, who was brought up by his grandfather.¹

PUTEANUS (ERYCIUS), in Flemish VANDER PUTTEN, and in French DUPUY, was born at Venlo, in Guelderland, Nov. 4, 1574. His Christian name was Henry. He studied the classics at Dort, philosophy at Cologne, and law at Louvain, under the celebrated Lipsius, with whom he formed a lasting friendship. He afterwards, in pursuit of knowledge, visited the chief academies of Italy, and heard the lectures of the most learned professors. He remained some months at Milan, and at Padua, where John Michael Pinelli gave him an apartment in his house. In 1601 he accepted the professorship of rhetoric at Milan, and nearly about the same time, was nominated historiographer to the

¹ Preceding edition of this Dict. from private communication.

king of Spain. Two years afterwards he was honoured with the diploma of a Roman citizen, and the degree of doctor of laws. These flattering marks of distinction made him resolve to settle in Italy; and in 1604 he married Mary Magdalen Catherine Turria, of a considerable family at Milan, a very advantageous alliance. But notwithstanding his resolution, he could not resist the offer made to him in 1606 to succeed the now deceased Lipsius, as professor of the belles lettres at Louvain. This office he filled for forty years, although neither with the same success or the same reputation as his predecessor. Puteanus was a man of vast reading, but of little judgment. He was well acquainted with the manners and customs of the ancients, but had little of the spirit of criticism or philosophy, and was incapable of undertaking any work of great extent. Every year he published some small volumes, and such was his desire to increase their number that he even printed a volume of the attestations he used to give to his scholars.

Still he was allowed to have accumulated a great fund of learning. Bullart says, "It was the great learning of Puteanus, which, having won the heart of Urban VIII. determined that great pope to send him his portrait in a gold medal, very heavy, with some copies of his works. It was that same learning, which engaged cardinal Frederic Borromeo to receive him into his palace, when he returned to Milan. It was also his learning, which made him tenderly beloved by the count de Fuentes, governor of Milan; and afterwards by the archduke Albert, who, having promoted him to Justus Lipsius's chair, admitted him also most honourably into the number of his counsellors. Lastly, it was his learning which made him so much esteemed in the chief courts of Europe, and occasioned almost all the princes, the learned men, the ambassadors of kings, and the generals of armies, to give him proofs of their regard in the letters they wrote to him; of which above sixteen thousand were found in his library, all placed in a regular order. He had the glory to save the king of Poland's life, by explaining an enigmatical writing drawn up in unknown characters, which no man could read or understand, and which contained the scheme of a conspiracy against that prince." He was also, in his private character, a man of piety, of an obliging disposition, and remarkable not only for his kindness to his scholars, but for many good offices to his countrymen in every case of need. The archduke

Albert, as Bullart notices, nominated him one of his counsellors, and entrusted him with the government of the castle of Louvain. He died at Louvain Sept. 17, 1646, in the seventy-second year of his age. Nicolas Vernulæus pronounced his funeral oration, and his life was published by Milser with an engraved portrait.

The works of this author are divided into six classes, eloquence, philology, philosophy, history, politics, and mathematics, which, according to Nicéron's list, amount to 98 articles, or volumes. Those on philology have been for the most part inserted in Grævius's *Antiquities*. The others most worthy of notice in the opinion of his biographers, are, 1. "*De usu fructuque Bibliothecæ Ambrosianæ*," Milan, 1605, 8vo. This is an essay on the use of public libraries, and not a catalogue, as those who never saw it have asserted. It was afterwards reprinted in the different editions of his "*Suada Attica, sive orationes selectæ*." 2. "*Comus, sive Phagesiposia Cimmerica, de luxu somnium*," Louvain, 1608, 12mo, Antwerp, 1611, and Oxford, 1634. The French have a translation of this in considerable demand, under the title of "*Comus, ou banquet dissolu des Cimmeriens*." 3. "*Historiæ insubricæ libri sex, qui irruptiones Barbarorum in Italiam continent, ab anno 157 ad annum 975*." This has gone through several editions; one at Louvain, 1630, folio, another at Leipsic. It is rather superficial, but the archduchess Isabella was so much pleased with it that she made the author a present of a gold chain. 4. "*Pietatis thaumata in Protheum Parthenicum unius libri versum et unius versus librum, stellarum numeris sive formis 1022 variatum*," Antwerp, 1617, 4to. This is a remarkable sample of the trifles with which men of learning amused themselves in our author's days. The whole is a repetition under different forms of the verse "*Tot sibi sunt dotes, Virgo, quot sidera cælo*." This poor verse he has turned and twisted 1022 different ways, the number of the fixed stars; but James Bernouilli has gravely told us that it admits of no less than 3312 changes, which, after all, is nothing to the following verse,

"*Crux, fæx, fraus, lis, mars, mors, nox, pus, sors, mala, Styx, vis*."

for this, it is said, admits of 39,916,800 different combinations! 5. "*Bruma, sive chimonopægnion de laudibus hiemis, ut ea potissimum apud Belgas*," Munich, 1619, 8vo, with fine engravings by Sadeler, which constitute the prin-

cipal value of this work. 6. "Circulus urbanianus, sive linea *αρχιμετρίως* compendio descripta," Louvain, 1632, 4to. almost a copy of that of Bergier entitled "Point du jour," but without acknowledgment. 7. "Belli et Pacis statera," 1633, 4to. In this he shewed himself better acquainted with the true interests of his catholic majesty, than they who applied themselves solely to state affairs; but he was brought into some trouble for speaking with too much freedom of things which policy should have kept secret. He was ordered to Brussels to explain his sentiments, but came off with honour. Gaspar Baerle published a violent satire against this work, entitled "Anti-Puteanus." 8. "Auspicia Bibliothecæ publicæ Lovaniensis," Louvain, 1639, 4to. and usually to be found at the end of the catalogue of that library.¹

PUTSCHIUS (ELIAS), born at Antwerp, about 1580, became a celebrated grammarian. His family was originally from Augsbourg. When he was only twenty-one, he published Sallust, with fragments and good notes. He then published the celebrated collection of thirty-three ancient grammarians, in 4to, at Hanau, in 1605. He was preparing other learned works, and had excited a general expectation from his knowledge and talents, when he died at Stade, in 1606, being only twenty-six years of age.²

PUTTENHAM (GEORGE), an English poet and poetical critic, flourished in the reign of queen Elizabeth. Very little is known of his life, and for that little we are indebted to Mr. Haslewood, whose researches, equally accurate and judicious, have so frequently contributed to illustrate the history of old English poetry. By Ames, Puttenham was called *Webster*, but his late editor has brought sufficient proof that his name was George. He appears to have been born some time between 1529 and 1535. As his education was liberal, it may be presumed that his parents were not of the lowest class. He was educated at Oxford, but in what college, how long he resided, or whether he took a degree, remain unascertained. Wood had made none of these discoveries when he wrote his "Athenæ." His career at court might commence at the age of eighteen, when he sought to gain the attention of the youthful king Edward VI. by an Eclogue, entitled

¹ Biog. Univ. art. Dupuy.—Niceron, vol. XVII.—Bullart's Academie des Sciences.—Foppen Bibl. Belg.—Saxii Onomast.—Baillet Jugemens.

² Moreri.

"Elpine." He made one or two tours on the continent, and proved himself neither an idle nor inattentive observer. He visited successively the courts of France, Spain, and Italy, and was at the Spa nearly about the year 1570. It is not improbable that he had a diplomatic appointment under Henry earl of Arundel, an old courtier, who, with the queen's licence, visited Italy; as he describes himself a beholder of the feast given by the duchess of Parma, to this nobleman, at the court of Brussels. His return was probably early after the above period, but nothing can be stated with certainty. It may however be inferred from his numerous adulatory verses addressed to queen Elizabeth, before the time of publishing his "Art of Poesie," that he must have been a courtier of long standing, and was then one of her gentlemen pensioners.

Of all his numerous pieces, the "Art of Poesie," and the "Partheniades," are the only ones known to exist, and it seems unaccountable that not a single poem by this author found a place in those miscellaneous and fashionable repositories, the "Paradise of Dainty Devices," or "England's Helicon." His own volume however proves the neglect of the age, for of many poems noticed as the avowed productions of some of our best writers, we have no other knowledge than the scraps there incidentally preserved. His "Partheniades," lately reprinted, were presented to queen Elizabeth, as a new year's gift, probably on Jan. 1, 1579; his "Art of English Poesie" was published in 1589. From this last work it appears that he was a candid but sententious critic. What his observations want in argument is compensated by the soundness of his judgment; and his conclusions, notwithstanding their brevity, are just and pertinent. He did not hastily scan his author to indulge in an untimely sneer; and his opinions were adopted by contemporary writers, and have not been dissented from by moderns. Mr. Gilchrist, in the "Censura Lit." has drawn an able and comprehensive character of this work, as "on many accounts one of the most curious and entertaining, and intrinsically one of the most valuable books of the age of Elizabeth." In 1811, Mr. Haslewood reprinted this valuable work with his usual accuracy, and in a very elegant form, prefixing some account of the author, of which we have availed ourselves in the present sketch.¹

¹ Mr. Haslewood's edition.—Censura Lit. vol. I. and II.—Warton's Hist. of Poetry.—Gent. Mag. vol. LXXXII. Part I. p. 3.

PUY (PETER DU), a learned French historian, was the younger son of Claude Du Puy, an eminent French lawyer, who died in 1594, and who was celebrated by all the learned of his time in eloges, published collectively under the title of "*Amplissimi viri Claudii Puteani Tumulus*," Paris, 1607, 4to. His son was born at Agen, Nov. 27, 1582, and was in early life distinguished for his proficiency in the languages, but principally for his knowledge of civil law and history. His talents produced him the esteem and friendship of the president De Thou, who was his relation, and of Nicholas Rigault; and he was concerned in the publication of those editions of De Thou, which appeared in 1620 and 1626. When that great work met with opponents, he wrote, in concert with Rigault, a defence of it, entitled "*Memoires et Instructions pour servir à justifier l'innocence de messire François-Auguste de Thou*," which was reprinted in 1734, at the end of the 15th volume of the French edition of the history. Our author was appointed successively counsellor to the king, and library-keeper. Having accompanied Thumeri de Boissise, whom the king had sent on a political mission to the Netherlands and to Holland, he became acquainted, through his father's reputation, with the learned men of those countries. On his return he was employed in researches respecting the king's rights, and in making a catalogue of the charters. These scarce and valuable papers gave him so extensive an insight into every thing relative to the French history, that few persons have made such curious discoveries on the subject. He was also employed with Messrs. Lebret and Delorme, to defend his majesty's rights over the three bishoprics of Metz, Toul, and Verdun, and produced a great number of titles and memoirs in proof of those rights. His obliging disposition made him feel interested in the labours of all the literati, and willing to communicate to them whatever was most valuable, in a vast collection of memorandums and observations, which he had been gathering together during fifty years. He died at Paris, December 14, 1651, aged 69. Among his numerous works, the French critics select the following as the most important: 1. "*Traité des Droits et des Libertés l'Eglise Gallicane, avec les Preuves*," 1639, 3 vols. folio. In this, as in all his works, he was an able defender of the rights of the Gallican church, in opposition to the encroachments of the see of Rome. In 1651 he published an edition of the "*Proofs*,"

in 2 vols. folio. 2. "Traité concernant l'histoire de France, savoir la condamnation des Templiers, l'histoire du schisme d'Avignon, et quelques procès criminels," Paris, 1654, 4to. 3. "Traité de la Majorité de nos rois et du regences du royaume, avec les preuves," Paris, 1655, 4to. 4. "Histoire des plus illustres Favoris anciens et modernes," Leyden, 1659, 4to and 12mo. In this curious list of favourites, he has recorded only five French. He published also separate treatises on the rights of the king to the provinces of Burgundy, Artois, Bretagne, the three bishoprics before mentioned, Flanders, &c. &c. the titles of which it would be uninteresting to repeat. His life was published by Nicholas Rigault, Paris, 1652, 4to, and is inserted in that very useful volume, Bates's "*Vitæ Selectorum aliquot virorum*."

Peter Du Puy had two brothers; the eldest CHRISTOPHER, was also a friend of Thuanus, and when at Rome, had influence enough to prevent the first part of his history from being put on the list of prohibited books. He was an ecclesiastic, had obtained some promotion, and would have received higher marks of esteem from pope Urban VIII. had he not taken part with his brothers in resisting the usurpations of the court of Rome. He is the author of the "*Perroniana*," published in 1669 by Daille. He died in 1654. The other brother, JAMES DU PUY, who died in 1656, was prior of St. Saviour's, and librarian to the king, and assisted his brother in some of his works. To the royal library he was an important benefactor, bequeathing to it his own and his brother's collection, amounting to 9000 volumes of printed books, and about 300 manuscripts. He published a very useful list of the Latinized names in Thuanus' history, at Geneva, in 1614, 4to, which was reprinted under the title of "*Resolutio omnium difficultatum*," Ratisbon, 1696, 4to. He published also a catalogue of Thuanus's library, and an improved edition of "*Instructions et missives des Rois de France et de leurs ambassadeurs au Concile de Trente*," Paris, 1654, 4to.¹

PUY (LOUIS DU), perpetual secretary of the academy of inscriptions and belles lettres, was born at Bugey, Nov. 23, 1709, of an ancient family that had lost its titles and property during the wars of the league. Although the eldest of twelve children, his father destined him for the church, and he studied with great approbation and success at the college of Lyons, and had so much distinguished himself

¹ Biog. Universelle, art. Dupuy.

that when the time came that he should study theology, two seminaries disputed which should have him. His own determination was in favour of that of the Jesuits, in consequence of the superior having promised to remit a part of his expences in order that he might be able to purchase books. At the age of twenty-six he went to Paris to the seminary of Trente-Trois, where he became successively master of the conferences, librarian, and second superior. When he had finished his studies, he wanted the necessary supplies to enable him to travel from one diocese to another; and the archbishop of Lyons having refused this, from a wish to keep him in his own diocese, Du Puy resolved to give up all thoughts of the church, and devote himself to the sciences and belles-lettres. He now sought the acquaintance of men of polite literature, and particularly obtained a steady friend in the academician Fourmont, whose house was the rendezvous of men of learning and learned foreigners. It was Fourmont who procured him the editorship of the "Journal des Savans," which he accordingly conducted for thirty years, and contributed many valuable papers and criticisms of his own. His knowledge was very various; he knew Hebrew, Greek, and mathematics, so as to have been able to make a figure in either, had he devoted himself wholly to one pursuit; but his reading and study were desultory, and it was said of him in mathematical language, that he was the mean proportional between the academy of sciences and that of inscriptions. In 1768 the prince de Soubise made him his librarian, a situation of course much to his liking, and which he filled for twenty years, until the derangement of the prince's affairs made him inform a bookseller that he intended to part with his library. This came like a clap of thunder to poor Du Puy, and brought on a strangury, of which, after seven years of suffering, he died April 10, 1795.

He was admitted in 1756 into the academy of inscriptions and belles-lettres, was appointed soon after perpetual secretary, and retained the employment until his seventy-second year. During his long career he was the author of many dissertations, &c. which are likely to preserve his name in France. Father Brumoy having omitted in his "Greek Theatre" the plays of Sophocles, Du Puy undertook to supply the deficiency, and translated that author, with notes which shewed his intimate knowledge of the original. He published six volumes of the "Memoirs of the

academy of inscriptions," vols. 36 to 41, and composed, according to custom, the eloges of several of his brethren. Among his mathematical works, we may mention "*Observations sur les infiniment petits et les principes metaphysiques de la Geometrie*;" and an edition of Anthemius's fragment on mechanic paradoxes, with a French translation and notes, Paris, 1777, 4to, and the Greek text rectified from four MSS. He gives here a curious explanation of the mirror of Archimedes, a subject, however, which our authority says, has been handled in a superior manner by M. Peyrard, in his "*Miroir ardent*," Paris, 1807, 4to.¹

PUY-SEGUR (JAMES DE CHASTENET, lord of), lieutenant-general under Louis XIII. and XIV. was of a noble family in Armagnac, and was born in the year 1600. He is one of those Frenchmen of distinction who have written memoirs of their own time, from which so abundant materials are supplied to their history, more than are generally found in other countries. His memoirs extend from 1617 to 1658. They were first published at Paris, and at Amsterdam in 1690, under the inspection of Du Chêne, historiographer of France, in 2 vols. 12mo, and are now republished in the general collection of memoirs. The life of Puy-Segur was that of a very active soldier. He entered into the army in 1617, and served forty-three years without intermission, rising gradually to the rank of lieutenant-general. In 1636, the Spaniards having attempted to pass the Somme, in order to march to Paris, Puy-Segur was ordered to oppose them with a small body of troops. The general, the count de Soissons, fearing afterwards that he would be cut off, which was but too probable, sent his aide-camp to tell him that he might retire if he thought proper. "Sir," replied this brave officer, "a man ordered upon a dangerous service, like the present, has no opinion to form about it. I came here by the count's command, and shall not retire upon his permission only. If he would have me return, he must command it." This gallant man is said to have been at one hundred and twenty sieges, in which there was an actual cannonade, and in more than thirty battles or skirmishes, yet never received a wound. He died in 1682, at his own castle of Bernouille, near Guise. His memoirs are written with boldness and truth; contain many remarkable occurrences, in which he was

¹ Biog. Universelle, art. Dupuy.

personally concerned ; and conclude with some very useful military instructions.

His son, of the same name, was born at Paris in 1655, entered into the army under his father, rose to the post of commander-in-chief in the French Netherlands, and at length to the still more important one of a marshal of France in 1734. He died at Paris in the year 1743, at the age of 88. He was author of a work "On the Art Military," published by his only son James Francis, marquis of Chastenet, who died in 1782. He was the author of some political works.¹

PYE (HENRY JAMES), a late English poet, was descended from a very ancient and respectable family, who are stated to have come into England with the Conqueror, and settled at a place called the Meerd in Herefordshire. His great-great-grandfather was auditor of the exchequer to James I. His son, sir Robert Pye, a knight also, married Anne, the eldest daughter of John Hampden, the patriot, of whom the subject of this article was consequently the representative by the female line. The last male heir left the estate in Herefordshire, and the name, to the Trevors, descended from the second daughter ; but sir Robert Pye purchased Faringdon in Berkshire, which county he twice represented in Parliament. Our author's father, Henry Pye, esq. who occasionally resided there, was elected no less than five times, without opposition, for the same county.

Henry James Pye was born in London in 1745, and educated at home under a private tutor until he had attained the age of seventeen. He then entered a gentleman commoner of Magdalen college, Oxford, under the care of Dr. Richard Scroup, where he continued four years, and had the honorary degree of M. A. conferred on him July 3, 1766. In 1772, at the installation of Lord North, he was also created Doctor of Laws. Within ten days after he came of age his father died (March 2, 1766), at Faringdon ; and Mr. Pye married, in the same year, the sister of Lieut.-col. Hooke, and lived chiefly in the country, making only occasional visits for a few weeks to London, dividing his time between his studies, the duties of a magistrate, and the diversions of the field, to which he was remarkably attached. He was for some time in the Berkshire militia. In 1784 he was chosen member of parliament for Berkshire ;

¹ Moreri.—Dict. Hist.

but the numberless expences attending such a situation, and the contest to obtain it, reduced him to the harsh, yet necessary measure, of selling his paternal estate. In 1790 Mr. Pye was appointed to succeed his ingenious and worthy friend Mr. Warton, as poet-laureat; and in 1792 he was nominated one of the magistrates for Westminster, under the Police Act; in both of which situations he conducted himself with honour and ability.

From his earliest days Mr. Pye was devoted to reading. When he was about ten years old, his father put Pope's Homer into his hand: the rapture which he received from this exquisite paraphrase of the Grecian bard was never to be forgotten, and it completely fixed him a rhymers for life, as he pleasantly expressed it. To this early love of reading Mr. Pye was indebted for the various learning he possessed. His first literary production, probably, was an "Ode on the birth of the Prince of Wales," published in the Oxford Collection; and the following distinct publications have successively appeared from his prolific pen: 1. "Beauty, a poetical essay," 1766. 2. "Elegies on different occasions," 1768, 4to. 3. "The Triumph of Fashion, a vision," 1771, 4to. 4. "Faringdon Hill, a poem in two books," 1774, 4to. 5. "Six Olympic Odes of Pindar, being those omitted by Mr. West, translated into English verse, with notes," 1775, 12mo. 6. "The Art of War, a poem, translated from the French of the king of Prussia," written and published in 1778, at his leisure hours during the encampment at Coxheath. 7. "The Progress of Refinement, a poem, in three parts," 1783, 4to; forming a history of the procedure of the human mind, in manners, learning, and taste, from the first dawnings of cultivated life to the present day. The poem displays the great knowledge of the author, the elegance of his genius, and the soundness of his judgment. His descriptions are just and beautiful, and his versification correct, polished, and harmonious. 8. "Shooting, a poem," 1784, 4to. 9. "Poems on various Subjects," in two vols. 8vo, in which several of the before-mentioned pieces were collected, and a few new ones added, 1787. 10. "An elegant and very faithful English Translation of the Song of Harmodius and Aristogeiton, is to be found, among other excellent pieces, in this collection. 11. "A Translation of the Poetics of Aristotle, first published in an octavo volume in 1788, and afterwards prefixed to a Commentary on that Work, published in a

quarto volume. 12. "Amusement, a poetical essay," 1790. 13. "The Siege of Meaux, a tragedy, in three acts," acted at Covent-Garden theatre, 1794, 8vo. 14. "The War Elegies of Tyrtæus imitated, and addressed to the people of Great Britain; with some Observations on the Life and Poems of Tyrtæus," 1795. 15. "The Democrat; interspersed with Anecdotes of well-known Characters," 1795, 2 vols. 12mo. 16. "Lenore, a tale, translated from the German of Gottfried Augustus Bürger," 1796, 4to. Of the several translations of this tale which have appeared, Mr. Pye's is esteemed the best; but neither English morals nor English taste are likely to be benefited by the translation of such poems as "Lenore." 17. "Naucratis, or Naval dominion, a poem," 2d edit. 1798. 18. "The Inquisitor, a tragedy in five acts, altered from the German by the late James Petit Andrews and Henry James Pye," 1798, 8vo. 19. "The Aristocrat, by the author of the Democrat," 1799, 2 vols. 12mo. 20. "Carmen Seculare for the year 1800." 21. "Adelaide, a tragedy," acted at Drury-lane theatre, 1800, 8vo, but calculated rather for the closet than the stage. 22. "Alfred, an epic poem in six books," 1802, 4to. 23. "Verses on several subjects, written in the vicinity of Stoke Park, in the summer and autumn of 1801," 1802. sm. 8vo. 24. "A second Collection of his Poems, in two octavo volumes, comprising, besides several of those already mentioned, a volume of sketches on various subjects; and a translation of Xenophon's Defence of the Athenian Democracy, with notes." 25. "A Prior Claim, a comedy," acted at Drury-lane Theatre, 1805, 8vo, in which he was assisted by Mr. Samuel James Arnold, his son-in-law. 26. "Comments on the Commentators on Shakspeare; with preliminary observations on his genius and writings, and on the labours of those who have endeavoured to elucidate them," 1807, 8vo. 27. "A Translation of the Hymns and Epigrams of Homer," 1810. He published also many occasional poems, besides his odes for the new year, for his majesty's birthday, and for the anniversary of the Literary Fund, which are preserved in the magazines. Mr. Pye died Aug. 11, 1813, in the sixty-ninth year of his age.

The poetry of Mr. Pye cannot, perhaps, upon the whole, be said to be of that very superior kind which has universally exacted the applause of first-rate excellence. Yet none can deny that he is generally the elegant scholar, the man

of taste and fancy, and the writer of polished versification ; while the great interests of virtue and public spirit have uniformly been countenanced by his pen.¹

PYLE (THOMAS), an English divine, the son of the Rev. John Pyle, rector of Stodey, in Norfolk, was born there in 1674, and is said by Mr. Masters to have been educated at Caius-college, Cambridge ; but his name does not occur in the printed list of graduates. About 1698, he was examined for ordination by Mr. Whiston (at that time chaplain to bishop Moore), who says, in his own "Life," that "Dr. Sydall and Mr. Pyle were the best scholars among the many candidates whom it was his office to examine." It is supposed Mr. Pyle was first curate of St. Margaret's parish in King's Lynn, where he married in 1701, and the same year was appointed by the corporation to be minister or preacher of St. Nicholas's chapel. Between the years 1708 and 1718 he published six occasional sermons, chiefly in defence of the principles of the Revolution, and the succession of the Brunswick family. He also engaged in the Bangorian controversy, writing two pamphlets in vindication of bishop Hoadly, who rewarded him with a prebend of Salisbury, and a residentiaryship in that cathedral.

His sentiments will further appear by his publishing his "Paraphrase on the Acts, and all the Epistles," in the manner of Dr. Clarke. This was followed by his "Paraphrase on the Revelation of St. John," and on the "Historical books of the Old Testament ;" all which, comprising what was thought necessary for illustration, within a small compass, and in a plain and perspicuous manner, were much recommended and much read. His writings are generally characterised by perspicuity and manly sense, rather than by any elevation of style ; yet in the delivery of his sermons, so impressive was his elocution that, both in the metropolis and in the country, he was one of the most admired preachers of his time. His sole aim was to amend or improve his auditors. For this purpose he addressed himself, not to their passions, but to their understandings and consciences. He judiciously preferred a plainness, united with a force of expression, to all affectation of elegance or rhetorical sublimity, and delivered his discourses with so just and animated a tone of voice, as never failed to gain universal attention.

¹ Gent. Mag. LXXXIII.

Although he lived in friendship and familiar correspondence with many eminent churchmen, as bishop Hoadly, Dr. Clarke, Dr. Sykes, &c. yet he remained long in a situation of comparative obscurity. This, according to a passage in one of archbishop Herring's letters to Mr. Duncomb, was, "in some measure, owing to himself; for that very impetuosity of spirit which, under proper government, renders him the agreeable creature he is, has, in some circumstances of life, got the better of him, and hurt his views." This probably alludes to his being heterodox with respect to the Trinity, which was common with most of the divines with whom he associated. He continued to be preacher at St. Nicholas, King's Lynn, till 1732, when he succeeded to the vicarage of St. Margaret, which he held till 1755. Being then no longer capable of discharging the duties annexed to it, he gave in his resignation, both to the dean and chapter of Norwich, and also to the mayor and corporation of Lynn, early in the summer of that year. He then retired to Swaffham, where he died, Dec. 31, 1756, aged eighty-two, and was buried in the church of Lynn All Saints.

Many years after his death, "Sixty Sermons on plain and practical subjects," were published by his younger son Philip, in 3 vols. 1773—1783, 8vo, and "Four Sermons on the Good Samaritan, and the nature of Christ's kingdom," 1777. That he himself had no design of committing them to the press is somewhat probable, from the following remarkable circumstance, which proves them to be his genuine offspring, namely, that he composed them with the greatest facility and expedition, amidst the interruptions of a numerous surrounding family. Three of his sons were clergymen; but not particularly distinguished. The youngest son, PHILIP, who died in 1799, published "One hundred and twenty popular Sermons," 4 vols. 8vo, among which are some of his father's.¹

PYM (JOHN), a noted republican in the time of Charles I. was descended of a good family in Somersetshire, and born in 1584. In his fifteenth year he entered as a gentleman-commoner of Broadgate's-hall, now Pembroke-college, Oxford, where he had for his tutor Degory Wheare, but appears to have left the university without taking a degree, and, as Wood supposes, went to one of the inns of court.

¹ Nichols's Bowyer, vol. IX. p. 433.—Richards's History of Lynn.

He appears, indeed, to have been intended for public business, as he was very early placed as a clerk in the office of the exchequer. He was likewise not far advanced when he was elected member of parliament for Tavistock, in the reign of James I. He uniformly distinguished himself by his opposition to the measures of the court, both in the reign of that king and of his successor. In 1626 he was one of the managers of the articles of impeachment against the duke of Buckingham, and in 1628 brought into the House of Commons a charge against Dr. Mainwaring, who held some doctrines which he conceived to be equally injurious to the king and the kingdom. He was likewise a great opponent of Arminianism, being himself attached to Calvinistic principles. In 1639, he, with several other commoners and lords, held a very close correspondence with the commissioners sent to London by the Scotch covenanters; and in the parliament which met April 13, 1640, was one of the most active and leading members. On the meeting of the next, which is called the Long Parliament, he made an elaborate speech concerning the grievances of the nation, and impeached the earl of Strafford of high treason, at whose trial he was one of the managers of the House of Commons. His uncommon violence led the king to the unhappy measure of coming to the parliament in person, to seize him and four other members. Pym, however, continued firm to the interests of the parliament, but thought it necessary, some time before his death, to draw up a vindication of his conduct, which leaves it doubtful what part he would have taken, had he lived to see the serious consequences of his early violence. In Nov. 1643, he was appointed lieutenant of the ordnance, and probably would have risen to greater distinction, but he died at Derby-house, Dec. 8 following, and was interred with great solemnity in Westminster-abbey. He left several children by his lady, who died in 1620, and is said to have been a woman of rare accomplishments and learning. Many of his speeches were printed separately, and are inserted in the annals and histories of the times.

It is affirmed by lord Clarendon and some others, that he died in great torment of that loathsome disease called *morbus pediculosus*; that he was a very sad spectacle; and that none but select friends were admitted to him. But Mr. Stephen Marshal, in the sermon preached at his funeral, affirms, that no less than eight doctors of physic, of

unsuspected integrity, and some of them strangers to Mr. Pym, if not of religion different from him, who were present at the opening of his body, and near a thousand people, who saw it, were witnesses to the falsehood of the report above mentioned; the disease of which he died, being no other than an imposthume in his bowels.

Lord Clarendon observes, that "his parts were rather acquired by industry, than supplied by nature, or adorned by art; but that, besides his exact knowledge of the forms and orders of the House of Commons, he had a very comely and grave way of expressing himself, with great volubility of words natural and proper. He understood likewise the temper and affections of the kingdom as well as any man, and had observed the errors and mistakes in government, and knew well how to make them appear greater than they were. At the first opening of the Long Parliament, though he was much governed in private designing by Mr. Hampden and Mr. Oliver St. John, yet he seemed of all men to have the greatest influence upon the House of Commons; and was at that time, and for some months after, the most popular man in that or any other age. Upon the first design of softening and obliging the most powerful persons in both Houses, when he received the king's promise for the chancellorship of the exchequer, he made in return a suitable profession of his service to his majesty; and thereupon, the other being no secret, declined from that sharpness in the House, which was more popular than any man's, and made some overtures to provide for the glory and splendour of the crown; in which he had so ill success, that his interest and reputation there visibly abated, and he found, that he was much more able to do hurt than good; which wrought very much upon him to melancholy, and complaint of the violence and discomposure of the people's affections and inclinations. In the prosecution of the earl of Strafford, his carriage and language was such, as expressed much personal animosity; and he was accused of having practised some arts in it unworthy of a good man; which, if true, might make many other things, that were confidently reported afterwards of him, to be believed; as that he received a great sum of money from the French ambassador, to hinder the transportation of those regiments of Ireland into Flanders, upon the disbanding that army there, which had been prepared by the earl of Strafford for the business of Scotland; in which, if

his majesty's directions and commands had not been diverted and contradicted by both Houses, many believed, that the rebellion in Ireland had not happened. From the time of his being accused of high treason by the king, he opposed all overtures of peace and accommodation; and when the earl of Essex was disposed, in the summer of 1643, to a treaty, his power and dexterity wholly changed the earl's inclination in that point. He was also wonderfully solicitous for the Scots coming-in to the assistance of the parliament. In short, his power of doing shrewd turns was extraordinary, and no less in doing good offices for particular persons, whom he preserved from censure, when they were under the severe displeasure of the Houses of parliament, and looked upon as eminent delinquents; and the quality of many of them made it believed, that he sold that protection for valuable considerations."¹

PYNAKER (ADAM), a celebrated painter of landscapes, was born in 1621, at the village of Pynaker, between Schiedam and Delft, and always retained the name of the place of his nativity. He went for improvement to Rome, where he studied for three years, after nature, and after the best models among the great masters. He returned an accomplished painter, and his works rose to the highest esteem. His lights and shadows are always judiciously distributed and skilfully contrasted: but his cabinet pictures are much preferable to those of larger size. He chose generally a strong morning light, which allowed him to give a fine verdure to his trees. His distances are properly thrown back, by diversified objects intervening, and his landscapes enriched with figures, and pieces of architecture. He died in 1673.²

PYNSON (RICHARD), the third on the list of our early printers, was born in Normandy, as appears by king Henry's patent of naturalization, in which he is styled "*Richardus Pynson in partibus Normand. oriund.*" There were, however, some of the same name in England, about his time. The few particulars recorded of his life are chiefly conjectural, as that he was either apprentice or son-in-law to Caxton. Mr. Ames intimates that he was in such esteem with the lady Margaret, Henry VIIIth's mother, and other great personages, that he printed for them all his days, and

¹ Ath. Ox. vol. II.—Birch's Lives.—Marshall's Sermon at his Funeral, 1644, 4to.

² Pilkington.—Descamps, vol. II.

obtained a patent from the king to be his printer, in 1503, or before. He appears to have resided in the vicinity of Temple-bar, for some time on the city side, and for some time on the Westminster side of that ancient boundary. If he was made king's printer so early as 1503, as asserted by Ames, he did not assume the title till 1508, when he first added it to his colophon. This honour seems to have been accompanied with some small salary, and the title of Esquire. Soon after his commencement in business, he employed one William Tailleux, a printer of Roan, to print Littleton's Tenures, and some other law pieces for him: because our laws being all made in the Norman French till the beginning of the reign of Henry VII. and the printers of that country understanding the language better, were certainly more capable of printing them correct. Afterwards he, as well as others, had such helps, that the statutes and other law books were all printed at home. About 1525 he began his controversy with Redman, who had stolen one of his principal devices, and affixed it, without apology, to a number of the books printed by him. Redman he abuses in very gross terms, and even quibbles upon his name Redman quasi *Rudeman*. Yet, notwithstanding this dispute, Redman succeeded Pynson, by removing into the very parish and house of Pynson.

Pynson was the first who introduced the Roman letter into this country. He appears to have had patrons who contributed to the expense of some of his undertakings. When he died is uncertain, nor is it ascertained what was the date of the last book printed by him. Some think he died before 1529, others later. Bertholet succeeded him as king's printer in 1529, but it has been conjectured that Pynson only retired from business at that time. Pynson is esteemed inferior, upon the whole, as a printer, to Wynkyn de Worde; but, says Mr. Dibdin, "in the choice and intrinsic worth of his publications, has a manifest superiority." This is very high praise, and appears to be just. Symptoms of true, useful learning appear on Pynson's list, which cannot be said of his predecessors, whatever value collectors may fix upon their productions.¹

PYRRHO, the founder of the sect of Pyrrhonists, or sceptics, was the son of Plistarchus of the city of Elea, in the Peloponnesus. He flourished about the 110th olympiad,

¹ Dibdin's *Typographical Antiquities*, vol. II.

or 340 B. C. He applied himself first to painting, and several of his pieces, in which he succeeded well, were long preserved at Elea; but, aspiring to philosophy, he became the disciple of Anaxarchus, whom he accompanied to India. Here he conversed with the Brachmans and Gymnosophists, imbibing from their doctrine whatever might seem favourable to his natural disposition towards doubting, but in general very little satisfied with them. As every advance he afterwards made involved him in more uncertainty, he determined on establishing a new school, in which he taught, that every object of human inquiry is involved in uncertainty, so that it is impossible ever to arrive at the knowledge of truth.

Some of his opinions and some of his oddities tend to remind the reader of certain affectations of wisdom and philosophy in our own days. "All men," he said, "regulate their conduct by received opinions. Every thing is done by habit; every thing is examined with reference to the laws and customs of a particular country; but whether these laws be good or bad, it is impossible to determine." In this may be found the germ of those principles advanced by modern sceptics, in order to subvert all morality. At first Pyrrho lived in indigence and obscurity, courting retirement, and seldom appearing in public. He frequently travelled; but never told to what country he intended to go. Every species of suffering he endured with apparent insensibility. He never turned aside to avoid a rock or precipice, and would rather be hurt than get out of the way of a chariot, and his friends were therefore obliged to accompany him wherever he went. If this be true, says Brucker, it was not without reason that he was ranked among those whose intellects were disturbed by intense study; and this excellent historian seems to think that many such reports were calumnies invented by the dogmatists whom he opposed, and he is inclined to be of this opinion on account of the respect with which he is mentioned by ancient writers. There appears, however, upon the whole, no great reason to think that his life was much more consistent than his opinions, and the respect paid to either in his age seems entitled to little regard as evidence of excellence.

His reputation certainly spread soon over all Greece, and his opinions were embraced by many. The inhabitants of Elea created him sovereign pontiff of their religion,

although his leading opinion was that there is no certainty in any thing. The Athenians presented him with the freedom of their city. Epicurus liked his conversation, because, as he thought, Pyrrho recommended and practised that self-command which produces undisturbed tranquillity. The highest degree of perfection to which, in Pyrrho's opinion, men can arrive, is, never to pass a decision upon any thing. His disciples were all agreed in one point, that they knew nothing. Some of them, however, sought truth, in hopes of finding it: others despaired of ever discovering it. Some were disposed to affirm one thing, namely, that they knew nothing for certain; but others hesitated whether it might not be unsafe to *affirm* even this. His opinions had existed partially prior to his own times; but, as no one before him professed absolute doubt about every thing, he has always been considered as the author and founder of scepticism.

Pyrrho died about the ninetieth year of his age, probably in the 123d olympiad, or B. C. 288. After his death, the Athenians honoured his memory with a statue, and a monument to him was erected in his own country.

Brucker ascribes his scepticism to his early acquaintance with the system of Democritus. Having learned, says he, to deny the real existence of all qualities in bodies, except those which are essential to primary atoms, and to refer every thing else to the perceptions of the mind produced by external objects, that is, to appearance and opinion, he concluded, that all knowledge depended upon the fallacious report of the senses, and consequently, that there can be no such thing as certainty. He was encouraged in this notion by the general spirit of the Eleatic school, in which he was educated, which was unfavourable to science. But nothing contributed more to confirm him in scepticism, than the subtleties of the Dialectic schools, in which he was instructed by the son of Stilpo. He saw no method, by which he could so effectually overturn the cavils of sophistry, as by having recourse to the doctrine of universal uncertainty. Being strongly inclined, from his natural temper and habits of life, to look upon immoveable tranquillity as the great end of all philosophy; observing, that nothing tended so much to disturb this tranquillity, as the innumerable dissensions which agitated the schools of the dogmatists; at the same time inferring, from their endless disputes, the uncertainty of the questions upon which they

debated; he determined to seek elsewhere for that peace of mind, which he despaired of finding in the dogmatic philosophy. In this manner it happened, in the case of Pyrrho, as it has often happened in other instances, that controversy became the parent of scepticism.¹

PYTHAGORAS, one of the greatest men of antiquity, was born most probably about the year B. C. 586, but this date has been much contested. His father, Mnemarchus, of Samos, who was an engraver by trade, and dealt in rings and other trinkets, went with his wife to Delphi a few days after his marriage, to sell some goods during the feast; and, while he stayed there, received an oracular answer from Apollo, who told him that if he embarked for Syria, the voyage would be very fortunate to him, and that his wife would there bring forth a son, who should be renowned for beauty and wisdom, and whose life would be a blessing to posterity. Mnemarchus obeyed the god, and Pythagoras was born at Sidon; and, being brought to Samos, was educated there answerably to the great hopes that were conceived of him. He was called "the youth with the fine head of hair;" and, from the great qualities which appeared in him early, was soon regarded as a good genius sent into the world for the benefit of mankind.

Samos, in the mean time, afforded no philosophers capable of satisfying his ardent thirst after knowledge; and therefore, at eighteen, he resolved to travel in quest of them elsewhere. The fame of Pherecydes drew him first to the island of Syros; whence he went to Miletus, where he conversed with Thales. Then he went to Phœnicia, and stayed some time at Sidon, the place of his birth; and from Sidon into Egypt, where Thales and Solon had been before him. Amasis, king of Egypt, received him very kindly; and, after having kept him some time at his court, gave him letters for the priests of Heliopolis. The Egyptians were very jealous of their sciences, which they rarely imparted to strangers; nor even to their own countrymen, till they had made them pass through the severest probations. The priests of Heliopolis sent him to those of Memphis; and they directed him to the ancients of Diospolis, who, not daring to disobey the king, yet unwilling to break in upon their own laws and customs,

¹ Diog. Laertius.—Stanley.—Brucker.—Gen. Dict. by Bayle.—Fenelon's Lives of the Philosophers by Cormack.

received Pythagoras into a kind of noviciate, hoping he would soon be deterred from farther pursuits by the rigorous rules and ceremonies which were a necessary introduction to their mysteries. But Pythagoras went through all with wonderful patience, so far as even, according to some authors, to admit of circumcision.

After having remained twenty-five years in Egypt, he went to Babylon, afterwards to Crete, and thence to Sparta, to instruct himself in the laws of Minos and Lycurgus. Then he returned to Samos, which, finding under the tyranny of Polycrates, he quitted again, and visited the countries of Greece. Going through Peloponnesus, he stopped at Phlius, where Leo then reigned; and, in his conversation with this prince, spoke with so much eloquence and wisdom, that Leo was at once delighted and surprised. He asked him at length, "what profession he followed?" Pythagoras answered "None, but that he was a philosopher." For, displeased with the lofty title of sages and wise men, which his profession had hitherto assumed, he changed it into one more modest and humble, calling himself a philosopher, that is, a lover of wisdom. Leo asked him "what it was to be a philosopher; and the difference there was between a philosopher and other men?" Pythagoras answered, that "life might well be compared to the Olympic games; for, as in that vast assembly, some come in search of glory, others in search of gain, and a third sort, more noble than the two former, neither for fame nor profit, but only to enjoy the wonderful spectacle, and to see and know what passes in it; so we, in like manner, come into the world as into a place of public meeting, where some toil after glory, others after gain, and a few, contemning riches and vanity, apply themselves to the study of nature. These last," said he, "are they whom I call philosophers." And he thought them by far the noblest of the human kind, and the only part which spent their lives suitably to their nature; for he was wont to say that "man was created to know and to contemplate."

From Peloponnesus he passed into Italy, and settled at Croton; where the inhabitants, having suffered great loss in a battle with the Locrians, degenerated from industry and courage into softness and effeminacy. Pythagoras thought it a task worthy of him to reform this city; and accordingly began to preach to the inhabitants all manner of virtues; and, though he naturally met at first with great

opposition, yet at length he made such an impression on his hearers, that the magistrates themselves, astonished at the solidity and strength of reason with which he spake, prayed him to interpose in the affairs of the government, and to give such advice as he should judge expedient for the good of the state. When Pythagoras had thus reformed the manners of the citizens by preaching, and established the city by wise and prudent counsels, he thought it time to lay some foundation of the wisdom he professed; and, in order to establish his sect, opened a school. It is not to be wondered that a crowd of disciples offered themselves to a man, of whose wisdom such prodigious effects had been now seen and heard. They came to him from Greece and from Italy; but, for fear of pouring the treasures of wisdom into unsound and corrupt vessels, he received not indifferently all that presented themselves, but took time to try them: for he used to say, "every sort of wood is not fit to make a Mercury;" *ex quovis ligno non fit Mercurius*; that is, all minds are not alike capable of knowledge.

He gave his disciples the rules of the Egyptian priests, and made them pass through the austerities which he himself had endured. He at first enjoined them a five years' silence, during which they were only to hear; after that, leave was given them to propose questions, and to state their doubts. They were not, however, even then, to talk without bounds and measure; for he often said to them, "Either hold your peace, or utter things more worth than silence; and say not a little in many words, but much in few." Having gone through the probation, they were obliged, before they were admitted, to bring all their fortune into the common stock, which was managed by persons chosen on purpose, and called *œconomists*: and, if any retired from the society, he often carried away with him more than he brought in. He was, however, immediately regarded by the rest as a dead person, his obsequies made, and a tomb raised for him; which sort of ceremony was instituted to deter others from leaving the school, by shewing, that if a man, after having entered into the ways of wisdom, turns aside and forsakes them, it is in vain for him to believe himself living — he is dead*.

* "Pythagoras is said, by the writers of his life, to have regarded music as something celestial and divine, and to have had such an opinion

of its power over the human affections, that, according to the Egyptian system, he ordered his disciples to be waked every morning, and lulled to sleep

The Egyptians believed the secrecy they observed to be recommended to them by the example of their gods, who would never be seen by mortals but through the obscurity of shadows. For this reason there was at Sais, a town of Egypt, a statue of Pallas, who was the same as Isis, with this inscription: "I am whatever is, has been, or shall be; and no mortal has ever yet taken off the veil that covers me." They had invented, therefore, three ways of expressing their thoughts; the simple, the hieroglyphical, and the symbolical. In the simple they spoke plainly and intelligibly, as in common conversation; in the hieroglyphical they concealed their thoughts under certain images and characters; and in the symbolical they explained them by short expressions, which, under a sense plain and simple, included another wholly figurative. Pythagoras principally imitated the symbolical style of the Egyptians, which, having neither the obscurity of the hieroglyphics, nor the clearness of ordinary discourse, he thought very proper to inculcate the greatest and most important truths: for a symbol, by its double sense, the proper and the figurative, teaches two things at once; and nothing pleases the mind more, than the double image it represents to our view.

In this manner Pythagoras delivered many excellent things concerning God and the human soul, and a vast variety of precepts relating to the conduct of life, political as well as civil; and he made some considerable discoveries and advances in the arts and sciences. In arithmetic, the common multiplication table is, to this day, still called Pythagoras's table. In geometry it is said he invented many theorems, particularly these three; 1st, Only three polygons, or regular plane figures, can fill up the space about a point, viz. the equilateral triangle, the square, and the

every night, by sweet sounds. He likewise considered it as greatly conducive to health, and made use of it in disorders of the body, as well as in those of the mind. His biographers and secretaries even pretend to tell us what kind of music he applied upon these occasions. Grave and solemn, we may be certain; and vocal, say they, was preferred to instrumental, and the lyre to the flute, not only for its decency and gravity, but because instruction could be conveyed to the mind, by means of articulation in singing, at the same time as the ear was

delighted by sweet sounds. This was said to have been the opinion of Minerva. In very high antiquity mankind gave human wisdom to their gods, and afterwards took it from them, to bestow it on mortals.

"In perusing the list of illustrious men, who have sprung from the school of Pythagoras, it appears that the love and cultivation of music was so much a part of their discipline, that almost every one of them left a treatise behind him upon the subject." Dr. Burney, in Rees's Cyclopædia.

hexagon: 2d, The sum of the three angles of every triangle is equal to two right angles: 3d, In any right-angled triangle, the square on the longest side is equal to both the squares on the two shorter sides: for the discovery of this last theorem, some authors say he offered to the gods a hecatomb, or a sacrifice of a hundred oxen; Plutarch, however, says it was only one ox, and even that is questioned by Cicero, as inconsistent with his doctrine, which forbade bloody sacrifices: the more accurate therefore say, he sacrificed an ox made of flour, or of clay; and Plutarch even doubts whether such sacrifice, whatever it was, was made for the said theorem, or for the area of the parabola, which it was said Pythagoras also found out.

In astronomy his inventions were many and great. It is reported he discovered, or maintained the true system of the world, which places the sun in the centre, and makes all the planets revolve about him; from him it is to this day called the old or Pythagorean system; and is the same as that revived by Copernicus. He first discovered that Lucifer and Hesperus were but one and the same, being the planet Venus, though formerly thought to be two different stars. The invention of the obliquity of the zodiac is likewise ascribed to him. He first gave to the world the name *Κοσμος*, *Kosmos*, from the order and beauty of all things comprehended in it; asserting that it was made according to musical proportion: for as he held that the sun, by him and his followers termed the fiery globe of unity, was seated in the midst of the universe, and planets moving around him, so he held that the seven planets had an harmonious motion, and their distances from the sun corresponded to the musical intervals or divisions of the monochord. We may also add, that among the works that are cited of him, there are not only books of physic, and books of morality, like that contained in what are called his "Golden Verses," but treatises of politics and theology. All these works are lost: but the vastness of his mind, and the greatness of his talents, appear from the wonderful things he performed. He delivered, as antiquity relates, several cities of Italy and of Sicily from the yoke of slavery; he appeased seditions in others; and he softened the manners, and brought to temper the most savage and unruly humours, of several people and several tyrants. Phalaris, the tyrant of Sicily, is said to have been the only one who could withstand the remonstrances of Pythagoras; and he,

it seems, was so enraged at his lectures, that he ordered him to be put to death. But though the reasonings of the philosopher could make no impression on the tyrant, yet they were sufficient to revive the spirit of the Agrigentines, and Phalaris was killed the very same day that he had fixed for the death of Pythagoras.

Pythagoras had a great veneration for marriage; and therefore at Croton, married Theano, daughter of Brontinus, one of the chief of that city. He had by her two sons, Arimnestus and Telauges; which last succeeded his father in his school, and was the master of Empedocles. He had likewise one daughter, named Damo, who was distinguished by her learning as well as her virtues, and wrote an excellent commentary upon Homer. It is related that Pythagoras had given her some of his writings, with express commands not to impart them to any but those of his own family; to which Damo was so scrupulously obedient, that even when she was reduced to extreme poverty, she refused a great sum of money for them. Some have indeed asserted, and Plutarch among them, that Pythagoras never wrote any thing; but this opinion is contradicted by others, and Plutarch is supposed to be mistaken. Whether he did or not, it is certain that whatever was written by his first disciples ought to be regarded as the work of himself; for they wrote only his opinions, and that so religiously, that they would not change the least syllable; respecting the words of their master as the oracles of a god; and alledging in confirmation of the truth of any doctrine only this, *αὐτοῦ εἶπα*, "He said so." They looked on him as the most perfect image of the deity among men. His house was called the temple of Ceres, and his courtyard the temple of the Muses; and, when he went into towns it was said he went thither, "not to teach men, but to heal them."

Pythagoras was persecuted in the last years of his life, and died a tragical death. There was at Croton a young man called Cylon, whom a noble birth and opulence had so puffed up with pride, that he thought he should do honour to Pythagoras in offering to be his disciple. The philosopher did not measure the merit of men by these exterior things; and therefore, finding in him much corruption and wickedness, refused to admit him. This extremely enraged Cylon, who sought nothing but revenge; and, having rendered many persons disaffected to Pythagoras,

came one day accompanied by a crowd of profligates, and surrounding the house where he was teaching, set it on fire. Pythagoras had the luck to escape, and flying, took the way to Locris; but the Locrians, fearing the enmity of Cylon, who was a man of power, deputed their chief magistrates to meet him, and to request him to retire elsewhere. He went to Tarentum, where a new persecution soon obliged him to retire to Metapontum. But the sedition of Croton proved as it were the signal of a general insurrection against the Pythagoreans; the flame had gained all the cities of Greece; the schools of Pythagoras were destroyed, and he himself, at the age of above eighty, killed at the tumult of Metapontum, or, as others say, was starved to death in the temple of the Muses, whither he was fled for refuge.

The doctrine of Pythagoras was not confined to the narrow compass of Magna Græcia, now called the kingdom of Naples; it spread itself all over Greece, and in Asia. The Romans admired his precepts long after his death; and having received an oracle, which commanded them to erect statues in honour of the most wise and the most valiant of the Greeks, they erected two brazen statues; one to Alcibiades as the most valiant, and the other to Pythagoras as the most wise. It was greatly to his honour, that the two most excellent men Greece ever produced, Socrates and Plato, in some measure followed his doctrine.

The sect of Pythagoras subsisted till towards the end of the reign of Alexander the Great. About that time the Academy and the Lyceum united to obscure and swallow up the Italic sect, which till then had held up its head with so much glory, that Isocrates writes: "We more admire, at this day, a Pythagorean when he is silent, than others, even the most eloquent, when they speak." However, in after-ages, there were here and there some disciples of Pythagoras; but they were only particular persons, who never made any society; nor had the Pythagoreans any more a public school. Notwithstanding the high encomiums bestowed upon this philosopher, Brucker, who has a very elaborate article on the subject, is of opinion that Pythagoras owed much of his celebrity and authority to imposture. Why did he so studiously court the society of Egyptian priests, so famous in antient times for their arts of deception; why did he take so much pains to be initiated in religious mysteries; why did he retire into a subter-

aneous cavern in Crete; why did he assume the character of Apollo, at the Olympic games; why did he boast that his soul had lived in former bodies, and that he had been first Æthalides the son of Mercury, then Euphorbus, then Pyrrhus of Delos, and at last Pythagoras, but that he might the more easily impose upon the credulity of an ignorant and superstitious people? His whole manner of life, as far as it is known, confirms this opinion. Clothed in a long white robe, with a flowing beard, and, as some relate, with a golden crown on his head, he preserved among the people, and in the presence of his disciples, a commanding gravity and majesty of aspect. He made use of music to promote the tranquillity of his mind; frequently singing, for this purpose, hymns of Thales, Hesiod, and Homer. He had such an entire command of himself, that he was never seen to express, in his countenance, grief, or joy, or anger. He refrained from animal food, and confined himself to a frugal vegetable diet, excluding from his simple bill of fare, for sundry mystical reasons, pulse or beans. By this artificial demeanour, Pythagoras passed himself upon the vulgar as a being of an order superior to the common condition of humanity, and persuaded them that he had received his doctrine from heaven. We find still extant a letter of Pythagoras to Hiero, tyrant of Syracuse; but this letter is certainly supposititious, Pythagoras having been dead before Hiero was born. "The Golden Verses of Pythagoras," the real author of which is unknown, have been frequently published, with the "Commentary of Hierocles," and a Latin version and notes. Mr. Dacier translated them into French, with notes, and added the "Lives of Pythagoras and Hierocles;" and this work was published in English, the "Golden Verses" being translated from the Greek by N. Rowe, esq. in 1707, 8vo.¹

PYTHEAS, a celebrated ancient traveller, was born at Massilia (now Marseilles), a colony of the Phoceans. He was well acquainted with philosophy, astronomy, mathematics, and geography; and it is supposed, with reason, that his fellow-citizens, being prepossessed in favour of his knowledge and talents, and wishing to extend their trade, sent him to make new discoveries in the North, while they employed Euthymenes, for the same purpose,

¹ Diogenes Laertius.—Stanley.—Brucker.—Burney's Hist. of Music.—Hutton's Dict.

in the South. Pytheas explored all the sea-coasts, from Cadiz to the isle of Thule, or Iceland, where he observed that the sun rose almost as soon as it was set; which is the case in Iceland, and the northern parts of Norway, during the summer season. After his return from this first voyage, he travelled by land through all the maritime provinces of Europe lying on the ocean and the Baltic, as far as Tanais, which is supposed to have been the Vistula, where he embarked for Massilia. Polybius and Strabo have treated the account of his travels as fabulous; but Gassendi, Sanson, and Rudbeck, join with Hipparchus and Eratosthenes in defending this ancient geographer, whose reputation is completely established by the modern navigators. We are indebted to Pytheas for the discovery of the Isle of Thule, and the distinction of climates, by the different length of the days and nights. Strabo has also preserved to us another observation, which was made by him in his own country, at the time of the solstice. Pytheas must have lived at the same time with Aristotle and Alexander the Great; for Polybius, as quoted by Strabo, asserts, that Dicearchus, Aristotle's pupil, had read his works. This ingenious Marseillois is the first and most ancient Gaulish author we know. His principal work was entitled, "The Tour of the Earth;" but neither this, nor any other of his writings, have come down to us, though some of them were remaining at the end of the fourth century. They were written in Greek, the language then spoken at Marseilles.¹

¹ Strabo.—Gen. Dict.—Dict. Hist.

Q.

QUADRATUS, an early Christian writer and apologist, was a disciple of the apostles, according to Eusebius and Jerome, and bishop of Athens, where he was born, or at least educated. About the year 125, when the emperor Adrian, then in the sixth year of his reign, wintered at Athens, and was there initiated into the Eleusinian mysteries, a persecution arose against the Christians. Quadratus, who had succeeded Publius, the martyred bishop, in order to stop the persecution, composed an "Apology for the Christian Faith," and presented it to the emperor. This Apology, which happened to be accompanied by another from Aristides (see **ARISTIDES**), had the desired effect, and was extant in Eusebius's time; who tells us, that it shewed the genius of the man, and the true doctrine of the apostles; but we have only a small fragment preserved by Eusebius, in the fourth book of his history, in which the author declares, that "none could doubt the truth of the miracles of Jesus Christ, because the persons healed and raised from the dead by him had been seen, not only when he wrought his miracles, or while he was upon earth, but even a very great while after his death; so that there are many," says he, "who were yet living in our time." Valesius, and others upon his authority, will have the Quadratus who composed the Apology, to be a different person from Quadratus, the bishop of Athens; but his arguments do not seem sufficiently grounded, and are therefore generally rejected. Jerome affirms them to be the same. Nothing certain can be collected concerning the death of Quadratus; but it is supposed that he was banished from Athens, and then put to a variety of torments, under the reign of Adrian.¹

QUARLES (FRANCIS), an English poet, was born in the year 1592, at Stewards, near Romford in Essex, and baptized on May 8 of that year. His family was of some consideration in the county of Essex, and possessed of several estates in Romford, Hornchurch, Dagenham, &c.

¹ Cave, vol. I.—Lardner's Works,—Fabric. Bibl. Græc.—Saxii Onomast.

In Romford church are registered the deaths of his grandfather, sir Robert Quarles, and his two wives and daughters, and James Quarles, his father, who died Nov. 16, 1642. He was clerk of the green cloth, and purveyor of the navy, to queen Elizabeth. Our poet was educated at Christ's college, Cambridge, and Lincoln's-inn, London. His destination seems to have been to public life, for we are told he was preferred to the place of cup-bearer to Elizabeth, daughter of James I. electress palatine and queen of Bohemia; but quitted her service, very probably upon the ruin of the elector's affairs, and went over to Ireland, where he became secretary to archbishop Usher. Upon the breaking out of the rebellion in that kingdom, in 1641, he suffered greatly in his fortune, and was obliged to fly for safety to England. But here he did not meet with the quiet he expected; for a piece of his, styled "The Royal Convert," having given offence to the prevailing powers, they took occasion from that, and from his repairing to Charles I. at Oxford, to hurt him as much as possible in his estates. But we are told, that what he took most to heart was, being plundered of his books, and some manuscripts which he had prepared for the press. The loss of these is supposed to have hastened his death, which happened Sept. 8, 1644, when he was buried in the church of St. Vedast, Foster-lane, London. Quarles was also chronologer to the city of London. What the duties of this place were, which is now abolished, we know not; but his wife Ursula, who prefixed a short life of him to one of his pieces, says that "he held this place till his death, and would have given that city (and the world) a testimony that he was their faithful servant therein, if it had pleased God to blesse him with life to perfect what he had begun." Mr. Headley observes, that Mr. Walpole and Mr. Granger have asserted, that he had a pension from Charles I. though they produce no authority; and he thinks this not improbable, as the king had taste to discover merit, and generosity to reward it. Pope, however, asserted the same thing, and probably had authority for it, although he did not think it necessary to quote it:

"The hero William, and the martyr Charles;

One knighted Blackmore, and one pensioned Quarles."

Wood, in mentioning a publication of Dr. Burgess, which was abused by an anonymous author, and defended by Quarles, styles the latter "an old puritanical poet, the

sometimes darling of our plebeian judgments ;” and Phillips says of his works, that “ they have been ever, and still are, in wonderful veneration among the vulgar.” And this certainly has been the case until within the last thirty years several critics of acknowledged taste studied Quarles’s various works with attention, and have advanced proofs that some of them deserve a better fate. Of these, Mr. Headley, and Mr. Jackson of Exeter, appear to have pleaded the cause of this neglected poet with best effect ; and although they do not convince us that reprinting the whole of any of his pieces would be an acceptable labour, there can be no doubt that a judicious selection would prove Quarles a man of real genius and true poetical spirit. Quarles (says Mr. Headley) has been branded with more than common abuse, and seems often to have been censured merely from the want of being read. “ If his poetry,” adds this amiable critic, “ failed to gain him friends and readers, his piety should at least have secured him peace and good-will. He too often, no doubt, mistook the enthusiasm of devotion for the inspiration of fancy. To mix the waters of Jordan and Helicon in the same case was reserved for the hand of Milton ; and for him, and him only, to find the bays of Mount Olivet equally verdant with those of Parnassus. Yet, as the effusions of a real poetical mind, however thwarted by untowardness of subject, will be seldom rendered totally abortive, we find in Quarles original imagery, striking sentiment, fertility of expression, and happy combinations ; together with a compression of style, that merits the observation of the writers of verse. Gross deficiencies of judgment, and the infelicities of his subjects, concurred in ruining him.”

Owing to this and other attempts to revive the memory of Quarles, his various pieces have become lately in much request ; and the original, or best editions, are sold at high prices. The first, in point of popularity, is his “ Emblems,” Lond. 1635, small 8vo, with prints by Marshall and Simpson. The hint was probably taken, as many of the plates certainly were, from Herman Hugo’s Emblems, published a few years before (see HUGO), but the accompanying verses are entirely Quarles’s. Hugo was more mystical, Quarles more evangelical. Alciat preceded them both ; of which Fuller seems to have been aware, in the following character of Quarles, which we shall transcribe, as Mr. Headley has not disdained to take a hint from it. “ Had

he been contemporary," says our quaint biographer, "with Plato, that great back-friend to poets, he would not only have allowed him to live, but advanced him to an office in his commonwealth. Some poets, if debarred profaneness, wantonness, and satiricalness, that they may neither abuse God, themselves, nor their neighbours, have their tongues cut out in effect. Others only trade in wit at the second hand; being all for translations, nothing for invention. Our Quarles was free from the faults of the first, as if he had drank of Jordan instead of Helicon, and slept on Mount Olivet for his Parnassus; and was happy in his own invention. His visible poetry, I mean his 'Emblems,' is excellent, catching therein the eye and fancy at one draught; so that he hath out-Alciated therein, in some some men's judgments. His 'Verses on Job' are done to the life; so that the reader may see his forces, and through them the anguish of his soul. According to the advice of St. Hierome, *verba vertebat in opera*, and practised the Job he had described." Of these Emblems there have been innumerable editions, and they continue still to be printed. His other works we shall mention in the order of publication. 2. "A Feast for Wormes, in a poem of the history of Jonah," *ibid.* 1620, 4to. 3. "Pentalogia, or the Quintessence of Meditation." 4. "Hadassa, or the History of Esther," Lond. 1621. 5. "Job Militant, with meditations divine and moral," *ibid.* 1624, 4to. 6. "Argalus and Parthenia," a romance, *ibid.* 1631, 4to. 7. "History of Sampson," 1631, 4to. 8. "Anniversaries" upon his "Paranete." 9. "Enchiridion of Meditations, divine and moral," prose, *ibid.* 1654. 10. "The Loyal Convert." 11. "The Virgin Widow," a comedy, Lond. 1649, 4to. 12. "Divine Fancies: digested into epigrammes, meditations, and observations," 1633, 4to. 13. "The Shepherd's Oracles, delivered in certain Eglogues," 1646, 4to. 14. "Divine poems: containing Jonah, Esther, Job, Sions Sonets, Elegies, &c." 1630, 8vo; reprinted, with plates, in 1674. 15. "Solomon's Recantation," reprinted 1739. This is probably not a perfect list of his pieces, nor have we been able to see copies of the whole. Some are accurately described in Messrs. Longman's "Bibliotheca Anglo-Poetica."

By his wife he had eighteen children, one of whom, named JOHN, a poet also, was born in Essex in 1624; admitted into Exeter college, Oxford, in 1642; bore arms for Charles I. within the garrison at Oxford; and was after-

wards a captain in one of the royal armies. Upon the ruin of the king's affairs, he retired to London in a mean condition, where he wrote several things purely for a maintenance, and afterwards travelled on the continent. He returned, and died of the plague at London, in 1665. Some have esteemed him also a good poet; and perhaps he was not entirely destitute of genius, which would have appeared to more advantage, if it had been duly and properly cultivated. His principal merit, however, with his admirers, was certainly his being a very great royalist.

His works, as enumerated by Wood, are, 1. "Regale Lectum Miseriæ; or, a kingly bed of misery: in which is contained a dreame; with an Elegie upon the Martyrdome of Charles, late king of England, of blessed memory; and another upon the right hon. the lord Capel, with a curse against the enemies of peace; and the author's farewell to England. Whereunto is added, England's Sonnets," Lond. 1649, 8vo, 2d edit. 2. "Fons Lachrymarum; or, a Fountain of Tears: from when doth flow England's complaint. Jeremiah's Lamentations paraphrased, with divine meditations, and an elegy upon that son of valour, sir Charles Lucas," 1648, 8vo. 3. "The Tyranny of the Dutch against the English," *ibid.* 1653, 8vo, a prose narrative. 4. "Continuation of the History of Argalus and Parthenia," *ibid.* 1659, 12mo. 5. "Tarquin banished, or the Reward of Lust," a sequel to Shakspeare's "Rape of Lucrece," *ibid.* 1655, 8vo. 6. "Divine Meditations upon several subjects," &c. *ibid.* 1679, 8vo. 7. "Triumphant Chastity, or Joseph's self-conflict," &c. *ibid.* 1684, 8vo.¹

QUELLINUS (ERASMUS), an eminent painter, was born at Antwerp in 1607. He studied the belles-lettres and philosophy for some time; but his taste and inclination for painting forced him at length to change his pursuits. He learned his art of Rubens, and became a very good painter. History, landscape, and some architecture, were the principal objects of his application, and his learning frequently appeared in his productions. He painted several grand pictures in Antwerp, and the places thereabouts, for churches and palaces; and though he aimed at nothing more than the pleasure he took in the exercise of painting, yet when he died he left behind him a very great character

¹ Biog. Brit.—Ath. Ox. vol. II.—Headley's Beauties.—Ellis's Specimens.—Lloyd's Memoirs, folio, p. 621.—Restituta, vol. I. p. 46, 106.—Gent. Mag. vols. LVI. and LXIII.—Lysons's Environs.

for skill and merit in his art. He died in 1678, aged seventy-one. He left a son, JOHN ERASMUS Quellinus, called young Quellinus; a painter whose works were esteemed, and may be seen in different parts of Flanders; and a nephew, Artus Quellinus, who was an excellent artist in sculpture, and who executed the fine pieces of carved work in the town-hall at Amsterdam, engraved first by Hubert Quellinus. Young Quellinus was born in 1630, and died in 1715; and having studied at Rome, is generally thought to have surpassed his father.¹

QUENSTEDT (JOHN ANDREW), a Lutheran divine, and a strong opponent of the Roman Catholics, was born at Quedlimbourg, and died on May 22, 1688, at the age of seventy-one. He published, 1. A work entitled "*Dialogus de Patriis illustrium virorum, Doctrina, et Scriptis*," Wittemberg, 1654 and 1691, 4to. This is an account of learned men, from Adam to the year 1600, but is superficial and inaccurate. 2. "*Sepultura Veterum*," 1660, 8vo, and in 4to, Wittemberg. This is esteemed his best work. 3. "*A System of Divinity for those who adopt the Confession of Augsburg*," 1685, 4 vols. folio. 4. Several other works, more replete with proofs of learning than of correctness and good taste.²

QUERCETANUS. See CHESNE (JOSEPH DU.)

QUERENGHI (ANTONY), a poet of Italy, who wrote both in his own language and in Latin, was born at Padua in 1546, and manifested a very early genius. By means of a ready conception and vast memory, he soon made himself master of several languages, and of no small store of other knowledge. He was confidentially employed by several popes, and was secretary of the sacred college under no less than five. Clement VIII. made him a canon of Padua; but Paul V. recalled him to Rome, where he loaded him with honourable offices. Querenghi continued to hold his employments under the succeeding popes, till he died at Rome, Sept. 1, 1633, at the age of eighty-seven. There is a volume of his Latin poems, which was printed at Rome in 1629; and Italian poetry, published also at Rome in 1616.³

QUERLON (ANNE GABRIEL MEUSNIER DE), born at Nantes April 15, 1702, was a journalist of some celebrity

¹ Pilkington.—Argenville, vol. III.

² Nicéron, vol. XXXII.—Chaufepie.—Moreri.—Baillet Jugemens.—Saxii
①nom.

³ Landi, Hist. Lit. d'Italie.—Moreri.—Baillet.—Dict. Hist.

in France, a scholar attached to the study of the ancients, an enemy to bad taste, to the affectation of introducing new terms, and still more to the rage for new principles. He published, for twenty-two years, a periodical paper for the province of Brittany, entitled "Les petites Affiches;" and during the same period, for five years, conducted the "Gazette de France," the "Journal Etranger," for two years;" and took a part in the "Journal Encyclopédique." Notwithstanding these labours, he was the editor of many Latin and French authors, whose works he enriched by notes and prefaces, at once curious and instructive. He composed also works of his own; and, besides those which he published, left several in MS. among which was a regular Analysis of the literary journals on which he was for so many years employed. Towards the latter part of his life he acted as librarian to a rich financier named Beaujon, from whom he had a handsome salary, with an honourable and pleasing retreat in his house. He died April 22, 1780, very generally regretted.

His principal works, besides the periodical publications already mentioned, are, 1. "Les impostures innocentes," a little novel, the production of his youth, but calculated to make the public regret that he did not more employ himself in works of imagination. 2. "Le Testament de l'Abbé des Fontaines," 1746, 12mo, a pamphlet of no great merit. 3. "Le Code Lyrique, ou reglement pour l'Opera de Paris," 1743, 12mo. 4. "Collection Historique," or Memoirs towards the History of the War which terminated in 1748, 12mo, 1757. 5. A Continuation of the Abbé Prévot's "History of Voyages." 6. A translation of the Abbé Marsy's Latin Poem on Painting, which is executed with fidelity and elegance. Among the editions which he published was one of Lucretius, 1744, 12mo, with notes, which have been esteemed; also Phædrus and Anacreon.¹

QUERNO (CAMILLO), an Italian poet, was born at Monopolis in the kingdom of Naples; and acquired in his early years a great facility in extempore verses. He went to Rome about 1514, with a poem of twenty thousand lines, called Alexias. Some young gentlemen of that city professed great friendship to him: they treated him in the country, and at a feast crowned him arch-poet; so that he

¹ Diet. Hist.

was not known afterwards by any other name. Leo X. who, upon certain occasions, was not averse to buffoonery, delighted in his company, and caused him to be served with meat from his own table; and Querno, being an excellent parasite, humoured him very exactly. He was obliged to make a distich extempore, upon whatever subject was given him; even though he was at the time ill of the gout, with which he was extremely troubled. Once, when the fit was on him, he made this verse, "Archipoeta facit versus pro mille poetis," and, as he hesitated in composing the second, the pope readily and wittily added, "Et pro mille aliis Archipoeta bibit." Querno, hastening to repair his fault, cried, "Porrige, quod faciat mihi carmina docta, Falernum," to which the pope instantly replied, "Hoc vinum enervat, debilitatque pedes," alluding either to the gout in his feet, or to the feet of his verses. After the taking of Rome, he retired to Naples, where he suffered much during the wars in 1528, and died there in the hospital. He used to say, "He had found a thousand wolves, after he had lost one lion."¹

QUESNAY (FRANCIS), a celebrated French physician, was born at Merey, near Montfort-Lamaury, a small town of the isle of France, in the year 1694. He was the son of a labourer, and worked in the fields till he was sixteen years of age; though he afterwards became first physician in ordinary to the king of France, a member of the Academy of Sciences at Paris, and of the Royal Society of London. He did not even learn to read till the period above-mentioned, when one of the books in which he first delighted was the "Maison Rustique." The surgeon of the village gave him a slight knowledge of Greek and Latin, with some of the first principles of his art; after which he repaired to the capital, where he completed his knowledge of it. Having obtained the requisite qualifications, he first practised his profession at Mantes; but M. de la Peyronie, having discovered his talents, and thinking them lost in a small town, invited him to Paris, to be secretary to an academy of surgery, which he was desirous to establish. To the first collection of memoirs published by this society Quesnay prefixed a preface, which is considered as one of the completest performances of the kind. The gout at length disqualified him for the practice of surgery, and he applied himself to medicine, wherein he became no less

¹ Ginguen  Hist. Lit. D'Italie.—Roscoe's Leo.—Saxii Onemast.

eminent. Towards the latter end of life his early taste for agricultural studies revived, and he became a leading man in the sect of œconomists, who afterwards made so bad a use of their influence, by circulating democratical principles. Quesnay had many good qualities, among which were humanity and charity, with a strong mind and philosophical equality of temper, under the pains of the gout. He lived to the age of eighty, and in his very last years involved himself so deeply in mathematical studies that he fancied he had discovered at once the two great problems of the trisection of an angle, and the quadrature of the circle. He died in December 1774. Louis XV. was much attached to Quesnay, called him "son penseur," his thinker; and, in allusion to that name, gave him three pansies, or "pensées," for his arms.

His first essay on blood-letting was published in 1730, under the title of "Observations sur les Effets de la Saignée, avec des Remarques critiques sur la Traité de Silva;" and a second edition, considerably enlarged, was printed in 1750. He had published another work, entitled "L'Art de Guérir par la Saignée," Paris, 1736, in which he recommends blood-letting in many diseases. In the same year appeared his "Essai Physique sur l'Economie Animale," in two volumes 12mo, reprinted in 1747, in three volumes. This work, however, was deemed very imperfect by Haller, and is in fact characterized by a love of hypothesis, rather than by the details of experience and observation. In 1743, his "Preface des Memoires de l'Academie de Chirurgie," already mentioned. In 1744 he published his "Recherches critiques et historiques sur l'Origine, sur les divers Etats, et sur les Progrés, de la Chirurgie en France," which called forth some replies on the alleged inaccuracy of some of the historical statements. His other publications were entitled, "Testament de M. de la Peyronie du 18 Avril, 1747;" "Examen impartial des Contestations des Medecins et des Chirurgiens de Paris," 1748, 12mo; "Memoire présenté au Roi par son premier Chirurgien, où l'on examine la Sagesse de l'Ancienne Législation sur l'Etat de la Chirurgie en France," 4to; "Traité de la Suppuration," 12mo; and "Traité de la Gangrene," 12mo; all in the year 1749. And lastly, his "Traité des Fievres continues," 1753, in two volumes, 12mo.¹

¹ Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

QUESNE (**ABRAHAM DU**), a brave French officer, was born in 1610, of a noble family in Normandy. He was trained up to the marine service under his father, who was an experienced captain, and distinguished himself from the age of seventeen. He went into Sweden in 1644, and was there made major-general of the fleet, and afterwards vice-admiral. In this last character, he engaged in the famous battle, when the Danes were entirely defeated, and took their admiral's ship, called the *Patience*, in which the Danish admiral was killed. Being recalled to France in 1647, he commanded one of the squadrons sent on the Neapolitan expedition; and, in 1650, when the French navy was reduced to a very low state, fitted out several vessels, at his own expence, at the first commotions at Bourdeaux. The Spaniards arrived in the river at the same time, but he entered notwithstanding, to which circumstance the surrender of the town was principally owing; and equal success attended him in the last wars of Sicily. He defeated the Dutch in three different engagements, in the last of which the famous Ruyter was killed by a cannon ball; and he disabled the Tripoli ships so as to compel that republic to conclude a peace very glorious for France. Some years after this he forced Algiers and Genoa to implore his majesty's mercy, and set at liberty a great number of Christian slaves. In short, Asia, Africa, and Europe, were witness to his valour, and resound still with his exploits. Though a protestant, the king rewarded his services by giving the territory of Bouchet, near d'Etampes, (one of the finest in the kingdom) to him and his heirs for ever, and raised it to a marquisate on condition that it should be called Du Quesne, to perpetuate this great man's memory. He died February 2, 1688, aged 78, leaving four sons, who have all distinguished themselves. Henry, the eldest, published "*Reflections on the Eucharist*," 1718, 4to, a work much valued by the Protestants. He died in 1722, aged 71. He had also several brothers, all of whom died in the service.¹

QUESNEL (**PASQUIER**), a celebrated French ecclesiastic, was born July 14, 1634, at Paris. He entered the congregation of the Oratory, Nov. 17, 1657, and devoted himself wholly to the study of Scripture, and the Fathers, and the composition of works of piety. When scarcely

¹ Dict. Hist.—Perrault's *Les Hommes Illustres*.

twenty-eight, he was appointed first director of the Institution of his order, at Paris, under father Jourdain; and began, in that house, his famous book of "Moral Reflections" on each verse of the New Testament, for the use of young pupils of the Oratory. This work originally consisted only of some devout meditations on our Saviour's words; but M. de Lomenie, who, from being minister and secretary of state, had entered the Oratory, the marquis de Laigue, and other pious persons, being pleased with this beginning, requested father Quesnel to make similar reflections on every part of the four Gospels. Having complied, M. de Laigue mentioned the book to Felix de Vialart, bishop of Châlons-sur-Marne; and that prelate, who was much celebrated for his piety, adopted the work in his diocese, and recommended the reading of it by a mandate of November 9, 1671, after having had it printed at Paris by Pralard the same year, with consent of the archbishop Harlai, the royal privilege, and the approbation of the doctors. Father Quesnel afterwards assisted in a new edition of St. Leo's works. When De Harlai banished father De Sainte Marthe, general of the Oratory, he obliged father Quesnel, who was much attached to him, to retire to Orleans 1681. The general assembly of the Oratory having ordered, in 1684, the signature of a form of doctrine, drawn up in 1678, respecting various points of philosophy and theology, father Quesnel refused to sign it, and withdrew into the Spanish Netherlands, in February 1685. He took advantage of the absurd mixture of philosophy and theology introduced into this form. After this he went to M. Arnauld at Brussels, residing with him till his death, and there finished the "Moral Reflections" on the whole New Testament; which, thus completed, was first published in 1693 and 1694, and approved in 1695, by cardinal de Noailles, then bishop of Châlons-sur-Marne, who recommended it by a mandate to his clergy and people. When the same prelate became archbishop of Paris, he employed some divines to examine these "Reflections" carefully; and it was after this revisal that they were published at Paris, 1699. This edition is more ample than any other. The celebrated archbishop of Meaux was also engaged on the subject; and "The Justification of the Moral Reflections, against the Problem," appeared under his name 1710. The famous Case of Conscience gave occasion for renewing the disputes about the signature of the Formulary, and the

subject of Grace. Father Quesnel was arrested at Brussels, May 30, 1703, by order of the archbishop of Malines, and committed to prison; but Don Livio, a young Spaniard, employed by the marquis d'Aremberg, released him September 13th following, and he remained concealed at Brussels till October 2; then quitted that place for Holland, where, arriving in April 1704, he published several pieces against the archbishop of Malines, who condemned him by a sentence dated November 10, 1704. This sentence father Quesnel attacked, and wrote in 1705 two tracts to prove it null: one entitled, "*Idée générale du Libelle, publié en Latin,*" &c.; the other, "*Anatomie de la Sentence de M. l'Archevêque de Malines.*" Several pieces appeared, soon after, against the book of "*Moral Reflections*:" two had been published before; one entitled, "*Le Pere Quesnel hérétique*;" the other, "*Le Pere Quesnel Seditieux.*" These publications induced pope Clement XI. to condemn it altogether, by a decree of July 13, 1708; but this decree did not appease the contest, and father Quesnel refuted it with great warmth, 1709, in a work entitled "*Entrétiens sur le Décret de Rome, contre le Nouveau Testament de Châlons, accompagné de réflexions morales.*" In the mean time, the bishops of Luccon, la Rochelle, and Gap, condemned his book by mandates, which were to be followed and supported by a letter addressed to the king, and signed by the greatest part of the French bishops. This was sent to them, ready drawn up; but the plan was partly defeated; for a packet intended by the abbé Bochart de Saron for the bishop of Clement, his uncle, and which contained a copy of the letter to the king, fell into the hands of cardinal de Noailles, and much confusion ensued. At length, the disputes on this subject still continuing, pope Clement XI.* at the solicitation of Louis XIV. published, September 8, 1713, the celebrated bull beginning with the words, "*Unigenitus Dei Filius,*" by which he condemned father Quesnel's book, with 101

* The abbé Renaudot, one of the most learned men in France, being at Rome the first year of Clement XI.'s pontificate, went one day to wait upon this pope, who loved men of letters, and was himself a man of learning; and found him reading Quesnel's book: "This," said his holiness, "is an excellent performance; we have no one

at Rome capable of writing in this manner; I wish I could have the author near me:" yet this very pope we see published a decree against it, and afterwards, in 1713, issued the famous bull *Unigenitus*, in which an hundred and one propositions extracted from it were condemned.

propositions extracted from it, and every thing that had been written, or that should be written, in its defence. This bull was received by the assembly of the French clergy, and registered in parliament, in 1714, with modifications. Cardinal de Noailles, however, and seven other prelates refused, and lettres de cachet were issued by Louis XIV. against them; but after his decease, the cardinal and several other bishops appealed from the bull to a general council, all which proceedings produced disputes in the French church that lasted nearly to the time of the revolution.

Quesnel died at Amsterdam, December 2, 1719, in his eighty-sixth year. He had been the author of many books of practical piety, and of many pieces in defence of himself, a list of which may be seen in Moreri.¹

QUEVEDO (FRANCIS DE), an eminent Spanish satirist, was born at Madrid in 1570; and was a man of quality, as appears from his being styled knight of the order of St. James, which is the next in dignity to that of the Golden Fleece. He was one of the best writers of his age, and excelled equally in verse and prose. He excelled too in all the different kinds of poetry: his heroic pieces, says Antonio, have great force and sublimity; his lyrics great beauty and sweetness; and his humorous pieces a certain easy air, pleasantry, and ingenuity of turn, which is delightful to a reader. His prose works are of two sorts, serious and comic; the former consist of pieces written upon moral and religious subjects; the latter are satirical, full of wit, vivacity, and humour, but not without a considerable portion of extravagance. All his printed works, for he wrote a great deal which was never printed, are comprised in 3 vols. 4to, two of which consist of poetry, a third of pieces in prose. The "Parnasso Espagnol, or Spanish Parnassus," under which general title all his poetry is included, was collected by the care of Joseph Gonzales de Salas, who, besides short notes interspersed throughout, prefixed dissertations to each distinct species. It was first published at Madrid, in 1650, 4to, and has since frequently been printed in Spain and the Low Countries. The humorous part of his prose-works has been translated into English, particularly "The Visions," a satire upon corruption of manners in all ranks; which has gone through

¹ Dict. Hist.—Moreri.

several editions. The remainder of his comic works, containing, "The Night Adventurer, or the Day-Hater," "The Life of Paul the Spanish Sharper," "The Retentive Knight and his Epistles," "The Dog and Fever," "A Proclamation by Old Father Time," "A Treatise of all Things whatsoever," "Fortune in her Wits, or the Hour of all Men," were translated from the Spanish, and published at London, in 1707, 8vo. Stevens, the translator, seems to have thought that he could not speak too highly of his author; he calls him "the great Quevedo, his works a real treasure; the Spanish Ovid, from whom wit naturally flowed without study, and to whom it was as easy to write in verse as in prose." The severity of his satires, however, procured him many enemies, and brought him into great troubles. The count d'Olivares, favourite and prime minister to Philip IV. of Spain, imprisoned him for making too free with his administration and government; nor did he obtain his liberty till that minister was disgraced. He died in 1645, according to some; but, as others say, in 1647. He is said to have been very learned; and it is affirmed by his intimate friend, who wrote the preface to his volume of poems, that he understood the Hebrew, Greek, Latin, Italian, and French languages.¹

QUICK (JOHN), an eminent nonconformist, was born at Plymouth, in Devonshire, in 1636, and in 1650 entered of Exeter college, Oxford, where he became servitor in 1653, under the rectorship of Dr. Conant. After taking his first degree in arts in 1657, he returned to his native county, and was ordained according to the forms then in use. He first officiated at Ermington, in Devonshire, whence he was invited to be minister of Kingsbridge and Churchstow, in the same county, but afterwards removed to Brixton, whence he was ejected in 1662. He had some valuable preferments offered to him, if he would conform, but his opinions were fixed; for besides having been educated altogether among nonconformists, he had this additional difficulty, that he was one of those whom the law required to be re-ordained before admission into the church, their previous ordination being accounted invalid; but to this few, if any, of his brethren submitted. He continued for some time after his ejection to preach to his people; but, incurring a prosecution, and being frequently

¹ *Chaufepie. — Moreri. — Dict. Hist.*

imprisoned, he accepted an offer made in 1679, to be pastor of the English church at Middleburgh in Zeeland. Here however were some dissensions which rendered his situation uncomfortable, and induced him to return to England in 1681, where he preached privately during the remainder of king Charles II.'s reign, and afterwards, taking advantage of king James's indulgence, formed a congregation in Bartholomew Close. He died April 29, 1706, in the seventieth year of his age. His character for piety, learning, and usefulness in his ministry, was amply praised in two funeral sermons preached on occasion of his death, the one by Dr. Daniel Williams, the other by Mr. Freke. Besides three funeral Sermons, he published two tracts, the one, "The young man's claim to the Sacrament of the Lord's Supper," 1691; the other, "An answer to that case of conscience, Whether it be lawful for a man to marry his deceased wife's sister?" But his most valuable work is his "Synodicon in Gallia Reformata, or the Acts, Decisions, Decrees, and Laws of the famous national councils of the reformed Churches in France, &c." London, 1692, a large folio, composed of very interesting and authentic memorials, collected, probably, while he was in Zeeland. It comprises a history of the rise and progress of the reformation in France down to the revocation of the edict of Nantes in 1685, and well merits the attention of the students of ecclesiastical history at the present time. Mr. Quick left also three folio volumes of MS lives of eminent protestant divines, principally French, which he intended to publish, had he met with encouragement. The duke of Bedford is said to have been so pleased with this MS. that he meant to publish it at his own expence, but was prevented by death. What has become of it since, is not known.¹

QUIEN (MICHAEL LE), a French Dominican, and a very learned man, was born at Boulogne in 1661. He was well acquainted with the Greek, Arabic, and Hebrew languages; and was critically skilled in the Holy Scriptures. Father Pezron, having attempted to establish the chronology of the Septuagint against that of the Hebrew text, found a powerful adversary in Le Quien; who published a book in 1690, and afterwards another, against his "*Antiquité des*

¹ Calamy.—Wilson's Hist. of Dissenting Churches.—Williams and Freke's Funeral Sermons.—Ath. Ox. vol. II.

Tems rétablie," a well-written work. Quien called his book "*Antiquité des Tems détruite*." He applied himself assiduously to the study of the eastern churches, and that of England; and wrote against Courayer upon the validity of the ordinations of the English bishops. In all this he was influenced by his zeal for popery, and to promote the glory of his church; but he executed a work also for which both protestantism and learning were obliged to him, and on which account chiefly he is here noticed,—an excellent edition in Greek and Latin of the works of Joannes Damascenus, 1712, 2 vols. folio. This did him great honour; and the notes and dissertations, which accompany his edition, shew him to have been one of the most learned men of his age. His excessive zeal for the credit of the Roman church made him publish another work in 4to, called "*Panoplia contra schisma Græcorum*;" in which he endeavours to refute all those imputations of pride, ambition, avarice, and usurpation, that have so justly been brought against it. He projected, and had very far advanced, a very large work, which was to have exhibited an historical account of all the patriarchs and inferior prelates that have filled the sees in Africa and the East; and the first volume was printed at the Louvre, with this title, "*Oriens Christianus in Africa*," when the author died at Paris in 1733.¹

QUIEN de la Neufville (JAMES LE), a good historian, was born May 1, 1647, at Paris, and was the son of Peter Le Quien, a captain of horse, descended from an ancient Boulenois family. He made one campaign as a cadet in the regiment of French guards, and then quitted the service, meaning to attend the bar; but a considerable disappointment, which his father met with, deranged his plans, and obliged him to seek a resource in literary pursuits. By M. Pelisson's advice, he applied chiefly to history, and published in 1700, a "*General History of Portugal*," 2 vols. 4to, a valuable and well-written work, which obtained him a place in the academy of inscriptions, 1706. This history is carried no farther than the death of Emmanuel I. 1521. M. de la Clede, secretary to the marechal de Coigni, published a "*New History of Portugal*," 1735, 2 vols. 4to, and 8 vols. 12mo, that comes down to the present time; in the preface to which he accuses M. Le Quien of having omitted several important facts, and passed

¹ Moreri.—Dict. Hist.

slightly over many others. M. le Quien afterwards published a treatise on the origin of posts, entitled "L'Usage des Postes chez les Anciens et les Modernes," Paris, 1734, 12mo. This treatise procured him the direction of part of the posts in Flanders, and in France. He settled at Quesnoy, and remained there till 1713, when the abbé de Mornay, being appointed ambassador to Portugal, requested that he might accompany him, which was granted, and he received the most honourable marks of distinction on his arrival; the king of Portugal settled a pension of 1500 livres upon him, to be paid wherever he resided, created him a knight of the order of Christ, which is the chief of the three Portuguese orders, and worn by himself. His majesty also consulted him respecting the academy of history which he wished to establish, and did establish shortly after at Lisbon. Le Quien, flattered by the success of his Portuguese history, was anxious to finish it; but his too close application brought on a disorder, of which he died at Lisbon, May 20, 1728, aged 81, leaving two sons, the elder of whom was knight of St. Louis, and major of the dauphin foreign regiment, and the younger postmaster general at Bourdeaux.¹

QUILLET (CLAUDIUS), an ingenious French writer, whose talent was Latin poetry, was born at Chinon, in Touraine, about 1602. Early in life he studied physic, and practised it for some years. When Mr. De Laubardemont, counsellor of state, and a creature of cardinal Richelieu, was sent to take cognisance of the famous pretended possession of the nuns of Loudun, with secret instructions doubtless to find them real, Quillet was in that town; and so exerted himself in detecting the imposture, that Laubardemont issued out a warrant against him. On this, as he saw that the whole was a trick carried on by cardinal Richelieu, in order to destroy the unhappy Grandier, and at the same time, as some suppose, to frighten Louis XIII. he thought it not safe to continue at Loudun, or even in France, and therefore immediately retired into Italy. This must have happened about 1634, when Grandier was executed.

Arriving at Rome, he paid his respects frequently to the marshal D'Etrées, the French ambassador; and was soon after received into his service, as secretary of the embassy.

¹ Nicéron, vol. XXXVIII.—Moreri.—Saxii Onomast.—Dict. Hist.

He seems to have returned with the marshal to France, after the death of cardinal Richelieu. While he was at Rome, he began his poem called "Callipædia;" the first edition of which was printed at Leyden, 1655, with this title, "Calvidii Leti Callipædia, seu de pulchræ prolis habendæ ratione." Calvidius Letus is almost an anagram of his name. It is not known, what cause of offence he had with cardinal Mazarine; but it is certain, that he reflected very severely upon his eminence in this poem. The cardinal, however, sent for him; and, after some kind expostulations, assured him of his esteem, and dismissed him with a promise of the next good abbey that should fall; which he accordingly conferred upon him a few months after: this effectually removed all Quillet's dislike, and he dedicated the second edition of his book to the cardinal, after having expunged the passages which had given him offence. The second edition of "Callipædia" was printed at Paris, 1656, with many additions, and Quillet's proper name to it: and the author subjoined two other pieces of Latin poetry, one "Ad Eudoxum," which is a fictitious name for some courtier; another, "In obitum Petri Gas-sendi, insignis Philosophi & Astronomi." These are all the productions of Quillet which ever came from the press; although he wrote a long Latin poem in twelve books, entitled "Henriados," in honour of Henry IV. of France, and translated all the satires of Juvenal into French.

The singular plan of the "Callipædia," the division of the subject, the variety of its episodes, and the sprightliness of style, have procured it many readers; but the language is not always pure and correct, and the subject is certainly treated in a manner too licentious. De la Monnoye very justly thinks the great reception it has met with, owing principally to the subject; which, he says, is often treated in a very frivolous way, especially in the second book, where there are many lines concerning the different influences of the constellations; nor will this critic allow the versification to resemble either that of Lucretius or Virgil. A third edition of the "Callipædia" was neatly printed at London in 1708, 8vo; to which, besides the two little Latin poems above-mentioned, was subjoined "Scævolæ Sammarthani Pædotrophix, sive de puerorum educatione, libri tres." It was translated by Rowe.

Quillet died in 1661, aged 59; and left all his papers,

together with five hundred crowns for the printing his Latin poem in honour of Henry IV. to Menage; but this, on some account or other, was never executed.¹

QUIN (JAMES), a celebrated actor, was born in King-street, Covent-garden, the 24th Feb. 1693. His ancestors were of an ancient family in the kingdom of Ireland. His father, James Quin, was bred at Trinity-college, Dublin, whence he came to England, entered himself of Lincoln's-inn, and was called to the bar; but his father, Mark Quin, who had been lord-mayor of Dublin in 1676, dying about that period, and leaving him a plentiful estate, he quitted England in 1700, for his native country; taking with him his son, the object of the present article.

The marriage of Mr. Quin's father, was attended with circumstances which so materially affected the subsequent interest of his son, as probably very much to influence his destination in life. His mother was a reputed widow, who had been married to a person in the mercantile way, and who left her, to pursue some traffic or particular business in the West-Indies. He had been absent from her near seven years, without her having received any letter from, or the least information about him. He was even given out to be dead, which report was universally credited; she went into mourning for him; and some time after Mr. Quin's father, who is said to have then possessed an estate of 1000*l.* a-year, paid his addresses to her and married her. The offspring of this marriage was Mr. Quin. His parents continued for some time in an undisturbed state of happiness, when the first husband returned, claimed his wife, and had her. Mr. Quin the elder retired with his son, to whom he is said to have left his property. Another, and more probable account is, that the estate was suffered to descend to the heir at law, and the illegitimacy of Mr. Quin being proved, he was dispossessed of it, and left to provide for himself.

Quin received his education at Dublin, under the care of Dr. Jones, until the death of his father in 1710, when the progress of it was interrupted, we may presume, by the litigations which arose about his estate. It is generally admitted, that he was deficient in literature; and it has been said, that he laughed at those who read books by way of inquiry after knowledge, saying, he read men—that

¹ Niceron, vol. XXVIII.—Gen. Dict.—Moreri.—Eloy, Dict. Hist. de Medicine.

the world was the best book. This account is believed to be founded in truth, and will prove the great strength of his natural understanding, which enabled him to establish so considerable a reputation as a man of sense and genius.

Deprived thus of the property he expected, and with no profession to support him, though he is said to have been intended for the law, Mr. Quin appears to have arrived at the age of twenty-one years. He had, therefore, nothing to rely upon but the exercise of his talents, and with these he soon supplied the deficiencies of fortune. The theatre at Dublin was then struggling for an establishment, and there he made his first essay. The part he performed was Abel in "The Committee," in 1714; and he represented a few other characters, as Cleon in "Timon of Athens," Prince of Tanais in "Tamerlane," and others, but all of equal insignificance. After performing one season in Dublin, he was advised by Chetwood not to smother his rising genius in a kingdom where there was no great encouragement for merit. This advice he adopted, and came to London, where he was immediately received into the company at Drury-lane. It may be proper here to mention, that he repaid the friendship of Chetwood, by a recommendation which enabled that gentleman to follow him to the metropolis.

At that period it was usual for young actors to perform inferior characters, and to rise in the theatre as they displayed skill and improvement. In conformity to this practice, the parts which Quin had allotted to him were not calculated to procure much celebrity for him. He performed the Lieutenant of the Tower in Rowe's "Jane Grey," the Steward in Gay's "What d'ye call it," and Vulture in "The Country Lasses;" all acted in 1715. In December 1716, he performed a part of more consequence, that of Antenor in Mrs. Centlivre's "Cruel Gift;" but in the beginning of the next year we find him degraded to speak about a dozen lines in the character of the Second Player in "Three Hours after Marriage."

Accident, however, had just before procured him an opportunity of displaying his talents, which he did not neglect. An order had been sent from the lord-chamberlain to revive the play of "Tamerlane" for the 4th of Nov. 1716. It had accordingly been got up with great magnificence. On the third night, Mr. Mills, who performed Bajazet, was suddenly taken ill, and application

was made to Quin to read the part; a task which he executed so much to the satisfaction of the audience, that he received a considerable share of applause. The next night he made himself perfect, and performed it with redoubled proofs of approbation. On this occasion he was complimented by several persons of distinction and dramatic taste, upon his early and rising genius. It does not appear that he derived any other advantage at that time from his success. Impatient, therefore, of his situation, and dissatisfied with his employers, he determined upon trying his fortune at Mr. Rich's theatre, at Lincoln's-Inn-fields, then under the management of Messrs. Keene and Christopher Bullock; and accordingly in 1717 quitted Drury-lane, after remaining there two seasons. Chetwood insinuates, that envy influenced some of the managers of Drury-lane to depress so rising an actor. Be that as it may, he continued at the theatre he had chosen seventeen years, and during that period supported, without discredit, the same characters which were then admirably performed at the rival theatre.

Soon after he quitted Drury-lane, an unfortunate transaction took place, which threatened to interrupt, if not entirely to stop his theatrical pursuits. This was an unlucky rencounter between him and Mr. Bowen, which ended fatally to the latter. From the evidence given at the trial it appeared, that on the 17th of April, 1718, about four or five o'clock in the afternoon, Mr. Bowen and Mr. Quin met accidentally at the Fleece-tavern in Cornhill. They drank together in a friendly manner, and jested with each other for some time, until at length the conversation turned upon their performances on the stage. Bowen said, that Quin had acted Tamerlane in a loose sort of a manner; and Quin, in reply, observed, that his opponent had no occasion to value himself on his performance, since Mr. Johnson, who had but seldom acted it, represented Jacomo, in "The Libertine," as well as he who had acted it often. These observations, probably, irritated them both, and the conversation changed, but to another subject not better calculated to produce good humour—the honesty of each party. In the course of the altercation, Bowen asserted, that he was as honest a man as any in the world, which occasioned a story about his political tenets to be introduced by Quin; and both parties being warm, a wager was laid on the subject, which was determined in

favour of Quin, on his relating that Bowen sometimes drank the health of the duke of Ormond, and sometimes refused it; at the same time asking the referee how he could be as honest a man as any in the world, who acted upon two different principles. The gentleman who acted as umpire then told Mr. Bowen, that if he insisted upon his claim to be as honest a man as any in the world, he must give it against him. Here the dispute seemed to have ended, nothing in the rest of the conversation indicating any remains of resentment in either party. Soon afterwards, however, Mr. Bowen arose, threw down some money for his reckoning, and left the company. In about a quarter of an hour Mr. Quin was called out by a porter sent by Bowen, and both Quin and Bowen went together, first to the Swan tavern, and then to the Pope's-head tavern, where a rencounter took place, and Bowen received a wound, of which he died on the 20th of April following. In the course of the evidence it was sworn, that Bowen, after he had received the wound, declared that he had had justice done him, that there had been nothing but fair play, and that if he died, he freely forgave his antagonist. On this evidence Quin was, on the 10th of July, found guilty of manslaughter only, and soon after returned to his employment on the stage*.

This unhappy incident was not calculated to impress a favourable opinion of Quin on the public mind: he lived to erase the impression it had made by many acts of benevolence, and kindness to those with whom he was connected. The theatre in which Quin was established, had not the patronage of the public in any degree equal to its rival at Drury-lane, nor had it the good fortune to acquire those advantages which fashion liberally confers on its favourites, until several years after. The performances, however, though not equal to those at Drury-lane, were

* The friendship between Mr. Quin and Mr. Ryan is well known, and it is something remarkable, that they were each at the same time embarrassed by a similar accident. We have already mentioned that Bowen received the wound which occasioned his death on the 17th of April. On the 20th of June, Mr. Ryan was at the Sun Eating-house, Long-acre, at supper, when a Mr. Kelly, who had before terrified several companies by drawing his sword on persons whom he did not know, came

into the room in a fit of drunkenness, abused Mr. Ryan, drew his sword on him, with which he made three passes before Ryan could get his own sword, which lay in the window. With this he defended himself, and wounded Mr. Kelly in the left side, who fell down, and immediately expired. It does not appear that Mr. Ryan was obliged to take his trial for this homicide, the jury having probably brought in their verdict, self-defence.

far from deserving censure. In the season of 1718-19, Mr. Quin performed in Buckingham's "Scipio Africanus," and in 1719-20, "Sir Walter Raleigh," in Dr. Sewell's play of that name; and in the year had, as it appears, two benefits, "The Provok'd Wife," 31st of January, before any other performer, and again, "The Squire of Alsatia," on the 17th of April. The succeeding season he performed in Buckingham's "Henry the Fourth of France," in "Richard II." as altered by Theobald, and in "The Imperial Captives," of Mottley. The season of 1720-21 was very favourable to his reputation as an actor. On the 22d of October, "The Merry Wives of Windsor" was revived, in which he first played Falstaff, with great increase of fame. This play, which was well supported by Ryan, in Ford; Spiller, in Dr. Caius; Boheme, in Justice Shallow; and Griffin, in Sir Hugh Evans; was acted nineteen times during the season, a proof that it had made a very favourable impression on the public. In the season of 1721-22, he performed in Mitchell's, or rather Hill's "Fatal Extravagance," Sturmy's "Love and Duty," Philips's "Hibernia freed." The season of 1722-3 produced Fenton's "Mariamne," the most successful play that theatre had known, in which Mr. Quin performed Sohemus. In the next year, 1723-24, he acted in Jefferys' "Edwin," and in Philips's "Belisarius." The season of 1725 produced no new play in which Mr. Quin had any part; but on the revival of "Every Man in his Humour," he represented Old Knowell; and it is not unworthy of observation, that Kitely, afterwards so admirably performed by Mr. Garrick, was assigned to Mr. Hippesley, the Shuter or Edwin of his day. In 1726, he performed in Southern's "Money's the Mistress;" and, in 1727, in Welsted's "Dissembled Wanton," and Frowde's "Fall of Saguntum."

For a year or more before this period, Lincoln's Inn-fields theatre had, by the assistance of some pantomimes, as the "Necromancer," "Harlequin Sorcerer," "Apollo and Daphne," &c. been more frequented than at any time since it was opened. In the year 1728, was offered to the public a piece which was so eminently successful, as since to have introduced a new species of drama, the comic opera, and therefore deserves particular notice. This was "The Beggar's Opera," first acted on the 29th of January, 1728. Quin, whose knowledge of the public taste cannot be questioned, was so doubtful of its success before it was acted, that he refused the part of Macheath, which was therefore

given to Walker. Two years afterwards, 19th of March, 1730, Mr. Quin had the "Beggar's Opera" for his benefit, and performed the part of Macheath himself, and received the sum of 206*l.* 9*s.* 6*d.* which was several pounds more than any one night at the common prices had produced at that theatre. His benefit the preceding year brought him only 102*l.* 18*s.* 0*d.* and the succeeding only 129*l.* 3*s.* 0*d.* The season of 1728 had been so occupied by "The Beggar's Opera," that no new piece was exhibited in which Quin performed. In that of 1728-29 he performed in Barford's "Virgin Queen," in Madden's "Themistocles," and in Mrs. Heywood's "Frederic duke of Brunswick." In 1729-30 there was no new play in which he performed. In 1730-31 he assisted in Tracey's "Periander," in Frowde's "Philotas," in Jeffreys' "Merope," and in Theobald's "Orestes;" and in the next season, 1731-2, in Kelly's "Married Philosopher."

On the 7th of December, 1732, Covent-garden theatre was opened, and the company belonging to Lincoln's-inn fields removed thither. In the course of this season, Mr. Quin was called upon to exercise his talents in singing, and accordingly performed Lycomedes, in Gay's posthumous opera of "Achilles," eighteen nights. The next season concluded his service at Covent-garden. At this juncture the deaths of Wilks, Booth, and Oldfield, and the succession of Cibber, had thrown the management of Drury-lane theatre into raw and unexperienced hands. Mr. Highmore, a gentleman of fortune, who had been tempted to intermeddle in it, had sustained so great a loss, as to oblige him to sell his interest to the best bidder. By this event the Drury-lane theatre came into the possession of Charles Fleetwood, esq. who, it is said, purchased it in concert with, and at the recommendation of Mr. Rich. But a difference arising between these gentlemen, the former determined to seduce from his antagonist his best performer, and the principal support of his theatre. Availing himself of this quarrel, Mr. Quin left Covent-garden, and in the beginning of the season 1734-5 removed to the rival theatre, "on such terms," says Cibber, "as no hired actor had before received."

During Quin's connection with Mr. Rich, he was employed, or at least consulted, in the conduct of the theatre by his principal, as a kind of deputy-manager. While he was in this situation, a circumstance took place which has

been frequently and variously noticed, and which it may not be improper to relate in the words of the writer last quoted. "When Mr. James Quin was a managing-actor under Mr. Rich, at Lincoln's-Inn-fields, he had a whole heap of plays brought him, which he put in a drawer in his bureau. An author had given him a play behind the scenes, which I suppose he might lose or mislay, not troubling his head about it. Two or three days after, Mr. Bayes waited on him, to know how he liked his play:—Quin told him some excuse for its not being received, and the author desired to have it returned. 'There,' says Quin, 'there it lies on the table.' The author took up a play that was lying on the table, but on opening, found it was a comedy, and his was a tragedy, and told Quin of his mistake. 'Faith, then, sir,' said he, 'I have lost your play.'—'Lost my play!' cries the bard.—'Yes, I have,' answered the tragedian; but here is a drawer full of both comedies and tragedies; take any two you will in the room of it.' The poet left him in high dudgeon, and the hero stalked across the room to his Spa water and Rhenish, with a negligent felicity."

From the time of Quin's establishment at Drury-lane until the appearance of Garrick in 1741, he was generally allowed the foremost rank in his profession. The elder Mills, who succeeded to Booth, was declining; and Milward, an actor of some merit, had not risen to the height of his excellence, which, however, was not at the best very great; and Boheme was dead. His only competitor seems to have been Delane, whose merits were soon lost in indolent indulgence. In the Life of Theophilus Cibber, just quoted, the character of this actor, compared with that of Quin, is drawn in a very impartial manner.

In the year 1735, Aaron Hill, in a periodical paper, called "The Prompter," attacked some of the principal actors of the stage, and particularly Colley Cibber and Mr. Quin. "Cibber," says Mr. Davies, "laughed, but Quin was angry; and meeting Mr. Hill in the Court of Requests, a scuffle ensued between them, which ended in the exchange of a few blows."*

* The following seems to be the paragraph which gave offence to the actor: "And as to you, Mr. All-weight, you lose the advantages of your deliberate articulation, distinct use of paus-

ing, solemn significance, and that composed air and gravity of your motion; for though there arises from all these good qualities an esteem that will continue and increase the number of your

Quin was hardly settled at Drury-lane before he became embroiled in a dispute relative to Mons. Poitier and Mad. Roland, then two celebrated dancers, for whose neglect of duty it had fallen to his lot to apologize. On the 12th of December, the following advertisement appeared in the newspapers: "Whereas on Saturday last, the audience of the theatre-royal in Drury-lane was greatly incensed at their disappointment in M. Poitier and Mad. Roland's not dancing, as their names were in the bills for the day; and Mr. Quin, seeing no way to appease the resentment then shewn, but by relating the real messages sent from the theatre to know the reasons why they did not come to perform, and the answers returned: and whereas there were two advertisements in the Daily Post of Tuesday last, insinuating that Mr. Quin had with malice accused the said Poitier and Mad. Roland: I therefore think it (in justice to Mr. Quin) incumbent on me to assure the public, that Mr. Quin has conducted himself in this point towards the abovementioned with the strictest regard to truth and justice; and as Mr. Quin has acted in this affair in my behalf, I think myself obliged to return him thanks for so doing.

"CHARLES FLEETWOOD."

After this declaration no further notice seems to have been taken of the fracas. A short time afterwards, the delinquent dancers made their apology to the public, and were received into favour.

In the season of 1735, Quin performed in Lillo's "Christian Hero," and Fielding's "Universal Gallant;" and in the succeeding one he first performed Falstaff in the "Second Part of Henry IV." for his own benefit. In 1737 he performed in Miller's "Universal Passion," and in 1737-8 in the same author's "Art and Nature." It was in this season also that he performed Comus, and had the first opportunity of promoting the interest of his friend

friends, yet those among them who wish best to your interest, will be always uneasy at observing perfection so nearly within your reach, and your spirits not disposed to stretch out and take possession. To be *always* deliberate and solemn is an error, as certainly, though not as unpardonably, as *never* to be so. To pause where no pauses are necessary, is the way to destroy their effect where the sense stands in need of their assistance. And, though dignity is finely maintained by the

weight of majestic composure, yet are there scenes in your parts where the voice should be sharp and impatient, the look disordered and agonised, the action precipitate and turbulent;—for the sake of such difference as we see in some smooth canal, where the stream is scarce visible, compared with the other end of the same canal, rushing rapidly down a cascade, and breaking beauties which owe their attraction to their violence."

Thomson, in the tragedy of "Agamemnon." The author of "The Actor," (Dr. Hill) 1755, p. 235, says of him in the part of Comus: "In this Mr. Quin, by the force of dignity alone, hid all his natural defects, and supported the part at such a height, that none have been received in it since." He then proceeds to particular criticisms, which are rather bombastical, and adds: "There was in all this very little of gesture: the look, the elevated posture, and the brow of majesty, did all. This was most just; for as the hero of tragedy exceeds the gentleman of comedy, and therefore in his general deportment is to use fewer gestures; the deity of the masque exceeds the hero in dignity, and therefore is to be yet more sparing."

He says afterwards, at p. 189, "The language of Milton, the most sublime of any in our tongue, seemed formed for the mouth of this player, and he did justice to the sentiments, which in that author are always equal to the language. If he was a hero in Pyrrhus, he was, as it became him, in Comus, a demi-god. Mr. Quin was old when he performed this part, and his natural manner grave; he was therefore unfit in common things for a youthful god of revels; yet did he command our attention and applause in the part, in spite of these and all his other disadvantages. In the place of youth he had dignity, and for vivacity he gave us grandeur. The author had connected them in the character; and whatever young and spirited player shall attempt it after him, we shall remember his manner, faulty as it was, in what he could not help; in what nature, not want of judgment, misrepresented it; so as to set the other in contempt."

Quin had the honour to enjoy the intimacy and esteem of Pope and other eminent men of his time. The friendship between Thomson and him is yet within the recollection of many persons living. "The commencement of it," says Dr. Johnson, "is very honourable to Quin, who is reported to have delivered Thomson (then known to him only for his genius) from an arrest, by a very considerable present; and its continuance is honourable to both, for friendship is not always the sequel of obligation."

The season of 1738-9 produced only one new play in which Quin performed, and that was "Mustapha," by Mr. Mallet; which, according to Mr. Davies, was said to glance both at the king and sir Robert Walpole, in the characters of Solyman the magnificent, and Rustan his vizier. On

the night of its exhibition were assembled all the chiefs in opposition to the court; and many speeches were applied by the audience to the supposed grievances of the times, and to persons and characters. The play was in general well acted; particularly the parts of Solyman and Mustapha by Quin and Milward. Mr. Pope was present in the boxes, and at the end of the play went behind the scenes, a place which he had not visited for some years. He expressed himself well pleased with his entertainment; and particularly addressed himself to Quin, who was greatly flattered with the distinction paid him by so great a man; and when Pope's servant brought his master's scarlet cloke, Quin insisted upon the honour of putting it on.

It was in the year 1739, on the 9th of March, that Mr. Quin was engaged in another dispute with one of his brethren; which by one who had already been convicted of manslaughter (however contemptible the person who was the party in the difference might be) could not be viewed with indifference. This person was no other than the celebrated Mr. Theophilus Cibber, who at that period, owing to some disgraceful circumstances relative to his conduct to his wife, was not held in the most respectable light. Quin's sarcasm on him was too gross to be here inserted. It may, however, be read in the "Apology for Mr. Cibber's Life," ascribed to Fielding. The circumstances of the duel we shall relate in the words of one of the periodical writers of the times. "About seven o'clock a duel was fought in the Piazza, Covent Garden, between Mr. Quin and Mr. Cibber; the former pulling the latter out of the Bedford coffee-house, to answer for some words he had used in a letter to Mr. Fleetwood, relating to his refusing to act a part in *King Lear* for Mr. Quin's benefit on Thursday se'nnight. Mr. Cibber was slightly wounded in the arm, and Mr. Quin wounded in his fingers: after each had their wounds dressed, they came into the Bedford coffee-house and abused one another; but the company prevented further mischief."

In the season of 1739-40 there was acted at Drury-lane theatre, on the 12th of November, a tragedy, entitled "*The Fatal Retirement*," by a Mr. Anthony Brown, which received its condemnation on the first night. In this play Quin had been solicited to perform, which he refused; and the ill-success which attended the piece irritated the author and his friends so much, that they ascribed its failure to the

absence of Quin, and, in consequence of it, repeatedly insulted him for several nights afterwards when he appeared on the stage. This illiberal treatment he at length resented, and determined to repel. Coming forward, therefore, he addressed the audience, and informed them, "that at the request of the author he had read his piece before it was acted, and given him his sincere opinion of it; that it was the very worst play he had ever read in his life, and for that reason had refused to act in it." This spirited explanation was received with great applause, and for the future entirely silenced the opposition to him. In this season he performed in Lillo's "Elmerick."

The next season, that of 1740-41, concluded Quin's engagement at Drury-lane. In that period no new play was produced; but on the revival of "As you like it," and "The Merchant of Venice," he performed, for the first time, the parts of Jaques and Antonio, having declined the part of the Jew, which was offered to him, and accepted by Mr. Macklin. The irregular conduct of the manager, Mr. Fleetwood, was at this time such, that it can excite but little surprise that a man like Quin should find his situation so uneasy as to be induced to relinquish it. In the summer of 1741, Mr. Quin, Mrs. Clive, Mr. Ryan, and Mademoiselle Chateaufort, then esteemed the best female dancer in Europe, made an excursion to Dublin. Quin had been there before, in the month of June, 1739, accompanied by Mr. Giffard, and received at his benefit 126*l.* at that time esteemed a great sum.

On his second visit Quin opened with his favourite part of Cato, to as crowded an audience as the theatre could contain. Mrs. Clive next appeared in Lappet in "The Miser." She certainly was one of the best that ever played it. And Mr. Ryan came forward in Iago to Quin's Othello. With such excellent performers, we may naturally suppose the plays were admirably sustained. Perhaps it will scarcely be credited, that so finished a comic actress as Mrs. Clive could so far mistake her abilities, as to play Lady Townly to Quin's Lord Townly and Mr. Ryan's Manly; Cordelia to Quin's Lear and Ryan's Edgar, &c. However she made ample amends by her performance of Nell, the Virgin Unmasqued, the Country Wife, and Euphrosyne in "Comus," which was got up on purpose, and acted for the first time in Ireland. Quin seems to have attended the Dublin company to Cork and Limerick; and

the next season 1741-42, we find him performing in Dublin, where he acted the part of Justice Balance in "The Recruiting Officer," at the opening of the theatre in October, on a government night. He afterwards performed Jaques, Apemantus, Richard, Cato, Sir John Brute, and Falstaff, unsupported by any performer of eminence. In December, however, Mrs. Cibber arrived, and performed Indiana to his young Bevil; and afterwards they were frequently in the same play, as in Chamont and Monimia, in the "Orphan;" Comus and the Lady, Duke and Isabella, in "Measure for Measure;" Fryar and Queen, in "The Spanish Friar;" Horatio and Calista, in the "Fair Penitent," &c. &c. with uncommon applause, and generally to crowded houses. The state of the Irish stage was then so low, that it was often found that the whole receipt of the house was not more than sufficient to discharge Quin's engagement; and so attentive was he to his own interest, and so rigid in demanding its execution, that we are told by good authority he refused to let the curtain be drawn up till the money was regularly brought to him.

He left Dublin in Feb. 1741-2, and on the 25th of March assisted the widow and four children of Milward the actor (who died the 6th of February preceding), and performed Cato for their benefit. On his arrival in London he found the attention of the theatrical public entirely occupied by the merits of Mr. Garrick, who in October preceding had begun his theatrical career, and was then performing with prodigious success at Goodman's-fields. The fame of the new performer afforded no pleasure to Quin, who sarcastically observed that "Garrick was a new religion, and that Whitefield was followed for a time; but they would all come to church again." This observation produced a well-known epigram by Mr. Garrick. In the season of 1742-3, Quin returned to his former master, Rich, at Covent-garden theatre, where he opposed Garrick at Drury-lane; it must be added, with very little success. But though the applause the latter obtained from the public was not agreeable to Quin, yet we find that a scheme was proposed and agreed to, though not carried into execution, in the summer of 1743, for them to perform together for their mutual benefit a few nights at Lincoln's-inn-fields theatre. On the failure of this plan, Quin went to Dublin, where he had the mortification to find the fame of Mr. Sheridan,

then new to the stage, more adverse to him than even Garrick's had been in London. Instead of making a profitable bargain in Dublin, as he hoped, he found the managers of the theatres there entirely indisposed to admit him. After staying there a short time, he returned to London, without effecting the purpose of his journey, and in no good humour with the new performers.

In the season of 1743-4, Quin, we believe, passed without engagement; but in that of 1744-5 he was at Covent-garden again, and performed King John, in Cibber's "Papal Tyranny." The next year seems to have been devoted to repose; whether from indolence, or inability to obtain the terms he required from the managers, is not very apparent. Both may have united. It was some of these periods of relaxation that gave occasion to his friend Thomson, who had been gradually writing the "Castle of Indolence" for fourteen or fifteen years, to introduce him in a stanza in the Mansion of Idleness.

He had the next season, 1746-7, occasion to exert himself, being engaged at Covent-garden with Garrick. "It is not, perhaps," says Mr. Davies, "more difficult to settle the covenants of a league between mighty monarchs, than to adjust the preliminaries of a treaty in which the high and potent princes of a theatre are the parties. Mr. Garrick and Mr. Quin had too much sense and temper to squabble about trifles. After one or two previous and friendly meetings, they selected such characters as they intended to act, without being obliged to join in the same play. Some parts were to be acted alternately, particularly Richard III. and Othello." The same writer adds: "Mr. Quin soon found that his competition with Mr. Garrick, whose reputation was hourly increasing, whilst his own was on the decline, would soon become ineffectual. His Richard the Third could scarce draw together a decent appearance of company in the boxes, and he was with some difficulty tolerated in the part, when Garrick acted the same character to crowded houses, and with very great applause."

"The town often wished to see these great actors fairly matched in two characters of almost equal importance. The Fair Penitent presented an opportunity to display their several merits, though it must be owned that the balance was as much in favour of Quin, as the advocate of virtue is superior in argument to the defender of profligacy. The shouts

of applause when Horatio and Lothario met on the stage together (14th Nov. 1746), in the second act, were so loud, and so often repeated, before the audience permitted them to speak, that the combatants seemed to be disconcerted. It was observed, that Quin changed colour, and Garrick seemed to be embarrassed; and it must be owned, that these actors were never less masters of themselves than on the first night of the contest for pre-eminence. Quin was too proud to own his feelings on the occasion; but Mr. Garrick was heard to say, "I believe Quin was as much frightened as myself." The play was repeatedly acted, and with constant applause, to very brilliant audiences; nor is it to be wondered at; for, besides the novelty of seeing the two rival actors in the same tragedy, the Fair Penitent was admirably played by Mrs. Cibber."

It was in this season that Mr. Garrick produced "Miss in her Teens," the success of which is said by Mr. Davies to have occasioned no small mortification to Mr. Quin. He, however, did not think it prudent to refuse Mr. Garrick's offer of performing it at his benefit; and accordingly the following letter was prefixed to all Quin's advertisements:

"SIR,

"I am sorry that my present bad state of health makes me incapable of performing so long and so laborious a character as Jaffier this season. If you think my playing in the farce will be of the least service to you, or any entertainment to the audience, you may command

March 25. "Your humble servant, D. GARRICK."

It was this season also in which "The Suspicious Husband" appeared. The part of Mr. Strickland was offered to Mr. Quin, but he refused it; and in consequence it fell to the lot of Mr. Bridgewater, who obtained great reputation by his performance of it.

At the end of the season Quin retired to Bath, which he had probably chosen already for his final retreat; being, as he said, "a good convenient home to lounge away the dregs of life in." The manager and he were not on good terms, and each seems to have determined to remain in sullen silence till the other should make a proposal. In November, however, Quin thought proper to make a slight advance; which Rich repelled, and Quin remained therefore during the winter unemployed, and it has been asserted, that Garrick was instrumental in preventing his engagement. The fire in Cornhill, March 1748, gave

him, however, an opportunity at once of shewing himself, and his readiness to succour distress. He acted Othello at Covent-garden, for the benefit of the sufferers, having quitted Bath on purpose, and produced a large receipt. Soon after, he had a benefit for himself.

For the season of 1748-9 he was engaged again, and on the 13th of January 1749 the tragedy of Coriolanus, by Thomson, who died in the preceding August, was brought out at Covent-garden. Quin, whose intimacy with him has been already mentioned, acted the principal part, and spoke the celebrated prologue, written by lord Lyttelton. When he pronounced the following lines, which are in themselves pathetic, all the endearments of a long friendship rose at once to his imagination, and he justified them by his real tears.

He lov'd his friends (forgive this gushing tear,
Alas, I feel I am no actor here ;)
He lov'd his friends, with such a warmth of heart,
So clear of interest, so devoid of art,
Such generous freedom, such unshaken zeal,
No words can speak it — but our tears may tell.

A deep sigh filled up the judicious break in the last line, and the audience felt the complete effect of the strongest sympathy. About the same time Cato was performed at Leicester-house by the family of Frederick prince of Wales, and Quin, whom the prince strongly patronized, was employed to instruct the young performers. From his judgment in the English language, he was also engaged to teach his present majesty, and the other royal children, a correct mode of pronounciation, and delivery ; on which account, when the theatrical veteran was afterwards informed of the graceful manner in which the king pronounced his first speech in parliament, he is said to have exclaimed with eagerness, " I taught the boy ! "

The next season opened with a very powerful company at Covent-garden, and it is said that Garrick endeavoured, but in vain, to detach Quin from that house. His benefit was Othello, in which, for that night, he acted Iago, while Barry took the part of Othello. This was on the 18th of March 1751, only three days before the death of his patron the prince of Wales ; and the house, notwithstanding the novelty arising from the change of parts, was thin. On the 10th of May he performed Horatio in the Fair Penitent, and with that character concluded his performances

as a hired actor. He now carried into execution his plan of retiring to Bath, but visited London in the two succeeding seasons, to perform Falstaff for the benefit of his old friend Ryan. The last time of his appearance on the stage was the 19th of March 1753, on which night the stage, pit, and boxes, were all at the advanced price of 5s. The next year, finding himself disabled by the loss of his teeth, he declined giving his former assistance, saying, in his characteristic manner, "I will not whistle Falstaff for any body; but I hope the town will be kind to my friend Ryan; they cannot serve an honest man." He exerted himself, however, to dispose of tickets for him, and continued his attention to the end of Ryan's life. Mr. Davies says, in his *Life of Garrick*, that to make up the loss of his own annual performance, he presented his friend with no less a sum than 500*l*.

Quin had always observed a prudent œconomy, which enabled him, while on the stage, to assert a character of independence, and, when he quitted it, secured to him a competent provision. There is no reason to suppose that he repented withdrawing from the public eye, though in 1760 Nash was persuaded, probably by some wags, to fancy that Quin intended to supplant him in his office of master of the ceremonies. Towards the latter end of his life, when all competition for fame had ceased, he began to be on terms of friendly intercourse with Garrick; after which he made occasional visits to Hampton. It was on a visit there that an eruption first appeared in his hand, which the physicians feared would turn to a mortification. This was prevented by large quantities of bark; but his spirits were greatly affected by the apprehension, and when the first danger was surmounted a fever came on, of which he died, at his house at Bath, in his 73d year, Jan. 21, 1766. When he found his last hour approaching, he said, "I could wish this last tragic scene was over, but I hope to go through it with becoming dignity."

It remains to say a few words on the character of Quin. He has been represented by some persons as stern, haughty, luxurious, and avaricious. Dr. Smollet, who probably knew him well, says of him, in his *Humphrey Clinker*, "How far he may relax in his hour of jollity I cannot pretend to say; but his general conversation is conducted by the nicest rules of propriety, and Mr. James Quin is certainly one of the best-bred men in the kingdom. He is not only a

most agreeable companion, but (as I am credibly informed) a very honest man; highly susceptible of friendship; warm, steady, and even generous in his attachments; disdaining flattery, and incapable of meanness and dissimulation. Were I to judge, however, from Quin's eye alone, I should take him to be proud, insolent, and cruel. There is something remarkably severe and forbidding in his aspect, and I have been told he was ever disposed to insult his inferiors and dependents. Perhaps that report has influenced my opinion of his looks.—You know we are the fools of prejudice.” It appears that the unfavourable parts of his character have been generally exaggerated, and that he had many excellent qualities. His wit was strong, but frequently coarse, though it is probable that many of the gross things which have been repeated as his, have been invented to suit his supposed manner. Perhaps the following character, which is said to have been written by one of the last of his friends, approaches more nearly to truth than any other.

“Mr. Quin was a man of strong, pointed sense, with strong passions and a bad temper; yet in good-humour he was an excellent companion, and better bred than many who valued themselves upon good-manners. It is true, when he drank freely, which was often the case, he forgot himself, and there was a sediment of brutality in him when you shook the bottle; but he made you ample amends by his pleasantry and good sense when he was sober. He told a story admirably and concisely, and his expressions were strongly marked; however, he often had an assumed character, and spoke in blank verse, which procured him respect from some, but exposed him to ridicule from others, who had discernment to see through his pomp and affectation. He was sensual, and loved good eating, but not so much as was generally reported with some exaggeration; and he was luxurious in his descriptions of those turtle and venison feasts to which he was invited. He was in his dealing a very honest fair man, yet he understood his interest, knew how to deal with the managers, and never made a bad bargain with them; in truth, it was not an easy matter to over-reach a man of his capacity and penetration, united with a knowledge of mankind. He was not so much an ill-natured as an ill-humoured man, and he was capable of friendship. His airs of importance and his gait was absurd; so that he might be said to walk in

blank verse as well as talk; but his good sense corrected him, and he did not continue long in the fits. I have heard him represented as a cringing fawning fellow to lords and great men, but I could never discover that mean disposition in him. I observed he was decent and respectful in high company, and had a very proper behaviour, without arrogance or diffidence, which made him more circumspect, and consequently less entertaining. He was not a deep scholar, but he seemed well acquainted with the works of Dryden, Milton, and Pope; and he made a better figure in company, with his stock of reading, than any of the literary persons I have seen him with.

"It has been the fashion of late to run down his theatrical character; but he stands unrivalled in his comic parts of Falstaff, the Spanish Fryar, Volpone, Sir John Brute, &c. and surely he had merit in Cato, Pierre, Zanga, Coriolanus, and those stern manly characters which are now lost to our stage. He excelled where grief was too big for utterance, and he had strong feelings, though Churchill has pronounced that he had none. He had defects, and some bad habits, which he contracted early, and which were incurable in him as an actor."¹

QUINAULT (PHILIP), a celebrated French poet, was born in 1636, and was one of a family that had produced some dramatic performers. He had but little education, and is said to have been servant to Tristan D'Hermile, from whom he imbibed some taste for poetry. The lessons of Tristan were probably of some use to him, as that author had had long experience in theatrical matters; but Quinault owed still more to nature. Before he was twenty years old, he had distinguished himself by several pieces for the stage, which had considerable success: and before he was thirty, he produced sixteen dramas, some of which were well received, but not all equally. It is supposed that some of these early pieces prejudiced Boileau against Quinault early in his career. There was neither regularity in the plan, nor force in the style: romantic lovers and common-place gallantry, in scenes which required a nervous pencil and vigorous colouring. These were defects not likely to escape the lash of the French Juvenal. He covered the young poet with ridicule; reproached him with the affectedly soft and languishing dialogue of his lovers, by whom even *I hate you* was said tenderly.

¹ Life of Quin, 1765, 8vo.—Davies' Life of Garrick, &c.

Quinault, born with great sensibility, was so wounded by his severity, that he applied to the magistrates, not only to silence Boileau, but oblige him to remove his name from his satires; but the attempt was vain; and it was not till after Quinault was inlisted by Lulli to write for the opera, that he silenced all his enemies, except Boileau and his party, who envied him his success. The French nation knew no better music than that of Lulli, and thought it divine. Quinault's was thought of secondary merit, till after his decease; and then, in proportion as the glory of Lulli faded, that of Quinault increased. After this his writings began to be examined and felt; and of late years, his name is never mentioned by his countrymen without commendation. His operas, however, though admirable to read, are ill-calculated for modern music; and are obliged to be new written, ere they can be new set, even in France. Marmontel, who had modernized several of them for Piccini to set in 1788, gave M. Laborde a dissertation on the dramatic writings of Quinault for music; which is published in the fourth volume of his "*Essai sur la Musique*." He begins by asserting that Quinault was the creator of the French opera upon the most beautiful idea that could be conceived; an idea which he had realized with a superiority of talent, which no writer has since approached. His design was to form an exhibition, composed of the prodigies of all the arts; to unite on the same stage all that can interest the mind, the imagination, and the senses. For this purpose a species of tragedy is necessary, that shall be sufficiently touching to move, but not so austere as to refuse the enchantments of the arts that are necessary to embellish it. Historical tragedy, in its majestic and gloomy simplicity, cannot be sung with any degree of probability, nor mixed with festivals and dances, or be rendered susceptible of that variety, magnificence, show, and decoration, where the painter and the machinist ought to exhibit their enchantments.

All the wits of the time tried to write down Quinault. Ignorant of music and its powers, they thought Lulli always right, and the poor, modest, unpretending Quinault always wrong. Posterity has long discovered the converse of this supposition to be the truth. Quinault's great mistake and misfortune, says La Harpe, was the calling his pieces tragedies, and not operas. He would not then have been regarded as a rival of Racine, or have offended classical

hearers or readers with the little resemblance these compositions had to Greek and Roman dramas, or to the genuine tragedies of the moderns.

Quinault, however, was not without his consolations. Louis XIV. gave him a pension of 2000 livres; he received 4000 livres from Lulli for each opera, and he married a rich wife. He was also elected into the French academy; and, in the name of that society, addressed the king on his return from the campaigns of 1675 and 1677. He was a man of a mild conciliating temper, and much respected in society. When sickness came on, he lamented the loss of the time he had bestowed on his operas, and resolved to write no more poetry, unless to celebrate the king, or for the glory of God. His countrymen assure us that he died with fervent sentiments of religion and piety, Nov. 28, 1688, in the fifty-third year of his age. His works, consisting of his operas, some epigrams and miscellaneous poetry, were printed in 1739, 5 vols. 12mo.¹

QUINQUARBOREUS, or, in French, CINQ-ARBRES (JOHN), a learned Hebrew scholar, was born at Aurillac in Auvergne, about the beginning of the sixteenth century. He studied the Oriental languages under Francis Vatable, and became professor of Hebrew and Syriac in the college of France in 1554, and dean of the royal professors, which high office he held at the time of his death in 1587. In 1546 he published his "Hebrew Grammar," to which was added a short treatise on the Hebrew points. This was often reprinted both in France and elsewhere in 4to, under the title "*Linguae Hebraicae institutiones absolutissimae.*" The edition of 1609, by father Vignal, besides valuable additions, a treatise on Hebrew poetry and syntax, has the advantage of a most beautiful type, cast by Lebé. Quinquarboreus translated into Latin, with notes, the "Targum of Jonathan, son of Uziel, on Jeremiah," which was published in 1549, and again in 1556, 4to, with additions, and the title "Targum in Osean, Joelem, Amosum," &c. He also published in 1551 the gospel of St. Matthew in Hebrew, with the version and notes of Sebastian Munster, and translated into Latin several of the works of Avicenna.²

¹ Nicéron, vol. XXXIII.—Chaufepie.—Perrault's *Les Hommes Illustres*.—Dr. Burney in Rees's *Cyclopædia*.

² Moreri.—And Biog. Univ. in art. Cinq-arbres.

QUINTILIAN (MARCUS FABIVS), an illustrious rhetorician and critic of antiquity, and a most excellent author, was born in the beginning of the reign of Claudius Cæsar, about the year of Christ 42. Ausonius calls him Hispanum and Calagurritanum; whence it has usually been supposed that he was a native of Calagurra, or Calahorra, in Spain. It is, however, certain that he was sent to Rome, even in his childhood, where he was educated, applying himself particularly to the cultivation of the art of oratory. In the year 61 Galba was sent by the emperor Nero into Spain, as governor of one of the provinces there; and Quintilian, being then nineteen years old, is supposed to have attended him, and to have taught rhetoric in the city of Calagurra while Galba continued in Spain. Hence it is, according to some, that he was called Calagurritanus, and not from his being born in that city; and they insist that he was born in Rome, all his kindred and connections belonging to that city, and his whole life from his infancy being spent there, except the seven years of Galba's government in Spain; but we are not of opinion that the memorable line of Martial, addressing him "*Gloria Romanæ, Quintiliane, togæ,*" greatly favours such a supposition.

In the year 68, upon the death of Nero, Galba returned to Rome, and took Quintilian with him; who there taught rhetoric at the expence of the government, being allowed a salary out of the public treasury. His career was attended with the highest reputation, and he formed many excellent orators, who did him great honour; among whom was the younger Pliny, who continued in his school to the year 78. After teaching for twenty years he obtained leave of Domitian to retire, and applied himself to compose his admirable book called "*Institutiones Oratoriæ.*" This is the most complete work of its kind which antiquity has left us; and the design of it is to form a perfect orator, who is accordingly conducted through the whole process necessary to attain eminence in that art. Few books abound more with good sense, or discover a greater degree of just and accurate taste. Almost all the principles of good criticism are to be found in it. He has digested into excellent order all the ancient ideas concerning rhetoric, and is at the same time himself an eloquent writer. "Though some parts of his work," says Blair, "contain too much of the technical and artificial system then in vogue, and for that reason may be thought dry and tedious, yet I would

not advise the omitting to read any part of his "Institutions." To pleaders at the bar, even these technical parts may prove of some use. Seldom has any person of more sound and distinct judgment than Quintilian, applied himself to the study of the art of oratory." The first entire copy of the "*Institutiones Oratoriæ*," for the Quintilian then in Italy was much mutilated and imperfect, was discovered by Poggius, as we have already noticed in his article, in the monastery of St. Gall, at the time of holding the council of Constance. The most useful editions of this work are those of Burman, 1720, 2 vols. 4to; of Capperonierus, Paris, fol. 1725; of Gesner, Gottingen, 1738, 4to, beautifully reprinted in 1805, at Oxford, 2 vols. 8vo.

Quintilian not only laid down rules for just speaking, but exhibited also his eloquence at the bar. He pleaded, as he himself tells us, for queen Berenice in her presence, and grew into such high repute that his pleadings were written down in order to be frequently transcribed and circulated, but these were executed in a very erroneous manner. The "*Declamationes*," which still go under his name, and have frequently been printed with the "*Institutiones Oratoriæ*," are of doubtful authority. Burman tells us in his preface, that he subjoined them to his edition, not because they were worthy of any time and pains, but that nothing might seem wanting to the curious. He will not allow them to be Quintilian's, but subscribes to the judgment of those critics, who suppose them to be the productions of different rhetoricians in different ages; since, though none of them can be thought excellent, some are rather more elegant than others.

The anonymous dialogue "*De Oratoribus, sive de causis corruptæ eloquentiæ*," has sometimes been printed with Quintilian's works; yet is generally ascribed to Tacitus, and is commonly printed with the works of that historian; and the late Mr. Melmoth, in his "*Fitzosborne's Letters*," seems inclined to give it to the younger Pliny; "because," says he, "it exactly coincides with his age, is addressed to one of his particular friends and correspondents, and is marked with some similar expressions and sentiments. But as arguments of this kind are always more imposing than solid," he wisely leaves it as "a piece, concerning the author of which nothing satisfactory can be collected," only "that it is evidently a composition of that period in which he flourished." It was ascribed to Quintilian, because he

actually wrote a book upon the same subject, and with the same title, as he himself declares : yet the critics are convinced by sufficient arguments, that the dialogue, or rather fragment of a dialogue, now extant, is not that of which Quintilian speaks.

Quintilian spent the latter part of his life with great dignity and honour. Some imagine that he was consul ; but the words of Ausonius, on which they ground their supposition, shew that he did not possess the consulship, but only the consular ornaments ; “ *honestamenta nominis potius quàm insignia potestatis* :” and we may add, that no mention is made of his name in the “ *Fasti Consulares*.” It is certain that he was preceptor to the grandsons of the emperor Domitian’s sister. Though Quintilian’s outward condition and circumstances were prosperous and flourishing, yet he laboured under many domestic afflictions. In his forty-first year he married a wife who was but twelve years old, and lost her when she was nineteen. He bestows the highest applauses on her, and was inconsolable for her loss. She left him two sons, one of whom died at five years old, and the other at ten, who was the eldest, and possessed extraordinary talents. He soon after, however, married a second wife, and by her he had a daughter, whom he lived to see married ; who also, at the time of her marriage, received a handsome dowry from the younger Pliny, who had been his scholar, in consideration, as we are told, that she was married to a person of superior rank, who of course required more with her than her father’s circumstances would admit. Quintilian lived to be fourscore years of age, or upwards, as is pretty certainly determined ; although the time of his death is not recorded. He appears, from his works, and from what we are able to collect of him, to have been a man of great innocence and integrity of life. His “ *Oratorial Institutions*” contain a great number of excellent moral instructions ; and it is a main principle inculcated in them, that “ none but a good man can make a good orator.”

One blemish, however, there lies upon Quintilian’s character, which cannot be passed over ; and that is, his excessive flattery of Domitian, whom he calls a God, and says, that he ought to be invoked in the first place. He calls him also a most holy censor of manners, and says, that there is in him a certain supereminent splendour of virtues. This sort of panegyric must needs be highly offensive to all

who have read the history of that detestable emperor: nor can any excuse be made for Quintilian, but the necessity he was under, for the sake of self-preservation, of offering this incense to a prince most greedy of flattery; and who might probably expect it the more from one on whom he had conferred particular favours, as he certainly had on Quintilian. Martial, Statius, and Julius Frontinus, have flattered this emperor in the same manner.¹

QUINTINIE (JOHN DE LA), a famous French gardener, was born at Poitiers in 1626. After a course of philosophy, he applied himself to the law, and went to Paris in order to be admitted an advocate. He had much natural eloquence, improved by learning; and acquitted himself so well at the bar as to gain the admiration and esteem of the chief magistrates. Tamboneau, president of the chamber of accounts, being informed of his merit, engaged him to undertake the preceptorship of his only son, which Quintinie executed entirely to his satisfaction; applying his leisure hours in the mean time to the study of agriculture, towards which he always had a strong inclination. He read Columella, Varro, Virgil, and all authors ancient or modern, who had written on the subject; and gained new lights by a journey which he made with his pupil into Italy. All the gardens in Rome and about it were open to him; and he never failed to make the most useful observations, constantly joining practice with theory. On his return to Paris, Tamboneau entirely gave up to him his garden, to manage as he pleased; and Quintinie applied himself to so intense a study of the operations of nature in this way, that he soon became famous all over France. He made many curious and useful experiments. He was the first who proved it useless to join fibres to the roots of trees when transplanted, and discovered a sure and infallible method of pruning trees, so as to make them not only bear fruit, but bear it in whatever part the owner chuses, and even produce it equally throughout all the branches; which had never before been tried, nor even believed to be possible. The prince of Condé, who is said to have joined the pacific love of agriculture to a restless spirit for war, took great pleasure in conversing with Quintinie. He came to England about 1673; and, during his stay here paid a

¹ Gen. Dict.—Life by Burman.—Moreri.—Saxii Onomast.—Blair's Lectures, *passim*.

visit to Mr. Evelyn, who prevailed on him to communicate some directions concerning melons, for the cultivation of which Quintinie was remarkably famous. They were transmitted to Mr. Evelyn from Paris; and afterwards, in 1693, published by him in the Philosophical Transactions. Charles II. or, as his biographers say, James II. made Quintinie an offer of a considerable pension if he would stay and take upon him the direction of his gardens; but Quintinie chose to serve his own king, Louis XIV. who erected for him a new office of director-general of all his majesty's fruit and kitchen gardens. The royal gardens, while Quintinie lived, were the admiration of the curious; and when he died, the king himself was much affected, and could not forbear saying to his widow, that "he had as great a loss as she had, and never expected to have it repaired." Quintinie died very old, but we know not in what year. He greatly improved the art of gardening, and transplanting trees: and his book, entitled "Directions for the Management of Fruit and Kitchen Gardens," 1725, 2 vols. 4to, contains precepts which have been followed by all Europe.¹

QUINTUS (CALABER), or rather QUINTUS SMYRNEUS, was a Greek poet, who wrote a supplement to Homer's Iliad, in 14 books, in which a relation is given of the Trojan war from the death of Hector to the destruction of Troy. He is supposed, from the style of his work, to have lived in the fifth century, but nothing certain can be collected concerning his person and country; but some say he was a native of Smyrna, and hence the name of Smyrneus. His poem was first made known by cardinal Bessarion, who discovered it in St. Nicholas' church, near Otranto in Calabria, from which circumstance the author was named Quintus Calaber. It was published at Venice, by Aldus, but there is no date attached to the title-page; it is supposed to be 1521. The other editions are those of Freigius, Basil, 1569; of Rhodomannus, Hanover, 1604; of De Pauw, Leyden, 1734; and of Bandinius, Gr. Lat. et Ital. Florence, 1765.²

QUIRINI (ANGELO MARIA), a Venetian cardinal, celebrated as an historian, a philologer, and an antiquary, was born in 1684, or, according to some authors, in 1680. He entered very early into an abbey of Benedictines at Flo-

¹ Nicéron, vol. XXVII.—Perrault's *Les Hommes Illustres*.—Dict. Hist.

² Vossius de Poet. Græc.—Fabric. Bibl. Græc.—Clarke's Bibliog. Dict.

rence, and there studied with so much ardour as to lay in a vast store of literature of every kind, under Salvini, Bellini, and other eminent instructors. The famous Magliabecchi introduced to him all foreigners illustrious for their talents, and it was thus that he became acquainted with sir Isaac Newton and Montfaucon. Not contented with this confined intercourse with the learned, he began to travel in 1710, and went through Germany to Holland, where he conversed with Basnage, Le Clerc, Kuster, Gronovius, and Perizonius. He then crossed into England, where he was honourably received by Bentley, Newton, the two Burnets, Cave, Potter, and others. Passing afterwards into France, he formed an intimate friendship with the amiable and illustrious Fenelon; and became known to all the principal literati of that country. The exact account of the travels of Quirini would contain, in fact, the literary history of Europe at that period. Being raised to the dignity of cardinal, he waited on Benedict XIII. to thank him for that distinction. "It is not for you," said that pope, "to thank me for raising you to this elevation, it is rather my part to thank you, for having by your merit reduced me to the necessity of making you a cardinal." Quirini spread in every part the fame of his learning, and of his liberality. He was admitted into almost all the learned societies of Europe, and in various parts built churches, and contributed largely to other public works. To the library of the Vatican he presented his own collection of books, which was so extensive as to require the addition of a large room to contain it. What is most extraordinary is, that though a Dominican and a cardinal, he was of a most tolerant disposition, and was every where beloved by the Protestants. He died in the beginning of January 1755.

His works are numerous; among them we may notice, 1. "*Primordia Corcyrae, ex antiquissimis monumentis illustrata*;" a book full of erudition and discernment. The best edition is that of Bresse, 1738, 4to. 2. A work on the Lives of certain Bishops of Bresse, eminent for sanctity. 3. "*Specimen variae Literaturae, quae in urbe Brixia, ejusque ditione, paulo post incunabula Typographiae florebat*," &c. 1739, 4to. 4. An Account of his Travels, full of curious and interesting anecdotes. 5. A collection of his Letters. 6. A sketch of his own life, to the year 1740, Bresse, 1749, 8vo. 7. Cardinal Pole's Letters, mentioned in our account of that celebrated ecclesiastic. 8. An edition of

the works of St. Ephrem, 1742, 6 vols. fol. in Greek, Syriac, and Latin. With many smaller productions.¹

QUISTORP (JOHN), a German Lutheran divine and professor, was born at Rostock in 1584, and studied first at home, and then at Berlin, and at Frankfort on the Oder. He afterwards travelled through Holland, Brabant, and Flanders, as tutor to the son of a patrician of Lubeck. In 1614, his learning and abilities having pointed him out as a fit person to fill the divinity chair at Rostock, he was created doctor of divinity, and paid a visit to the universities of Leipsic, Wirtemberg, Jena, &c. He obtained other preferments in the church, particularly the arch-deaconry of St. Mary's at Rostock. In 1645, he was appointed pastor of the same church, and superintendant of the churches in the district of that city. During Grotius's last fatal illness at Rostock he was called in as a clergyman, and from him we have the particulars of the last moments of that celebrated scholar; some of which particulars, Burigny informs us, were misrepresented or misunderstood. Quistorp died May 2, 1648, at the age of sixty-four. He was the author of "Annotationes in omnes Libros Biblicos;" "Commentarius in Epistolas Sancti Pauli," and several other works. He left a son of the same name, who was born at Rostock in 1624, and died in 1669. He became pastor, professor of divinity, and rector of the university of that city, and published some works, "Catechesis Anti-papistica," "Pia desideria," &c. Another John Nicholas Quistorp, probably of the same family, died in 1715, and left some works on controversial subjects.²

¹ Dict. Hist.—Moreri.

² Moreri.—Dict. Hist.

R.

RABANUS MAURUS (MAGNENTIUS), a celebrated archbishop of Mentz, and one of the most learned divines in the ninth century, was born in the year 785 at Mentz, or rather at Fulda, and descended from one of the most noble families in that country. Mackenzie, however, has inserted him among his Scotch writers, but without much apparent authority. The parents of Rabanus sent him, at ten years old, to the monastery of Fulda, where he was instructed in learning and virtue, and afterwards studied under the famous Alcuinus, at Tours. In this situation he made so rapid a progress, as to acquire great reputation from his writings at the age of thirty. On his return to Fulda he was chosen abbot there, and reconciled the emperor Louis le Débonnaire to his children. Rabanus wrote a letter of consolation to this prince when unjustly deposed, and published a tract on the respect due from children to their parents, and from subjects to their princes, which may be found in "*Marca de Concordiâ*," published by Baluze. He succeeded Orgar, archbishop of Mentz, in the year 847, but was so much a bigot, as to procure the condemnation of Godeschalch. He died at his estate of Winsel, in the year 856, aged sixty-eight, after having bequeathed his library to the abbeys of Fulda and St. Alban's, leaving a great number of works printed at Cologne, 1627, 6 vols. in 3 folio. The principal are, 1. "*Commentaries on the Holy Scriptures*," the greatest part of which are mere extracts from the fathers, as was the usual method among commentators in his time. 2. A poem in honour of the holy cross, of which there is a neat edition printed at Augsburg, 1605, in folio; but the most rare is that printed at Phorcheim, *in ædibus Thomæ Anselm*, 1503, curiously ornamented. Of the frontispiece the first figure is that of Albinus, abbot of Fulda, who presents Rabanus to the pope, with a poetical piece entitled "*Intercessio Albini*;" Rabanus appears next, presenting his book to the pope, with a poetical piece, entitled "*Commendatio Papæ*." Then follows a kind of dedication to the emperor

Louis le Débonnaire, who is delineated on this dedication holding a shield in one hand, and a cross in the other, his head surrounded with glory; all the letters comprised in these ornamented lines, form a discourse foreign to the dedication. The poem is in the same style; on each of the 28 pages of which it consists, are figures of the cross, stars, cherubim, seraphim, &c. The last represents a cross, with the author adoring it; the letters comprised in this cross form various pious exclamations. 3. A treatise on "the Instruction of the Clergy." 4. A treatise on "the Ecclesiastical Calendar," in which he points out the method of distinguishing the leap years, and marking the indictions. 5. A book "on the sight of God, purity of heart, and the manner of doing penance." 6. A large work, entitled "De Universo, sive Etymologiarum Opus." 7. "Homilies." 8. "A Martyrology," &c. But a treatise on "Vices and Virtues," which is attributed to Rabanus Maurus, was written by Halitgarius bishop of Orleans. His treatise "against the Jews," may be found in Martenne's "Thesaurus;" and some other small tracts in the "Miscellanea" of Baluze, and Father Sirmond's works. Rabanus was unquestionably one of the most learned men of his age, and his character in this respect has been highly extolled both by Dupin and Mosheim.¹

RABELAIS (FRANCIS), a celebrated French wit, was the son of an apothecary, and born about 1483, at Chinon, in the province of Touraine. He was bred up in a convent of Franciscan friars in Poictou, the convent of Fontenaille-Comte, and received into their order. His strong inclination and taste for literature and the sciences made him transcend the bounds which restrained the learned in his times; so that he not only became a great linguist, but an adept in all branches of knowledge. His uncommon capacity and merit soon excited the jealousy of his brethren. Hence he was envied by some; others, through ignorance, thought him a conjuror; and all hated and abused him, particularly because he studied Greek; the novelty of that language making them esteem it, not only barbarous, but antichristian. This we collect from a Greek epistle of Budæus to Rabelais, in which he praises him highly for his great knowledge in that tongue, and exclaims against the stupidity and malice of the friars.

¹ Dupin.—Mosheim.—Moreri.—Mackenzie's Lives, vol. I. p. 81.

Having endured their persecutions for a long time, he obtained permission of pope Clement VII. to leave the society of St. Francis, and to enter into that of St. Benedict; but his mercurial temper prevailing, he did not find any more satisfaction among the Benedictines, than he had found among the Franciscans, so that after a short time he left them also. Changing the regular habit for that which is worn by secular priests, he rambled up and down for a while; and then fixed at Montpellier, where he took the degrees in physic, and practised with great reputation. He was universally admired for his wit and great learning, and became a man of such estimation, that the university of that place, when deprived of its privileges, deputed him to Paris to obtain the restitution of them, by application to the chancellor Du Prat, who was so pleased with him, and so much admired his accomplishments, that he easily granted all that he solicited. He returned to Montpellier; and the service he did the university upon this occasion, is given as a reason why all the candidates for degrees in physic there, are, upon their admission to them, formally invested with a robe, which Rabelais left; this ceremony having been instituted in honour of him.

In 1532, he published at Lyons some pieces of Hippocrates and Galen, with a dedication to the bishop of Mailezais; in which he tells him, that he had read lectures upon the aphorisms of Hippocrates, and the "ars medica" of Galen, before numerous audiences in the university of Montpellier. This was the last year of his continuance in that place; for the year after he went to Lyons, where he became physician to the hospital, and joined lectures with practice for some years following. John du Bellay, bishop of Paris, and afterwards cardinal, with whom he had been acquainted in his early years, going to Rome in 1534, upon the business of Henry VIII's divorce from Catherine of Spain, and passing through Lyons, carried Rabelais with him, in quality of his physician; who returned home, however, in about six months. He had sometime before quitted his religious connections for the sake of leading a life more suitable to his taste and humour; but now renewed them, and in a second journey to Rome, obtained in 1536, by his interest with some cardinals, a brief from pope Paul III. to qualify him for holding ecclesiastical benefices. John du Bellay, had procured the abbey of St. Maur near Paris to be secularized; and into

this was Rabelais, now a Benedictine monk, received as a secular canon. Here he is supposed to have begun his famous romance, entitled "The lives, heroic deeds, and sayings of Gargantua and Pantagruel." He continued in this retreat till 1545, when Du Bellay, his friend and patron, and now a cardinal, nominated him to the cure of Meudon, which he is said to have filled with great zeal and application to the end of his life. His profound knowledge and skill in physic made him doubly useful to the people under his care; and he was ready upon all occasions to relieve them under indispositions of body as well as mind. He died in 1553. As he was a great wit, many witticisms and facetious sayings are laid to his charge, of which he knew nothing; and many ridiculous circumstances are related of him by some of his biographers, to which probably little credit is due.

He published several productions; but his *chef d'œuvre* is "The History of Gargantua and Pantagruel;" a most extravagant satire, in the form of a romance, upon monks, priests, popes, and fools and knaves of all kinds. Wit and learning are scattered here in great profusion, but in a manner so wild and irregular, and with a strong mixture of obscenity, coarse and puerile jests, profane allusions, and low raillery, that, while some have regarded it as a first-rate effort of human wit, and, like Homer's poems, as an inexhaustible source of learning, science, and knowledge, others have affirmed it to be nothing but an unintelligible rhapsody, a heap of foolish conceits, without meaning, without coherence; a collection of gross impieties and obscenities. There seems to be much truth in both these opinions, and throughout the whole such a degree of obscurity, where he is supposed to allude to persons or events, that no commentary can easily satisfy the reader's curiosity*. The monks, who were supposed to be the chief object of his satire, gave some opposition to it when it first began to be published, for it was published by parts

* Warton, in his "Essay on Pope," says, "Rabelais was not the inventor of many of the burlesque tales he introduced into his principal story; the finest touches of which, it is to be feared, have undergone the usual and unavoidable fate of satirical writings; that is, not to be tasted or understood, when the characters, the facts, and the

follies they stigmatize, are perished and unknown." This may be true, but how are taste and virtue improved, or vice depressed, through such a medium of coarse obscenity, as cannot be read aloud in any language? We may here remark that Sterne must have "given his days and nights" to the perusal of Rabelais.

in 1535; but this opposition was soon overruled by the powerful patronage of Rabelais among the great. The best edition of his works is that with cuts, and the notes of Le Duchat, 5 vols. 12mo, and De Monnoye, 1741, in 3 vols. 4to. Mr. Motteux published an English translation of it at London, 1708, with a preface and notes, in which he endeavours to shew, that Rabelais has painted the history of his own time, under an ingenious fiction and borrowed names. Ozell published afterwards a new translation, with Duchat's notes, 5 vols. 12mo, printed afterwards in 4 vols. We know not which is worst; in point of vulgar obscenity of style, both are execrable.¹

RABENER (THEOPHILUS WILLIAM), a German satirist, was born in 1714, at Wachau, an estate and manor near Leipsic, of which his father was lord. As he was educated for the law, and was employed for the greatest part of his life in public business, his literary performances must have been the amusement of his leisure hours. He appeared first in print, in 1741, as an associate in a periodical work entitled "Amusements of Wit and Reason," to which some of the most eminent men of his age were contributors, and among these Gellert, with whom he had a lasting friendship. About this time, he was made comptroller of the taxes in the district of Leipsic, an office which required constant attention, and obliged him to be frequently riding from place to place; and on these journeys, as a relaxation from business of a very different kind, he says, in one of his letters, all his satires were written. He published four volumes of them, and in his preface to the last, which is dated 1755, he professes his resolution to publish no more during his life. This determination, he says, is extorted from him by the multiplicity of business in which he is involved, by the impression which the loss of his best friends had made on his mind, and by his disgust at the impertinence of some of his readers; who, though he had avoided every thing personal, were continually applying his general characters to individuals. He had then been made secretary to the board of taxes at Dresden, and was afterwards involved in the calamities which that city suffered when besieged by the king of Prussia. During this siege, his house, his manuscripts, and all his property, were destroyed; which misfortune he bore

¹ Life prefixed to Ozell's edition.—Chaufepie.—Niceron, vol. XXXII.

with a temper of mind truly philosophical ; and his letters on this occasion, which were afterwards published without his knowledge, show that it did not deprive him of his usual cheerfulness ; nor did this disposition deject him even in his last illness. He died of an apoplexy in March 1771. He is represented by his biographer Weiss, as an amiable and virtuous man, strict in his own conduct, but indulgent to that of others. He had a deep sense of religion, which he could not bear to hear ridiculed : and whenever any thing of this kind was attempted in his presence, he generally punished the scoffer with such sarcastic raillery as rendered him an object of contempt. He was remarkably temperate, though very fond of lively and cheerful conversation, in which he excelled ; but he never would accept of any invitation which he thought was given with a view to exhibit him as a man of wit, and he was averse to all compliments paid to him as such ; he knew how to preserve the respect due to him even while he promoted mirth and conviviality, for he never suffered these qualities to exceed the bounds of virtue and decency.

Rabener's " Satirical Letters" were translated into English, and the French and other nations have translations of some of his satires, which, it is thought, have not appeared to great advantage. He seems to have been intimately acquainted with the writings of Swift, Pope, and Arbuthnot, which he appears very frequently to have imitated ; and in some particular places has translated them. From them he borrowed the idea of adopting, in some of his pieces, the character of Martinus Scriblerus ; and there is a great similarity of manner between his extract of the chronicle of the village of Querlequitsch, and the " Memoirs of P. P. clerk of this parish." He also wrote an account of a codicil to Swift's will, relative to the foundation of an hospital for fools and madmen, in which he appropriates an additional wing for the reception of Germans.¹

RABUTIN (ROGER, count de Bussy), a distinguished French officer and wit, was born April 3, 1618, at Epiry in Nivernois, descended from a family which ranks among the most noble and ancient of the duchy of Burgundy. He served in his father's regiment from twelve years old, and distinguished himself so much by his prudent conduct in several sieges and battles, that he would certainly have

¹ Portraits of celebrated German literati, 1793, in Month. Rev. vol. XIV. N. S.

risen to the rank of marechal, had he not as much distinguished himself by indiscriminate satire, and by immoral conduct. Being left a widower, 1648, he fell violently in love with Mad. de Miramion, and carried her off, but could not prevail on her to return his passion. He was admitted into the French academy in 1665, and the same year a scandalous history in MS. was circulated under his name, which is called "The amorous History of the Gauls," containing the amours of two ladies (d'Olonne, and de Chatillon) who had great influence at court. It has since been joined to other novels of that time, and printed in Holland, 2 vols. 12mo, and at Paris, under the title of Holland, 5 vols. 12mo. This MS. being shown to the king, his majesty was extremely angry, and to satisfy the offended parties, sent De Bussy to the Bastile, April 7, 1665. From thence he wrote several letters acknowledging that he was the author of the history, but had entrusted the original to the marchioness de la Baume, who had betrayed his confidence by taking a copy; alleging also that the characters had been changed and spoilt, for the purpose of raising up enemies to him. The king did not believe one word of this, but tired with his repeated importunities, granted his request; and De Bussy obtained leave to stop a month in Paris, after which he retired to his own estate, where he remained in banishment till 1681. The king then permitted him to return to Paris, and not only recalled him to court in 1682, but even suffered him to attend his levee, at the duke de Saint-Aignan's earnest solicitation. He soon perceived, however, that the king showed him no countenance, and he therefore retired again to his estate. In 1687, he revisited the court for his children's interests, and returned home the year following; but ceased not to offer his services to the king, from whom he obtained several favours for his family. He died April 9, 1693, at Autun, aged 75. His works are, 1. "Memoires," 2 vols. 4to, or 12mo, concerning his adventures at court, and in the army, and what happened after his disgrace. 2. "Letters," 7 vols. 3. A small piece, entitled "Instructions for the conduct of Life," which he gave his sons, when he sent one to the academy, and the other to college. This is said to do credit to his principles, which appear to have been better than his practice. The only work of his now read in France is that which produced all his misfortunes, the "Histoire amoureuse des Gaules," the last edi-

tion of which was printed at Paris in 1754, 5 vols. 12mo. He has been called very unjustly the French Petronius, for he has neither the indecency nor the elegance of that writer. The French critics are very favourable to him, in asserting that although in the above work we may discover symptoms of malignity, there are none of exaggeration or falsehood.¹

RACAN (HONORAT DE BUEIL, marquis of), a French poet, was born at Roche-Racan in Touraine in 1589. At sixteen, he was made one of the pages to Henry IV. and, as he began to amuse himself with writing verses, he became acquainted with Malherbe, who, amidst his advices, reproached him with being too negligent and incorrect in his versification; but Boileau, who has passed the same censure on him, affirms that he had more genius than his master; and was as capable of writing in the Epic as in the Lyric style, in which last he was allowed to excel. Menage has also spoken highly of Racan, in his additions and alterations to his "Remarques sur les Poesies de Malherbe." Racan had little or no education, and no learning. On quitting the office of page, he entered into the army; but this, more to oblige his father, the marquis of Racan, than out of any inclination of his own; and therefore, after two or three campaigns, he returned to Paris, where he married, and devoted himself to poetry. His works, the best edition of which is that of Paris, 1724, 2 vols. 8vo, consist of sacred odes, pastorals, letters, and memoirs of the life of Malherbe, prefixed to many editions of the works of that poet. He was chosen one of the members of the French academy, at the time of its foundation; and died in 1670, aged eighty-one.²

RACINE (BONAVENTURE), a French ecclesiastical historian, was born November 25, 1708, at Chauny. He completed his studies at the Mazarine college at Paris, where he acquired great skill in Latin, Greek, Hebrew, and ecclesiastical history, and was sent for by M. de la Croix-Castries, archbishop of Albi, in 1729, to re-establish the college at Rabastens. Here he remained two years, and under his care the college became flourishing; but, being afterwards banished by the intrigues of the Jesuits, for his attachment to the anti-constitutionists, retired to M. Colbert at Montpellier, who employed him in super-

¹ Biog. Univ. in art. Bussy. ² Nicéron, vol. XXIV.—Chaufepie.—Gen. Dict.

intending the college of Lunel. This situation he privately quitted in a short time, to avoid some rigorous orders; and, going to Paris, undertook the education of some young men at the college of Harcourt; but this place too he was obliged to quit in 1734, by cardinal Fleury's order; from which time he lived sequestered from the world, wholly occupied in his retreat in study and devotion. M. de Caylus, bishop of Auxerre, being determined to attach M. Racine to himself, gave him a canonry at Auxerre, and admitted him to sacred orders, all which, however, occasioned no change in his way of life. He died at Paris, worn out by application, May 15, 1755, aged 47, and was buried at St. Severin. His principal works are, four tracts relative to the dispute which had arisen concerning "Fear and Confidence," written with so much moderation, that they pleased all parties; and an "Abridgment of Ecclesiastical History," 13 vols. 12mo and 4to. This work has been extremely admired, particularly by the opponents of the bull *Unigenitus*, and of the Jesuits, who are treated in it with great severity, as they had been the cause of all his troubles. He intended to have continued his Abridgment down to the year 1750 at least, had he lived longer; and a history of the first 33 years of the eighteenth century has been published by one of his friends, 2 vols. 12mo; and some Reflections, by M. Racine, on Ecclesiastical History, have also appeared, 2 vols. 12mo, which are a summary of his Abridgment.¹

RACINE (JOHN), an illustrious French poet, was born at La Ferte-Milon in 1639, and educated at Port Royal, where he gave the greatest proofs of uncommon abilities and genius. During three years' continuance there, he made a most rapid progress in the Greek and Latin languages, and every species of polite literature. He was an early reader of Sophocles and Euripides; and so fond of these authors, as to have committed their plays to memory, and delighted to repeat their striking beauties. While thus studying the models of antiquity, we are told that he accidentally met with the Greek romance of Heliodorus, "of the Loves of Theagenes and Chariclea," and was reading it when his director, surprising him, took the book and threw it into the fire. Racine found means to get another copy, which underwent the same fate; and after that a

¹ Moreri.—Dict. Hist.

third, which, having a prodigious memory, he got by heart; and then, carrying it to his director, said, "You may now burn this, as you have burned the two former."

Leaving Port Royal, he went to Paris, and studied logic some time in the college of Harcourt. He had already composed some little pieces of French poetry, but it was in 1660, when all the poets were celebrating the marriage of the king, that he first discovered himself to the public. His "*La Nymphe de la Seine*," written upon that occasion, was highly approved by Chapelain; and so powerfully recommended by him to Colbert, that the minister sent Racine a hundred pistoles from the king, and settled a pension on him, as a man of letters, of 600 livres, which was paid him to the day of his death. The narrowness of his circumstances had obliged him to retire to Usez, where an uncle, who was canon regular and vicar general there, offered to resign to him a priory of his order which he then possessed, if he would become a regular; and he still wore the ecclesiastical habit, when he wrote the tragedy of "*Theagenes*," which he presented to Moliere; and that of the "*Freres Ennemis*," in 1664, the subject of which was given him by Moliere.

In the mean time, the success of his ode upon the king's marriage led him to loftier attempts, which ended in his becoming a writer for the theatre. In 1666, he published his tragedy of "*Alexandra*;" concerning which Mr. de Valincour relates a fact, which he had from Racine himself. Reading this play to Corneille, he received the highest encomiums from that great writer; but at the same time was advised by him to apply himself to any other kinds of poetry, as more proper for his genius than dramatic. "*Corneille*," adds de Valincour, "was incapable of low jealousy; if he spoke so to Mr. Racine, it is certain that he thought so. But we know that he preferred Lucan to Virgil; whence we must conclude, that the art of writing excellent verse, and the art of judging excellently of poets and poetry, do not always meet in the same person." It was certainly singular advice to a man who was to become Corneille's legitimate successor, and sole rival in the French drama.

Racine's dramatic character embroiled him at this time with the gentlemen of Port Royal. Mr. Nicole, the Jeremy Collier of France, in his "*Visionaires & Imaginaires*," had thrown out occasionally some poignant strokes

against the writers of romance and poets of the theatre, whom he called the public poisoners, not of bodies, but of souls; "des empoisonneurs publics, non des corps, mais des ames." Racine, considering himself as included in this censure, addressed a very animated letter to Nicole; in which, without entering deeply into a defence of his brethren, he endeavoured to turn into ridicule the solitaires and religious of the Port Royal. M. du Bois and Barbier Daucour having each of them replied to this letter, Racine opposed them in a second, all which, originally published in 1666, are to be found in the edition of Racine's works 1728, and also in the last editions of the works of Boileau. In 1668, he published "Les Plaideurs," a comedy, and a close imitation of Aristophanes; and "Andromache," a tragedy, which was much applauded and much criticised. Some however think it his first good tragedy. He continued to exhibit from time to time several excellent tragedies: "Britannicus," in 1670; "Berenice," in 1671; "Bajazet," in 1672; "Mithridates," in 1673; "Iphigenia," in 1675; "Phædra," in 1677. During this time, he met with all that opposition which envy and cabal are ever ready to set up against a superior genius; and one Pradon, a poet whose name is not otherwise worth remembering, was then employed by persons of the first distinction to have a "Phædra" ready for the theatre against the time that Racine's should appear.

After the publication of "Phædra," he took a resolution to quit the theatre for ever; although he was still in full vigour, being not more than thirty-eight; and the only person who was capable of consoling Paris for the old age of Corneille. But he had imbibed in his infancy a deep sense of religion; and this, though it had been suppressed for a while by his connections with the theatre, and particularly with the famous actress Champmêlé, by whom he had a son, now returned in full force. While under this impression that his past life had been erroneous, he resolved to write no more plays, and according to the kind of penitence which he thought prescribed by his religion, actually formed a design of becoming a Carthusian friar. His religious director, however, distrusting perhaps this extraordinary zeal, advised him to moderate it, to marry, and settle in the world, with which proposal Racine complied; and immediately took to wife the daughter of the treasurer of Amiens, by whom he had seven children. His

next concern was to reconcile himself, as he did very sincerely, with the gentlemen of Port Royal, whose censures on dramatic writers he acknowledged to be most just. He made peace at first with Nicole, who received him with open arms; and Boileau introduced him to Arnaud, who also embraced him tenderly, and forgave all his satire.

He had been admitted a member of the French academy in 1673, in the room of La Mothe le Vayer, deceased; but spoiled the speech he made upon that occasion, by pronouncing it with too much timidity. He had always lived in friendship with Boileau, and they exchanged opinions on each other's works with the greatest freedom and candour, and without any reserve. In 1677 a design was formed of uniting talents which in fact neither possessed. In that year Racine was nominated with Boileau, to write the history of Louis XIV.; and the public expected great things from two writers of such distinction, but they were disappointed. "Boileau and Racine," says de Valincour, "after having for some time laboured at this work, perceived that it was entirely opposite to their genius; and they judged also, with reason, that the history of such a prince neither could nor ought to be written in less than an hundred years after his death, unless it were to be made up of extracts from gazettes, and such-like materials."

Though Racine had made it a point of conscience never to meddle any more with poetry, yet he was again invited to resume his dramatic character by madame de Maintenon, who intreated him to compose some tragedy fit to be played by her young ladies at the convent of St. Cyr, and to take the subject from the Bible. Racine accordingly composed "Esther;" which, being first represented at St. Cyr, was afterwards acted at Versailles, before the king, in 1689. "It appears to me very remarkable," says Voltaire, "that this tragedy had then universal success; and that two years after, 'Athaliah,' though performed by the same persons, had none. It happened quite contrary, when these pieces were played at Paris, long after the death of the author; and when prejudice and partiality had ceased. 'Athaliah,' represented in 1717, was received, as it deserved to be, with transport; and 'Esther,' in 1721, inspired nothing but coldness, and never appeared again. But at that time there were no courtiers who complaisantly acknowledged 'Esther' in madam de Maintenon, and with equal malignity saw 'Vashti' in madam de Montespan; 'Haman' in M. de

Louvois; and, above all, the persecution of the Hugonots by this minister, in the proscription of the Hebrews." This author goes on, in his own style, censuring the story of Esther itself, as uninteresting, and, he is pleased to say, improbable, and then adds: "But, notwithstanding the badness of the subject, thirty verses of 'Esther' are of more value than many tragedies which have had great success."

Offended at the bad reception of "Athaliah," he was more disgusted than ever with poetry, and now renounced it totally. He spent the latter years of his life in composing a History of the house of Port Royal, the place of his education; which is well drawn up, in an elegant style, and was published in 1767, in two vols. 12mo. Too great sensibility, say his friends, but more properly an impotence of spirit, shortened the days of this poet. Though he had conversed much with the court, he had not learned to disguise his real sentiments. Having drawn up a well-reasoned and well-written memorial upon the miseries of the people, and the means of relieving them, he one day lent it to Madam de Maintenon to read; when the king coming in, and demanding what and whose it was, commended the zeal of Racine, but disapproved of his meddling with things that did not concern him; and said, with an angry tone, "Because he knows how to make good verses, does he think he knows every thing? and would he be a minister of state, because he is a great poet?" These words hurt Racine greatly: he conceived dreadful ideas of the king's displeasure, and this brought on a fever, which surpassed the power of medicine; for he died of it, after being grievously afflicted with pains, in 1699. The king, who was sensible of his great merit, and always loved him, sent often to him in his illness; and finding, after his death, that he had died poor, settled a handsome pension upon his family. He was interred at Port Royal, according to his will; and, upon the destruction of that monastery in 1708, his remains were carried to St. Stephen du Mont, at Paris. He was middle-sized, and of an agreeable and open countenance; was a great jester, but was restrained by piety, in the latter years of his life, from indulging this talent; and, when warmed in conversation, had so lively and persuasive an eloquence, that he himself often lamented his not having been an advocate in parliament. Of his works his countrymen have reason to be proud: no modern

stage has been honoured, in such quick succession, by two such writers as Corneille and Racine. Fontenelle's parallel between them we have already given (see CORNEILLE, vol. X. p. 269.), but it is thought too partial to Corneille. We shall content ourselves with saying, after Perrault, that "If Corneille surpassed Racine in heroic sentiments and the grand character of his personages, he was inferior to him in moving the passions, and in purity of language."

There are some pieces of Racine of a smaller kind, which have not been mentioned: as, "Idylle sur la Paix, 1685;" "Discourse prononcé à la reception de T. Corneille et Bergeret, à l'Académie Française, en 1685;" "Cantiques Spirituelles, 1689;" "Epigrammes Diverses." The works of Racine were printed at Amsterdam, 1722, in 2 vols. 12mo; and the year after at London, very pompously, in 2 vols. 4to; but there are more superb editions lately printed in Paris at the Didot press.¹

RACINE (LOUIS), son of the preceding, was born at Paris in 1692. He was also a distinguished poet, but adopted the ecclesiastical habit, and in 1720 published his poem "On Grace." From his retirement, D'Aguesseau brought him again into the world, and cardinal Fleury afterwards gave him a place in the finances; on which he married, and lived happily, till the loss of an only son threw him into a deep melancholy. He died in 1763, at the age of 71. His poetical writings are, "Poems on Religion and Grace;" "Odes," of which the diction is splendid, and the sentiments elevated; "Epistles," and a "Translation of Milton's Paradise Lost." In prose he wrote "Reflexions sur la Poesie;" "Memoires sur la Vie de Jean Racine;" "Remarques sur les Tragedies de J. Racine." Besides these, he contributed several dissertations to the Memoires of the Academy of Inscriptions, of which he was a member. His works were collected and published in 6 vols. 12mo.²

RADBERT. See PASCHASIUS.

RADCLIFFE (Dr. JOHN), an eminent English physician, was born at Wakefield in Yorkshire, where his father possessed a moderate estate, in 1650. He was taught Greek and Latin at a school in the same town; and, at fifteen years of age, was sent to University college, in Oxford. In 1669, he took his first degree in arts; but no fellowship

¹ Life, by his Son, 1747. — Perrault, Les Hommes Illustres. — Moreri. — Dict. Hist.

² Dict. Hist.

becoming vacant there, he removed to Lincoln college, where he was elected into one. He applied himself to physic, and ran through the necessary courses of botany, chemistry, and anatomy; in all which, having excellent parts, he quickly made a very great progress. He took the degree of M. A. in 1672, and then proceeded in the medical faculty. It is remarkable, that he recommended himself more by ready wit and vivacity, than by any extraordinary acquisitions in learning; and, in the prosecution of physic, he rarely looked further than to the pieces of Dr. Willis, who was then practising in London with a very distinguished character. He had few books of any kind; so few, that when Dr. Bathurst, head of Trinity college, asked him once in a surprise, "where his study was?" Radcliffe, pointing to a few phials, a skeleton, and an herbal, replied, "Sir, this is Radcliffe's library." In 1675 he proceeded M. B. and immediately began to practise. He never paid any regard to the rules universally followed, but censured them, as often as he saw occasion, with great freedom and acrimony; which drew all the old practitioners upon him, with whom he waged an everlasting war. Yet his reputation increased with his experience; and before he had been two years established, his business was very extensive, and among those of the highest rank. About this time, Dr. Marshall, rector of Lincoln college, opposed his application for a faculty-place in the college, which was to serve as a dispensation from taking holy orders, which the statutes required him to do, if he kept his fellowship. This was owing to some witticisms which Radcliffe, according to his manner, had pointed at the doctor. The church, however, being inconsistent with his present situation and views, he chose to resign his fellowship, which he did in 1677. He would have kept his chambers, and resided there as a commoner; but Dr. Marshall being still irreconcilable, he quitted the college, and took lodgings elsewhere. In 1682 he went out M. D. but continued two years longer at Oxford, increasing both in wealth and fame.

In 1684 he went to London, and settled in Bow-street, Covent-garden. Dr. Lower was there the reigning physician; but his interest beginning to decline on account of his whig principles, as they were called, Radcliffe had almost an open field: and, in less than a year, got into high practice, to which perhaps his conversation contributed as much as his reputed skill in his profession, for

few men had more pleasantry and ready wit. In 1686, the princess Anne of Denmark made him her physician. In 1687, wealth flowing in upon him very plentifully, he had a mind to testify his gratitude to University college, where he had received the best part of his education; and, with this intent, caused the East window, over the altar, to be put up at his own expence. It is esteemed a beautiful piece, representing the nativity of our Saviour, painted upon glass; and appears to be his gift, by the following inscription under it: "D. D. JOAN. RADCLIFFE, M. D. hujus Collegii quondam Socius, A. D. M.DCLXXXVII." He is called "Socius;" not that he was really a fellow, but, being senior scholar, had the same privileges, though not an equal revenue, with the fellows. In 1688, when prince George of Denmark joined the prince of Orange; and the princess, his consort, retired to Nottingham, the doctor was pressed, by bishop Compton, to attend her in quality of his office, she being also pregnant of the duke of Gloucester; but, not choosing to declare himself in that critical state of public affairs, nor favouring the measures then in agitation, he excused himself on account of the multiplicity of his patients.

After the Revolution, he was often sent for to king William, and the great persons about his court; and this he must have owed entirely to his reputation, for it does not appear that he ever inclined to be a courtier. In 1692 he ventured 5000*l.* in an interloper, which was bound for the East Indies, with the prospect of a large return; but lost it, the ship being taken by the French. When the news was brought him, he said that "he had nothing to do, but go up so many pair of stairs to make himself whole again." In 1693, he entered upon a treaty of marriage with the only daughter of a wealthy citizen, and was near bringing the affair to a conclusion, when it was discovered that the young lady had an intrigue with her father's book-keeper. This disappointment in his first love would not suffer him ever after to think of the sex in that light: he even acquired a degree of insensibility, if not aversion for them; and often declared, that "he wished for an act of parliament, whereby nurses only should be entitled to prescribe to them." In 1694, queen Mary caught the small-pox and died. "The physician's part," says bishop Burnet, "was universally condemned; and her death was imputed to the negligence or unskilfulness of Dr. Radcliffe. He

was called for; and it appeared, but too evidently, that his opinion was chiefly considered, and most depended on. Other physicians were afterwards called, but not till it was too late."

Soon after, he lost the favour of the princess Anne, by neglecting to obey her call, from his too great attachment to the bottle, and another physician was elected into his place. In 1699, king William returning from Holland, and being indisposed, sent for Radcliffe; and, shewing him his swoln ancles, while the rest of his body was emaciated and skeleton-like, said, "What think you of these?" "Why truly," replied the physician, "I would not have your majesty's two legs for your three kingdoms:" which freedom lost the king's favour, and no intercessions could ever recover it. When queen Anne came to the throne, the earl of Godolphin used all his endeavours to reinstate him in his former post of chief physician; but she would not be prevailed upon, alledging, that Radcliffe would send her word again, "that her ailments were nothing but the vapours." Still he was consulted in all cases of emergency and critical conjuncture; and though not admitted as the queen's domestic physician, he received large sums for his prescriptions.

In 1703, Radcliffe was himself taken ill (on Wednesday, March 24), with something like a pleurisy; neglected it; drank a bottle of wine at sir Justinian Isham's on Thursday, took to his bed on Friday; and on the 30th was so ill, that it was thought he could not live till the next day. Dr. Stanhope, dean of Canterbury; and Mr. Whitfield (then queen's chaplain, and rector of St. Martin, Ludgate, afterwards vicar of St. Giles, Cripplegate), were sent for by him, and he desired them to assist him. By a will, made the 28th, he disposed of the greatest part of his estate to charity; and several thousand pounds, in particular, for the relief of sick seamen set ashore. Mr. Bernard, the serjeant-surgeon, took from him 100 ounces of blood; and on the 31st he took a strange resolution of being removed to Kensington, notwithstanding his weakness, from which the most pressing entreaties of his friends could not divert him. In the warmest time of the day he rose, and was carried by four men in a chair to Kensington, whither he got with difficulty, having fainted away in his chair. "Being put to bed," says Dr. Atterbury, on whose authority we relate these particulars, "he fell asleep immediately, and

it is concluded now (April 1) that he may do well; so that the town-physicians, who expected to share his practice, begin now to think themselves disappointed." Two days after, the same writer adds, "Dr. Radcliffe is past all danger: his escape is next to miraculous. It hath made him not only very serious, but very devout. The person who hath read prayers to him often (and particularly this day) tells me, he never saw a man more in earnest. The queen asked Mr. Bernard how he did; and when he told her that he was ungovernable, and would observe no rules, she answered, that then nobody had reason to take any thing ill from him, since it was plain he used other people no worse than he used himself."

He continued, however, in full business, increasing in wealth and eccentric temper, to the end of his days; always carrying on, as we have before observed, war with his brethren the physicians, who never considered him in any other light than that of an active, ingenious, adventuring empiric, whom constant practice brought at length to some skill in his profession. One of the projects of "Martin Scriblerus" was, by a stamp upon blistering-plasters and melilot by the yard, to raise money for the government, and give it to Radcliffe and others to farm. In Martin's "Map of Diseases," which was "thicker set with towns than any Flanders map," Radcliffe was painted at the corner, contending for the universal empire of this world, and the rest of the physicians opposing his ambitious designs, with a project of a treaty of partition to settle peace.

In 1713 he was elected into parliament for the town of Buckingham. In the last illness of queen Anne, he was sent for to Carshalton, about noon, by order of the council. He said, "he had taken physic, and could not come." Mr. Ford, from whose letter to Dr. Swift this anecdote is taken, observes, "In all probability he had saved her life; for I am told the late lord Gower had been often in the same condition, with the gout in his head." In the account that is given of Dr. Radcliffe in the "Biographia Britannica," it is said, that the queen was struck with death the twenty-eighth of July: that Dr. Radcliffe's name was not once mentioned, either by the queen or "any lord of the council;" only that lady Masham sent to him, without their knowledge, two hours before the queen's death. In this letter from Mr. Ford to dean Swift, which is dated the thirty-first of July, it is said, that the queen's disorder began

between eight and nine the morning before, which was the thirtieth; and that about noon, the same day, Radcliffe was sent for by an order of council. These accounts being contradictory, the reader will probably want some assistance to determine what were the facts. As to the time when the queen was taken ill, Mr. Ford's account is most likely to be true, as he was upon the spot, and in a situation which insured him the best intelligence. As to the time when the doctor was sent for, the account in the Biog. Brit. is manifestly wrong: for if the doctor had been sent for only two hours before the queen's death, which happened incontestably on the first of August, Mr. Ford could not have mentioned the fact on the 31st of July, when his letter was dated. Whether Radcliffe was sent for by lady Masham, or by order of council, is therefore the only point to be determined. That he was generally reported to have been sent for by order of council is certain; but a letter is printed in the "Biographia," said to have been written by the doctor to one of his friends, which, supposing it to be genuine, will prove, that the doctor maintained the contrary. On the 5th of August, four days after the queen's death, a member of the House of Commons, a friend of the doctor's, who was also a member, and one who always voted on the same side, moved, that he might be summoned to attend in his place, in order to be censured for not attending on her majesty. Upon this occasion the doctor is said to have written the following letter to another of his friends:

"Dear Sir, Carshalton, Aug. 7, 1714.

"I could not have thought that so old an acquaintance and so good a friend, as sir J——n always professed himself, would have made such a motion against me. God knows my will to do her majesty any service has ever got the start of my ability; and I have nothing that gives me greater anxiety and trouble than the death of that great and glorious princess. I must do that justice to the physicians that attended her in her illness, from a sight of the method that was taken for her preservation by Dr. Mead, as to declare nothing was omitted for her preservation; but the people about her (the plagues of Egypt fall on them!) put it out of the power of physic to be of any benefit to her. I know the nature of attending crowned heads in their last moments too well to be fond of waiting upon them, without being sent for by a proper authority. You have heard of

pardons being signed for physicians, before a sovereign's demise: however, ill as I was, I would have went to the queen in a horse-litter, had either her majesty, or those in commission next to her, commanded me so to do. You may tell sir J——n as much, and assure him from me, that his zeal for her majesty will not excuse his ill usage of a friend, who has drank many a hundred bottles with him, and cannot, even after this breach of a good understanding that ever was preserved between us, but have a very good esteem for him. I must also desire you to thank Tom Chapman for his speech in my behalf, since I hear it is the first he ever made, which is taken more kindly; and to acquaint him, that I should be glad to see him at Carshalton, since I fear (for so the gout tells me) that we shall never more sit in the House of Commons together. I am, &c.

“JOHN RADCLIFFE.”

But, whatever credit may now be paid to this letter, or however it may now be thought to justify the doctor's refusal to attend her majesty, he became at that time so much the object of popular resentment, that he was apprehensive of being assassinated; as appears by the following letter, directed to Dr. Mead, at Child's coffee-house, in St. Paul's church-yard:

“Dear Sir,

Carshalton, Aug. 3, 1714.

“I give you, and your brother, many thanks, for the favour you intend me to-morrow; and if there is any other friend that will be agreeable to you, he shall meet with a hearty welcome from me. Dinner shall be on the table by two, when you may be sure to find me ready to wait upon you. Nor shall I be at any other time from home, because I have received several letters, which threaten me with being pulled to pieces, if ever I come to London. After such menaces as these, it is easy to imagine, that the conversation of two such very good friends is not only extremely desirable, but the enjoyment of it will be a great happiness and satisfaction to him, who is, &c.

“JOHN RADCLIFFE.”

Radcliffe died on the first of November the same year, having survived the queen just three months; and it is said, that the dread he had of the populace, and the want of company in the country village, which he did not dare to leave, shortened his life, when just sixty-four years old.

He was carried to Oxford, and buried in St. Mary's church in that city.

He had a great respect for the clergy; and shewed much judgment in bestowing his patronage. He gave the rectory of Headbourne-worthy, Hants, to the learned and pious Dr. Bingham; and it was through his solicitation that the headship of St. Mary hall, at Oxford, was conferred on the celebrated Dr. Hudson; whom he so much esteemed, that it has been generally supposed it was to the persuasion of Dr. Hudson, that the university was indebted for the noble benefactions of Dr. Radcliffe; for the Library* and Infirmary which bear his name; and for an annual income of 600*l.* for two travelling fellowships. To University college also he gave, besides the window over the altar-piece already mentioned, the money which built the master's lodge there, making one side of the Eastern quadrangle.

We do not find that he ever attempted to write any thing, and probably he would not have succeeded as an author. He was believed to have been very little conversant in books, which made Dr. Garth say, humourously enough, that "for Radcliffe to leave a library, was as if an eunuch should found a seraglio." A most curious but ungracious portrait is given of him by Dr. Mandeville, in his

* Dr. Radcliffe's idea, in December 1712, was to have enlarged the Bodleian library. "The intended scheme was," as we learn from Dr. Atterbury's "Epistolary Correspondence," vol. III. "to build out from the middle window of the Selden part, a room of ninety feet long, and as high as the Selden part is, and under it to build a library for Exeter college, upon whose ground it must stand. Exeter college has consented, upon condition that not only a library be built for them, but some lodgings also, which must be pulled down to make room for this new design, be rebuilt. The university thinks of furnishing that part of the charge; and Dr. Radcliffe has readily proffered to furnish the rest; and withall, after he has perfected the building, to give 100*l.* for ever to furnish it with books." This scheme not having been adopted, the doctor left 40,000*l.* for building a new library; with 150*l.* a year for the librarian, and 100*l.* a year to buy

books. The foundation stone was laid June 16, 1737, with the following inscription on a plate of copper:

"Quod felix faustumque sit
Academix Oxoniensi,
Die xvi kalendarum Junii
Anno MDCCXXXVII,
Carolo Comite de Arran Cancellario,
Stephano Niblet, S. T. P.
Vice-cancellario,
Thoma Paget & Johanne Land, A. M.
Procuratoribus,
Plaudente undique togatâ gente,
Honorabilis admodum
Dnus Dnus Carolus Noel Somerset,
Honorabilis Johannes Verney,
Gualterus Wagstaff Bagot Baronettus,
Edwardus Harley, et } Armigeri,
Edwardus Smith, }
Radclivii munificentissimi Testamenti
Curatores, P. P.
Jacobo Gibbs, Architecto."

The whole building was completed in 1747; and on the 12th of April, 1749, it was opened with great solemnity.

“Essay on Charity Schools,” subjoined to his “Fable of the Bees.” What, however, the late Dr. Mead has recorded of him, is no small testimony in his favour; namely, that he was deservedly at the head of his profession, on account of his great medical penetration and experience.”

Some remarkable traits in his character may be discovered in the following detached remarks and extracts:

His caprice in his profession seems to have been unbounded. When the lady of sir John Trevor, the master of the Rolls, was dying, in the summer of 1704, she was given over by Radcliffe as incurable. The master, thinking it a compliment to Radcliffe not to join any of the London physicians with him, sent to Oxford for Dr. Breach, an old crony, to consult on that occasion; which made such a *breach* with Radcliffe that he set out in a few days for Bath; where he is represented “as delighting scarce in any other company but that of papists.”

The lady of sir John Holt he attended, in a bad illness, with unusual diligence, out of pique to the husband, who was supposed not to be over-fond of her.

When Mr. Harley was stabbed by Guiscard, Swift complains, that, by the caprice of Radcliffe, who would admit none but his own surgeon, he had “not been well looked after;” and adds in another place, “Mr. Harley has had an ill surgeon, by the caprice of that puppy Dr. Radcliffe; which has kept him back so long.”

May 26, 1704, he carried some cause against an apothecary, by the aid of the solicitor-general Harcourt; and “two days before,” Atterbury says, “a play was acted, wherein the doctor was extremely ridiculed upon that head of his quarrel with the apothecary. A great number of persons of quality were present; among the rest, the duchess of Marlborough and the maids of honour. The passages where the doctor was affronted were received with the utmost applause.”

In 1709, he was ridiculed by Steele, in the “Tatler,” under the title of “the mourning Æsculapius, the languishing hopeless lover of the divine Hebe, emblem of youth and beauty.” After curing the lady of a severe fever, he fell violently in love with her; but was rejected. The story is thus related in the “Biographia Britannica:” “The lady who made the doctor, at this advanced age, stand in need of a physician himself, was, it is said, of great beauty, wealth, and quality; and too attractive not to inspire the

coldest heart with the warmest sentiments. After he had made a cure of her, he could not but imagine, as naturally he might, that her ladyship would entertain a favourable opinion of him. But the lady, however grateful she might be for the care he had taken of her health, divulged the secret, and one of her confidants revealed it to Steele, who, on account of party, was so ill-natured as to write the ridicule of it in the *Tatler*."

This article shall be closed with an extract from the *Richardsoniana*: "Dr. Radcliffe told Dr. Mead, 'Mead, I love you, and now I will tell you a sure secret to make your fortune; use all mankind ill.' And it certainly was his own practice. He owned he was avaricious, even to spunging, whenever he any way could, at a tavern reckoning, a sixpence, or shilling, among the rest of the company, under pretence of 'hating (as he ever did) to change a guinea, because (said he) it slips away so fast.' He could never be brought to pay bills without much following and importunity; nor then if there appeared any chance of wearying them out.—A paviour, after long and fruitless attempts, caught him just getting out of his chariot at his own door, in Bloomsbury-square, and set upon him. 'Why, you rascal,' said the doctor, 'do you pretend to be paid for such a piece of work? why you have spoiled my pavement, and then covered it over with earth to hide your bad work.' 'Doctor,' said the paviour, 'mine is not the only bad work that the earth hides!' 'You dog you,' said the doctor, 'are you a wit? you must be poor, come in;' and paid him. Nobody," adds Mr. Richardson, "ever practised this rule, 'of using all mankind ill,' less than Dr. Mead (who told me himself the story, and) who, as I have been informed by great physicians, got as much again by his practice as Dr. Radcliffe did."

Many other anecdotes are given of this singular character in "Some Memoirs of his Life," published in 1714 or 1715, chiefly written by William Pittis, of New college, Oxford, assisted by information from Dr. Mead. A fourth edition of this appeared in 1736, to which Mr. Pittis annexed his name, with an appendix of "Letters," and the new title of "Dr. Radcliffe's Life and Letters."¹

¹ Life as above.—*Biog. Brit.*—*Swift's Works*; see *Index*.—*Burnett's Own Times*.—*Atterbury's Correspondence*.—*Lysons's Environs*, vol. I. and vol. IV.—*Bowles's edition of Pope's Works*.—*Letters by Eminent Persons*, 3 vols. 8vo. 1813.—*Gent. Mag. Index*.

RADERUS (MATTHEW), a learned Jesuit, was born at Inichenhen, in the Tyrol, in 1561. He was educated among, and joined the society of the Jesuits in his twentieth year. After having, through a long life, borne the reputation of a man of piety and erudition, and an able teacher, he died December 22, 1634, in the seventy-fourth year of his age. He was author or editor of various works connected with his profession, and of some of classical criticism. Among these are the "Alexandrian Chronicle," 1615, 4to; "Bavaria Sancta," Monac. 1615—27, 3 vols. folio, with plates by Sadeler; "Bavaria Pia," *ibid*, 1628, folio, with plates by the same; an excellent edition of "Martial," Mentz, 1627, folio, and another of "Quintus Curtius."¹

RADIER. See DREUX.

RAIKES (ROBERT), a printer at Gloucester, deserves notice here as the founder of that useful institution the SUNDAY SCHOOL, and as a man whose character is to be praised for general benevolence. The lives of such men, however, seldom afford many particulars, and Mr. Raikes, living constantly at his native place in the regular employment of his trade, may be said to have passed his days in comparative retirement. He was born at Gloucester in 1735. His father was of the same business as himself, a printer, and conducted, for many years, with successful merit, the "Gloucester Journal." The education Mr. Raikes received was liberal, and calculated for his future designation in life, and at a proper age he was taught his father's business, which he carried on throughout the whole of his life with great reputation.

Having prospered in the course of trade, he began early to look round for objects of benevolence, and first found them in the prisons. To relieve such, he employed his pen, his influence, and his property, and discovering that ignorance was the principal cause of those offences which render imprisonment necessary, he formed a plan of giving these unfortunate men moral and religious instruction, and regular employment, which proved highly beneficial and consolatory. But that for which he has been most highly and deservedly praised is the institution of the Sunday schools, which he planned in 1781, and which are now so common as to require no description. He commenced this benevolent undertaking in concert with the

¹ Alegambe.—Moreri.

rev. Mr. Stock, a clergyman of Gloucester, and although some improper disputes have arisen as to whom the right of founder belongs, it is well known that these two gentlemen never thought it worth while to contest the point, or to exchange a word on the subject, but continued during their lives to act in perfect concert and harmony; and if there was any difference, it was not in zeal, but in the more extensive range of Mr. Raikes's acquaintance, and the influence he possessed to induce persons of rank and opulence to assist in the plan.

Mr. Raikes was for some years a member of the court of assistants of the stationers' company; and died at Gloucester April 5, 1811, aged seventy-five. His brothers and nephews are well known to rank among the most eminent merchants in London.¹

RAIMONDI (MARC ANTONIO), the most celebrated of the old masters in the art of engraving, was born at Bologna, as is generally supposed, about the year 1487 or 1488. His first master was Francesco Francia, or Raibolini, (See FRANCIA,) a painter and engraver, from whom he learned the principles of drawing, and succeeded so well, that the name of Francia was added to his own. It does not appear from whom he learned engraving; but it must have been early, as the print of "Pyramus and Thisbe" is dated 1502, and this, as well as several of his first works from the designs of Francia, were probably executed before his departure from Bologna.

Being desirous of improving himself by travelling, he went to Venice, where he first met with the works of the German engravers, particularly a set of wood-cuts by Albert Durer, representing "the life and passion of our Saviour." Vasari informs us that he copied these with so much exactness, that they were sold for the originals; that Albert Durer complained of the injury, and got no redress, unless an order that Marc Antonio should not, for the future, add the cypher or monogram of Albert Durer to any of the copies he might make from his engravings. Copying them, it appears, was not thought illegal, the only injury being that of appending the mark of the person whose works are copied. But what renders the story somewhat improbable is, that the prints of "the life and passion of our Saviour" by Marc Antonio, have *no* mark of Albert

¹ Gent. Mag. vol. LXXI.—Nichols's Bowyer, vols. III. and IX.

Durer, but the cypher of Marc Antonio only. Strutt thinks that Vasari has mistaken one set of prints for another, that is, for those of "the life of the Virgin," which Antonio also copied, and to the last of which he added his own cypher, as well as the monogram of Albert Durer, some proof that his intention could not be to usurp the fame of the latter.

When Marc Antonio quitted Venice he went to Rome, where his merit soon recommended him to Raphael, who not only employed him to engrave a considerable number of his designs, but assisted him in tracing and correcting the outlines upon the plates. Raphael was so pleased with his performances that he sent many specimens of them, as a complimentary present to Albert Durer, which he thought well worthy of his acceptance. Antonio's great reputation brought many young artists to Rome, where he formed a school that soon eclipsed those of Germany; and in the process of time it was considered to be as necessary for an engraver, as for a painter, to visit Italy: the Italian style of engraving became the standard of excellence, and at the conclusion of the sixteenth century, the German manner was almost totally disused. Among his scholars the most successful was Agostino de Musis, and Marc de Ravenna.

After the death of Raphael, Marc Antonio was employed by Julio Romano. This connection was unfortunate, for he disgraced himself and his profession by engraving that painter's abominable designs to accompany Aretine's infamous verses. For this pope Clement VII. sent him to prison, from which he was released with great difficulty by the interest of the cardinal Julius de Medici and Baccio Bandinelli, the sculptor. The exquisite merit of his "martyrdom of St. Laurence," at length reconciled the pope to him, who pardoned his offence entirely, and took him under his protection. He had now attained his highest reputation, and had accumulated wealth, but lost the latter entirely in 1527, when Rome was taken by the Spanish army. After this misfortune he retired to Bologna, where perhaps he died, but when is not known. The last print we have of his is dated 1539, after which he cannot be traced with certainty. Strutt considers him as one of the most extraordinary engravers that ever lived. The purity of his outlines, the correctness with which the extremities of his figures are marked, and the beauty and

character which appear in the heads, prove him to have been a man of great taste and solid judgment, as well as a perfect master of drawing. These beauties, without doubt, appear most striking in his works from Raphael, a circumstance which seems greatly to confirm the report of his being much assisted by that great master. Strutt has given a list of the best of Marc Antonio's prints, which however are rarely to be met with in their original state.¹

RAINBOW (EDWARD), a pious and exemplary bishop of Carlisle, was born April 20, 1608, at Bliton, a village in Lincolnshire near Gainsborough. His father, Thomas, was at this time rector of Bliton, and afterwards of Winttringham in the same county; both which preferments he owed to the Wrays of Glentworth. He married Rebecca Allen, daughter of the rev. David Allen, rector of Ludbrough, a very learned lady, who had been successfully taught Latin, Greek, and Hebrew, by her father. Under such parents he had the advantage of a religious as well as learned education. For the latter purpose he was sent first to Fillingham, and next, in 1619, to the public school of Gainsborough, whence, in April 1620, he was removed to Peterborough in Northamptonshire, and put under the tuition of Dr. John Williams, afterwards archbishop of York, but then a prebendary of Peterborough, and a good friend of old Mr. Rainbow. In order to have the farther advantage of this gentleman's protection, he was sent, in June 1621, to Westminster school, Dr. Williams being then dean of Westminster. In all these places his progress was marked by great diligence and proficiency in his studies, and a conduct which did credit to the instructions of his parents.

In July 1623, he was entered of Corpus Christi college, Oxford, of which his elder brother was now a member, and afterwards died a fellow. Here he remained until June 1, 1625, when he removed to Magdalen college, Cambridge, in order to enjoy one of the scholarships then founded by the countess dowager of Warwick, who herself nominated him to the same. In 1627 he took his degree of B. A. and that of M. A. in 1630, and soon after was appointed by the great patron of his family, sir John Wray, to be master of the free-school at Kirton, three or four

¹ Strutt's Dict. and Essay prefixed to vol. II.—Heineker's Dictionnaire des Artistes, 1778.—Roscoe's Leo,

miles from Bliton, his native place. His testimonials from the university proved that he was more than sufficient for this situation. He had indeed, while at college, distinguished himself on one or two occasions by an uncommon display of talent, particularly when the Tripos delivered a scurrilous speech, and being interrupted, Mr. Rainbow was ordered, without any preparation, to take his place. On this occasion he delivered an extempore speech with so much delicacy of wit, and chastened satire, as to receive universal approbation.

Kirton school, to which he had now removed, was never much to his liking, and he therefore soon left it, and came to London. When he was admitted to orders does not appear, but we first hear of his preaching at Glentworth in 1632. In London he first took up his residence in Fuller's Rents, but in three months removed to Sion college for the sake of the library there. He also became a candidate for the preachingship of Lincoln's-inn, but was not successful. In June of that year, however, he was appointed curate at the Savoy, and being invited back to his college by Dr. Smith the master, and some others of the society, he was, in 1634, admitted to a fellowship. After his return to the university, he appears to have resided occasionally, or for some stated time, annually, at London, where, in the year above mentioned, he preached one sermon, printed at the request of his friends, and another in 1639; but it was at the university that his sermons were most admired, and his hearers most numerous. Here too, as in the case of the *tripos*, he was suddenly called upon to supply the place of a gentleman who was unexpectedly absent, and acquitted himself with great credit, in an extempore discourse. He does not, however, appear to have reviewed his early sermons with much pleasure, finding that he had indulged too much in a declamatory kind of style, which he did not think becoming in such compositions, nor to be preferred to the plain exposition of the doctrinal parts of the Holy Scriptures. With the same conscientious feeling, when he became a college tutor in 1635, he added to other branches of instruction, a knowledge of the foundation and superstructure of religion; and so acceptable was his mode of teaching, that the master of the college recommended to his care, the sons of some noblemen, particularly Theophilus earl of Suffolk. In 1639, he was chosen dean of his college, and the following year attended

James earl of Suffolk, son to Theophilus, to the Long parliament. In 1642, on the death of Dr. Smith, he was elected master of Magdalen college, with the concurrence of the earl. In 1646 he took his degree of D. D. and chose for the subject of his thesis a defence of the principles of the church of England, as containing every thing necessary to salvation. For some time he does not appear to have been molested for this attempt to support a church which the majority were endeavouring to pull down. In 1650, however, when he refused to sign a protestation against the king, he was deprived of the mastership, which he was very willing to give up rather than comply with the party in power. His steady friend, however, the earl of Suffolk, gave him the small living of Little Chesterford near Audley Inn in Essex, in 1652, but this he held only by his lordship's presentation, as he determined never to submit to an examination by the republican *triers*, as they were called.

Unpromising as his situation now was, he married Elizabeth, daughter of Dr. Smith, his predecessor in the mastership of the college. In performing his duties as a parish priest, he used a selection from the common prayer-book, with which his hearers, many of whom had never read them, were very much pleased. He also regularly visited and catechised his flock, and by works of charity gradually gained upon their affections. In 1659, he accepted the rectory of Benefield in Northamptonshire, from the earl of Warwick, but still on condition of having nothing to do with the triers; and here likewise he became very popular.

On the restoration, in 1660, he was replaced in the mastership of Magdalen college, appointed chaplain to the king, and the year following was promoted to the deanery of Peterborough. In 1662, being elected vice-chancellor of the university, which obliged him to reside there, he greatly contributed to restore proper discipline. In 1664, he was appointed bishop of Carlisle, so much against his inclination, that it required the utmost importunity of his friends to reconcile him to a station for which his modesty made him think he was unfit. After consecration, although the expences attending his entrance on this office were very considerable, he immediately resigned all his other preferments; but when he found in what a state his predecessor (Dr. Stern) had left the episcopal residence, Rose

castle, he thought it his duty, however unwillingly, to sue him for dilapidations. He then, at great expence, repaired the castle, and rebuilt the chapel entirely. His more serious attention, however, was bestowed on the various duties of his office, both with respect to the clergy and people. To the former, in particular, he set an example of diligence in preaching, catechising, &c. and in hospitality. He had prayers four times a day in his family. After continuing this course for twenty years, he became a martyr to the stone and gout, with alternate fits of both which he had long been afflicted. He died at Rose castle, March 26, 1684, in his seventy-sixth year, and was interred in Dalston church-yard, where a plain stone intimates only his name and title. He printed three occasional sermons: one we have already mentioned, which was preached at St. Paul's cross, Sept. 28, 1634, entitled "Labour forbidden and commanded;" the second was on the funeral of Susannah, countess of Suffolk, preached May 13, 1649, and printed with some elegies by Drs. Collins and Duport. This Baxter recommended to be reprinted among Clark's Lives. The third was on the funeral of the celebrated Anne countess of Pembroke, Dorset, and Montgomery, at Appleby in Westmoreland, April 14, 1676. He appears to have been a man of polite manners, uncommon learning, and of exemplary piety and charity. In 1670, he joined with Dr. Wilkins, bishop of Chester, in opposing the conventicle act.¹

RAINE (MATTHEW), an eminent scholar and teacher, was born May 20, 1760. He received the first rudiments of his education under his father, the rev. Matthew Raine, who was for many years a schoolmaster of ability and reputation at Hackforth near Richmond in Yorkshire. In June 1772, he was admitted on the foundation of the Charter-house, to which he was nominated by the king at the request of lord Holderness. After distinguishing himself, as a boy, he was elected, in 1778, to a Charter-house exhibition at Trinity college, Cambridge, of which he became a fellow in 1783, having taken the degree of B. A. in 1782. He engaged for some time in tuition at the university, and had several distinguished pupils. In 1791, he was elected schoolmaster of the Charter-house, his only

¹ Life by Jonathan Banks, and Funeral Sermon by his chaplain, the rev. Thos. Tully, 1688, 12mo.

opponent being Charles Burney, D. D. whose talents as a scholar were even then generally acknowledged, and are now perhaps unrivalled.

Mr. Raine having been advanced to this important station, for which no man was ever better qualified, he proceeded to take the degree of D. D. in 1798. In 1809, he was elected preacher to the hon. society of Gray's-inn, and in the year following, was presented by the governors of the Charter-house to the rectory of Little Hallingbury in Essex, whither he had intended to retire at the close of 1811. But in the early part of the year, his frame was so weakened by a violent fit of the gout, added to his cares and anxiety for the school, and the labour which he bestowed on his compositions for the pulpit, that on a recurrence of his disorder, at the close of the summer, he was unable to throw it out, and died of suppressed gout, Sept. 17, 1810. His remains are deposited in Charter-house chapel, and a monument with an inscription written by Dr. Parr, has been erected to his memory by his scholars. The present school-room, built during his mastership, and the improvements made by him in the dormitory, will long remain as proofs of the attention which Dr. Raine paid to the discipline and good order of the school; and such was the mildness and sweetness of his disposition, that his pupils loved and revered him while at school, and were his friends through life.

In the pulpit, the excellent choice and arrangement of his subject, and the graceful dignity of his manner, combined with a superior eloquence and harmony of voice, commanded the attention of his hearers, and whenever he preached, the chapel of Gray's-inn was thronged by a numerous and enlightened audience.—But his labours were not confined to the school and the pulpit. He was one of the first and most active managers of the London Institution; and the “Society of Schoolmasters” is mainly indebted to his generous support for its present respectability and importance.

Among his intimate friends were all the first scholars of the day; and none was more indebted to the friendship of Dr. Raine than professor Porson, whose successor in the professorial chair it was no little satisfaction to Dr. Raine to have educated under his own care at the Charter-house.

The literary world have much cause to regret the premature death of Dr. Raine. He had turned his thoughts

to many subjects of great interest to the classical scholar, but his delicacy was so great, that he scrupled to publish without more mature consideration than his employment gave him leisure to bestow on them. He published only two sermons, at the request of those before whom they were preached; one preached at Kingston-upon-Thames, Feb. 19, 1786, on the death of capt. Pierce, commander of the Halsewell East Indiaman; the other, a York assize sermon, preached July 26, 1789, when the father of his pupil Walter Fawkes, esq. was high sheriff.¹

RAINOLDS (JOHN), one of the most learned and eminent divines of the sixteenth century, and a strenuous champion against popery, was the fifth son of Richard Rainolds of Pinho, or Penhoe, near Exeter in Devonshire, where he was born in 1549. He became first a student in Merton college, Oxford, in 1562, of which his uncle, Dr. Thomas Rainolds, had been warden in queen Mary's time, but was ejected in 1559 for his adherence to popery, which appears to have been the religion of the family. In 1563 he was admitted a scholar of Corpus Christi college, and in October 1566, was chosen probationer fellow. In Oct. 1568, he took his degree of bachelor of arts, and in May 1572, that of master, being then senior of the act, and founder's Greek lecturer in his college, in which last station he acquired great reputation by his lectures on Aristotle.

A story is told by Fuller and others, that Mr. Rainolds was at first a zealous papist; and his brother William a professed protestant; but that having frequently disputed together, the issue was a change of principles on both sides, John becoming a zealous protestant, and William a papist. As no time is specified when this change took place, we may be permitted to entertain some doubts of its authenticity. John Rainolds entered the university at a very early age, and at a time when the reformed religion was so fully established and guarded there, that had he been a *zealous* papist, he could not have escaped censure; but of this nothing is upon record: on the contrary, his first public appearances were all in support of the doctrines of the reformation, and his established character appears to have given great weight to his opinions on matters in dispute at Oxford. In 1576, when he was only in his

¹ From private communication.

twenty-seventh year, we find him opposing the giving the degree of D. D. to Corrano (See CORRANO) who was suspected of being unsound in certain doctrinal points. Wood has preserved a long letter of his on this subject, which shows him well versed in religious controversy, and decidedly for the doctrines of the reformers.

In June 1579, he took the degree of bachelor of divinity, and in June 1585 that of doctor, and on both occasions maintained theses which had for their subject, the defence of the church of England in her separation from that of Rome. This was a point which he had carefully studied by a perusal of ecclesiastical records and histories. He held also a controversy with Hart, a champion for popery; and on this, as well as every other occasion, acquitted himself with so much ability, that in 1586, when a new divinity lecture was founded at Oxford by sir Francis Walsingham, principal secretary of state, he desired that Dr. Rainolds might be the first lecturer, and he was accordingly chosen. Wood and Collier, whose prejudices against the reformation are sometimes but thinly disguised, represent the design of the founder and of others in the university with whom he consulted, as being "to make the difference between the churches wide enough"—"to make the religion of the church of Rome more odious, and the difference betwixt them and the protestants to appear more irreconcilable," &c. The intention, however, plainly was, to counteract the industry of the popish party in propagating their opinions and seducing the students of the university, in which they were too frequently successful. And Wood allows that the founder of this lecture, "that he might not fail of his purpose to rout the papists and their religion," could not have chosen a fitter person, for Rainolds was a man of infinite reading, and of a vast memory. He accordingly read this lecture in the divinity school thrice a week in full term, and had a crowded auditory. Wood says erroneously, that when appointed to this lecture he was dean of Lincoln; but this dignity was not conferred upon him until 1593, (not 1598 as Wood says). It was the gift of the queen, who was much pleased with the report of his services in opposing popery, and offered him a bishopric; but he preferred a college life, where he thought he could do most good by training up a race of defenders of the reformation, a measure then of great importance. That he might have no temptation to

relax in this care, he, in 1598, exchanged the deanery of Lincoln for the presidentship of Corpus Christi college, and was elected Dec. 11 of that year, and soon after removed to the president's lodgings at Corpus, from some chambers which he had been allowed in Queen's college. To Corpus Christi he became an eminent benefactor by restoring their finances, which had been impoverished by the neglect or avarice of some of his predecessors, at the same time that he made more effectual provision for the scholars, chaplains, and clerks, that he might retain in college such as were useful. He also repaired the chapel, hall, and library; but his more particular attention was paid to the rules of discipline, and the proficiency of the students in learning and religion.

In 1603, when the Hampton-court conference took place, we find him ranged on the puritan side; on this occasion, he was their spokesman, and it may therefore be necessary to give some account of what he proposed, as this will enable the reader in some measure to determine how far the puritans of the following reign can claim him as their ancestor. At this conference, he proposed, 1. "That the Doctrine of the Church might be preserved in purity, according to God's word." 2. "That good Pastors might be planted in all churches to preach the same." 3. "That the Church-government might be sincerely ministred according to God's word." 4. "That the book of Common Prayer might be fitted to the more increase of Piety." With regard to the first he moved his majesty, that the book of "Articles of Religion" concluded in 1562, might be explained in places obscure, and enlarged where some things were defective. For example, whereas Art. 16, the words are these, "After we have received the Holy Ghost, we may depart from Grace;" notwithstanding the meaning may be sound, yet he desired, that because they may seem to be contrary to the doctrine of God's Predestination and Election in the 17th Article, both these words might be explained with this or the like addition, "yet neither totally nor finally;" and also that the nine assertions orthodoxall, as he termed them, i. e. the Lambeth articles, might be inserted into that book of articles. Secondly, where it is said in the 23d Article, that it is not lawful for any man to take upon him the office of preaching or administering the Sacraments "in the congregation," before he be lawfully called, Dr. Rainolds

took exception to these words, "in the congregation," as implying a lawfulness for any whatsoever, "out of the congregation," to preach and administer the Sacraments, though he had no lawful calling thereunto. Thirdly, in the 25th Article, these words touching "Confirmation, grown partly of the corrupt following the Apostles," being opposite to those in the collect of Confirmation in the Communion-book, "upon whom after the example of the Apostles," argue, said he, a contrariety each to other; the first confessing confirmation to be a depraved imitation of the Apostles; the second grounding it upon their example, Acts viii. 19, as if the bishop by confirming of children, did by imposing of hands, as the Apostles in those places, give the visible Graces of the Holy Ghost. And therefore he desired, that both the contradiction might be considered, and this ground of Confirmation examined. Dr. Rainolds afterwards objected to a defect in the 37th Article, wherein, he said, these words, "The Bishop of Rome hath no authority in this land," were not sufficient, unless it were added, "nor ought to have." He next moved, that this proposition, "the intention of the minister is not of the essence of the Sacrament," might be added to the book of Articles, the rather because some in England had preached it to be essential. And here again he repeated his request concerning the nine "orthodoxall assertions" concluded at Lambeth. He then complained, that the Catechism in the Common-Prayer-book was too brief; for which reason one by Nowel, late dean of St. Paul's, was added, and that too long for young novices to learn by heart. He requested, therefore, that one uniform Catechism might be made, which, and none other, might be generally received. He next took notice of the profanation of the Sabbath, and the contempt of his majesty's proclamation for reforming that abuse; and desired some stronger remedy might be applied. His next request was for a new translation of the Bible, because those which were allowed in the reign of Henry VIII. and Edward VI. were corrupt and not answerable to the original; of which he gave three instances. He then desired his majesty, that unlawful and seditious books might be suppressed, at least restrained, and imparted to a few. He proceeded now to the second point, and desired that learned ministers might be planted in every parish. He next went on to the fourth point relating to the Common-Prayer, and

complained of the imposing Subscription, since it was a great impediment to a learned ministry; and intreated, that "it might not be exacted as formerly, for which many good men were kept out, others removed, and many disquieted. To subscribe according to the statutes of the realm, namely, to the articles of religion, and the king's supremacy, they were not unwilling. Their reason of their backwardness to subscribe otherwise was, first, the books Apocryphal, which the Common-Prayer enjoined to be read in the church, albeit there are, in some of those chapters appointed, manifest errors, directly repugnant to the scriptures The next scruple against subscription was, that in the Common-Prayer it is twice set down, 'Jesus said to his Disciples,' when as by the text original it is plain, that he spake to the Pharisees. The third objection against subscription were 'Interrogatories in Baptism,' propounded to infants." Dr. Rainolds owned "the use of the Cross to have been ever since the Apostles time; but this was the difficulty, to prove it of that ancient use in Baptism." He afterwards took exceptions at those words in the Office of Matrimony, "With my body I thee worship;" and objected against the churching of women by the name of Purification. Under the third general head touching Discipline he took exception to the committing of ecclesiastical censures to lay-chancellors. "His reason was, that the statute made in king Henry's time for their authority that way was abrogated in queen Mary's time, and not revived in the late queen's days, and abridged by the bishops themselves, 1571, ordering that the said lay-chancellors should not excommunicate in matters of correction, and *anno* 1584 and 1589, not in matters of instance, but to be done only by them, who had the power of the keys." He then desired, that according to certain provincial constitutions, they of the clergy might have meetings once every three weeks: first, in rural deaneries, and therein to have the liberty of prophesying, according as archbishop Grindal and other bishops desired of her late majesty. Secondly, that such things, as could not be resolved upon there, might be referred from thence to the episcopal synods, where the bishop with his Presbyteri should determine all such points as before could not be decided. Notwithstanding our author's conduct at this conference, Dr. Simon Patrick observes, that he professed himself a conformist to the church of Eng-

land, and died so. He remarks, that Dr. Richard Crakanthorp tells the archbishop of Spalato, that the doctor was no Puritan (as the archbishop called him). "For, first, he professed, that he appeared unwillingly in the cause at Hampton-court, and merely in obedience to the king's command. And then he spoke not one word there against the hierarchy. Nay, he acknowledged it to be consonant to the word of God in his conference with Hart. And in an answer to Sanders's book of the 'Schism of England' (which is in the archbishop's library) he professes, that he approves of the book of 'consecrating and ordering bishops, priests, and deacons.' He was also a strict observer of all the orders of the church and university both in public and his own college; wearing the square cap and surplice, kneeling at the Sacrament, and he himself commemorating their benefactors at the times their statutes appointed, and reading that chapter of Ecclesiasticus, which is on such occasions used. In a letter also of his to archbishop Bancroft (then in Dr. Crakanthorp's hands), he professes himself conformable to the church of England, 'willingly and from his heart,' his conscience admonishing him so to be. And thus he remained persuaded to his last breath, desiring to receive absolution according to the manner prescribed in our liturgy, when he lay on his death-bed; which he did from Dr. Holland, the king's professor in Oxford, kissing his hand in token of his love and joy, and within a few hours after resigned up his soul to God."

Wood says, perhaps justly, that the "best matter" produced by this Hampton-court conference was the new translation of the Bible, which is now the authorized translation. It was begun in 1604, by forty-seven divines of Westminster and the two universities. Dr. Rainolds had too much reputation as a Greek and Hebrew scholar to be omitted from this list. Some of the prophets appear to have been the portion allotted to him, but his growing infirmities did not, it is thought, permit him to do much. The Oxford translators, however, used to meet at his lodging in Corpus college, once a week, and compared what they had done in his company. During this undertaking he was seized with the consumption of which he died, May 21, 1607, in the fifty-eighth year of his age.

His death is thus recorded by Anthony Wood, with his character taken from various contemporaries.

"It must not be forgotten that this year died Dr. John Rainolds, president of Corpus Christi college, one of so

prodigious a memory that he might have been called a walking library ; of so virtuous and holy life and conversation (as writers say) that he very well deserved to be red-lettered ; so eminent and conspicuous, that as Nazianzen speaketh of Athanasius, it might be said of him 'to name Rainolds is to commend virtue itself.' He had turned over (as I conceive) all writers, profane, ecclesiastical and divine, all the councils, fathers, and histories of the church. He was most excellent in all tongues which might be any way of use, or serve for ornament to a divine. He was of a sharp and nimble wit, of a grave and mature judgment, of indefatigable industry, exceeding therein Origen surnamed Adamantius. He was so well seen in all arts and sciences, as if he had spent his whole time in each of them. Eminent also was he accounted for his conference had with king James and others at Hampton Court, though wronged by the publisher thereof, as he was often heard to say. A person also so much respected by the generality of the academicians for his learning and piety, that happy and honoured did they account themselves that could have discourse with him. At times of leisure he delighted much to talk with young towardly scholars, communicating his wisdom to the encouraging them in their studies, even to the last. A little before his death, when he could not do such good offices, he ordered his executors to have his books (except those he gave to his college and certain great persons), to be dispersed among them. There was no house of learning then in Oxford, but certain scholars of each (some to the number of twenty, some less,) received of his bounty in that kind, as a catalogue of them (with the names of the said scholars) which I have lying by me sheweth." This catalogue Wood prints in a note. It records the dispersion of a very considerable library among the students of the different colleges, to the amount of two hundred and eighty, many of whom became afterwards men of great eminence in the church. He also bequeathed some books to the Bodleian, and some to his relations. He was interred with great solemnity in the chapel of Corpus Christi college, where a monument was erected to his memory by his successor in the presidentship, Dr. Spenser, with the following inscription : " Virtuti sacrum. Jo. Rainoldo S. Theol. D. eruditione, pietate, integritate incomparabile, hujus Coll. Præses, qui obiit, &c. Jo. Spenser auditor, successor,

virtutum et sanctitatis admirator H. M. amoris erga posuit." Dr. Rainolds wrote some controversial works published in his life-time, enumerated by Wood, and sermons on the prophecies of Obadiah and Haggai, which with some other pieces appeared after his death; that on Haggai was published during the rebellion to enlist him on the side of those who were enemies to the church establishment, to which he ever appears to have been attached; although he may be ranked among doctrinal puritans. Motives for publication like these throw an air of suspicion upon the works, and incline us to doubt whether they now appear as he left them.

His brother, WILLIAM Rainolds, above mentioned, was educated in Winchester school, and became fellow of New college in 1562. The story of his turning Roman Catholic in consequence of a dispute with his brother John, seems discredited by Wood; and Dodd gives farther reason to question it, on the authority of father Parsons, who was told by Rainolds himself, that his first doubts on the subject were occasioned by perusing Jewell's Works, and examining the authors quoted by that learned prelate. It is certain, however, that he left a benefice he had in Northamptonshire, and went to Rheims, where he could have the free exercise of his adopted religion, and was made professor of divinity and Hebrew. At last he returned to Antwerp, where he died in 1594. He wrote against Whitaker, and other works in the popish controversy. Two letters to him are printed with his brother John's "Orationes," Oxon. 1614, 1628, 4to. There was a third brother, EDMUND, educated at Corpus college, Oxford, who was ejected for popery in 1568. Dodd thinks the converting conference between the brothers was more likely to have been held between this Edmund and John, than between William and John. Edmund died in 1630, and was buried at Wolvercote, near Oxford, where he had an estate, and probably lived in privacy.¹

RALEGH (SIR WALTER), or RALEIGH, or RAWLEGH, an illustrious Englishman, was the fourth son, and the second by a third wife, of Walter Raleigh, esq. of Fardel, near Plymouth. His father was of an ancient knightly family, and his mother was Catharine, daughter of sir Philip Champernoun, of Modbury in Devonshire, relict of Otho Gilbert, of Compton, the father, by her, of sir Humphrey

¹ Ath. Ox. vol. I.—Gen. Dict.—Fuller's *Abel Redivivus*.—Wood's *Annals*.—Prince's *Worthies of Devon*.

Gilbert, the celebrated navigator. Mr. Raleigh, upon his marriage with this lady, had retired to a farm called Hayes, in the parish of Budley, where sir Walter was born in 1552. After a proper education at school, he was sent to Oriel college, Oxford, about 1568, where he soon distinguished himself by great force of natural parts, and an uncommon progress in academical learning; but Wood is certainly mistaken in saying he stayed here three years; for in 1569, when only seventeen, he formed one of the select troop of an hundred gentlemen, whom queen Elizabeth permitted Henry Champernoun to transport to France, to assist the persecuted Protestants. Sir Walter appears to have been engaged for some years in military affairs, of which, however, we do not know the particulars. In 1575 or 1576, he was in London, exercising his poetical talents; for there is a commendatory poem by him prefixed, among others, to a satire called "The Steel Glass," published by George Gascoigne, a poet of that age. This is dated from the Middle Temple, at which he then resided, but with no view of studying the law; for he declared expressly, at his trial, that he had never studied it. On the contrary, his mind was still bent on military glory; and accordingly, in 1578, he went to the Netherlands, with the forces which were sent against the Spaniards, commanded by sir John Norris, and it is supposed he was at the battle of Rimenant, fought on Aug. 1. The following year, 1579, when sir Humphrey Gilbert, who was his brother by his mother's side, had obtained a patent of the queen to plant and inhabit some Northern parts of America, he engaged in that adventure; but returned soon after, the attempt proving unsuccessful. In 1580, the pope having incited the Irish to rebellion, he had a captain's commission under the lord deputy of Ireland, Arthur Grey, lord Grey de Wilton. Here he distinguished himself by his skill and bravery. In 1581, the earl of Ormond departing for England, his government of Munster was given to captain Raleigh, in commission with sir William Morgan; and captain Piers Raleigh resided chiefly at Lismore, and spent all this summer in the woods and country adjacent, in continual action with the rebels. At his return home, he was introduced to court, and, as Fuller relates, upon the following occasion. Her majesty, taking the air in a walk, stopped at a splashy place, in doubt whether to go on: when Raleigh, dressed

in a gay and genteel habit of those times, immediately cast off and spread his new plush cloak on the ground; on which her majesty gently treading, was conducted over clean and dry. The truth is, Raleigh always made a very elegant appearance, as well in the splendor of attire, as the politeness of address; having a commanding figure, and a handsome and well-compacted person; a strong natural wit, and a better judgment; and that kind of courtly address which pleased Elizabeth, and led to her favour. Such encouragement, however, did not reconcile him to an indolent life. In 1583 he set out with his brother sir H. Gilbert, in his expedition to Newfoundland; but within a few days was obliged to return to Plymouth, his ship's company being seized with an infectious distemper; and sir H. Gilbert was drowned in coming home, after he had taken possession of that country. These expeditions, however, being much to Raleigh's taste, he still felt no discouragement; but in 1584 obtaining letters patent for discovering unknown countries, he set sail to America, and took possession of a place, to which queen Elizabeth gave the name of Virginia.

Upon his return, he was elected member of parliament for Devonshire, and soon after knighted; an honour (says his late biographer), which, from the sparing hand of that monarch, was considered as high distinction. About this period, also, he was favoured by a licence to sell wines throughout the kingdom. In 1585, he appears several ways engaged in the laudable improvements of navigation; for, he was one of the colleagues of the fellowship for the discovery of the North-west passage. The same year, he sent his own fleet upon a second voyage to Virginia, and afterwards upon a third. It was this colony of Virginia which first brought tobacco to England; and sir Walter Raleigh, who first introduced it into use. Queen Elizabeth had no objection to it, as a valuable article of commerce; but her successor, James I. held it in such abhorrence, as to use his utmost endeavours to explode the use of it. About the same time sir Walter was made seneschal of Cornwall and lord warden of the Stannaries.

On the suppression of the rebellion in Munster, when the forfeited lands were divided in signories, among those who had been active in its reduction, he obtained a grant of 12,000 acres in the counties of Cork and Waterford; which he planted at his own expence; and, at the end of

this reign, sold to Richard Boyle, afterwards the great earl of Cork, who owned this purchase to have been the first step to his future vast fortune.

Sir Walter was now become such a favourite with the queen, that they who had at first been his friends at court began to be alarmed, and to intrigue against him, particularly the earl of Leicester, his former patron, who is said to have grown jealous of his influence with her majesty, and to have set up, in opposition to him, Robert Devereux, the young earl of Essex. To this he appears to have paid little attention, but constantly attended his public charge and employments, whether in town or country, as occasion required. He was, in 1586, a member of that parliament which decided the fate of Mary queen of Scots, in which he probably concurred. But still speculating on the consequences of the discovery of Virginia, he sent three ships upon a fourth voyage thither, in 1587. In 1588 he sent another fleet, upon a fifth voyage, to Virginia; and the same year took a brave part in the destruction of the Spanish armada, sent to invade England. About this time he made an assignment to divers gentlemen and merchants of London, of all his rights in the colony of Virginia. This assignment is dated March 7, 1588-9.

In April 1589, he accompanied don Antonio, the expelled king of Portugal, then in London, to his dominions, when an armament was sent to restore him; and for his conduct on this occasion, was honoured by the queen with a gold chain. On his return to England, the same year, he touched upon Ireland, where he visited Spenser the poet, whom he brought to England, introduced into the queen's favour, and encouraged by his own patronage, himself being no inconsiderable poet. Spenser has described the circumstances of sir Walter's visit to him in a pastoral, which about two years after he dedicated to him, and entitled "Colin Clout's come home again." In 1592 he was appointed general of an expedition against the Spaniards at Panama. Soon after this we find him again in the House of Commons, where he made a distinguished figure, as appears from several of his printed speeches. In the mean time, he was no great favourite with the people, and somewhat obnoxious to the clergy, not only on account of his principles, which were not thought very orthodox, but because he possessed some lands which had been taken from the church. His enemies, knowing this, ventured to attack him; and,

in 1593, he was aspersed with atheism, in a libel against several ministers of state, printed at Lyons with this title: "*Elizabethæ Reginae Angliæ Edictum, promulgatum Londini, Nov. 29, 1591; et Andr. Philopatris ad idem responsio.*" In this piece the writer, who was the Jesuit Parsons, inveighs against sir Walter Raleigh's "*School of Atheism;*" insinuating, that he was not content with being a disciple, but had set up for a doctor in his faculty. Osborn accounts for this aspersion thus: "*Raleigh,*" says he, "*was the first, as I have heard, who ventured to tack about, and sail aloof from the beaten track of the schools; and who, upon the discovery of so apparent an error as a torrid zone, intended to proceed in an inquisition after more solid truths; till the mediation of some, whose livelihood lay in hammering shrines for this superannuated study, possessed queen Elizabeth, that such a doctrine was against God no less than her father's honour, whose faith, if he owned any, was grounded upon school-divinity. Whereupon she chid him, who was, by his own confession, ever after branded with the title of Atheist, though a known assertor of God and providence.*" That he was such an assertor, has been universally allowed; yet Wood not only adopts the unfavourable opinion of his principles, but pretends to tell us from whom he imbibed them.

About the same time, 1593, Raleigh had an illicit amour with a beautiful young lady, Elizabeth, daughter of sir Nicolas Throgmorton, an able statesman and ambassador; which so offended the queen, that they were both confined for several months; and, when set at liberty, forbidden the court. Sir Walter afterwards made the most honourable reparation he could, by marrying the object of his affection; and he always lived with her in the strictest conjugal harmony. The next year he was so entirely restored to the queen's favour, that he obtained a grant from her majesty of the manor of Sherborne, in Dorsetshire, which had been alienated from the see of Salisbury by bishop Caldwell, and was doubtless one of those church-lands, for accepting which he was censured, as mentioned above. During his disgrace he projected the discovery and conquest of the large, rich, and beautiful empire of Guiana, in South America; and, sending first an old experienced officer to collect information concerning it, he went thither himself in 1595, destroyed the city of San Joseph, and took the Spanish governor. Upon his return, he wrote a discourse

of his discoveries in Guiana, which was printed in 1596, 4to, and afterwards inserted in the third volume of Hakluyt's voyages, in Birch's works of Raleigh, and in Mr. Cayley's late "Life of Raleigh." His second attempt on Guiana was conducted by Lawrence Keymis, who sailed in Jan. 1596, and returned in June following. An account of this also is to be found in Hakluyt. The same year, sir Walter had a chief command in the Cadiz action, under the earl of Essex, in which he took a very able and gallant part. In the "Island Voyage," in 1597, which was aimed principally at the Spanish plate-fleets, Raleigh was one of the principal leaders; and would have been completely successful, had he not been thwarted by the jealousy and presumption of Essex. This unhappy nobleman's misfortunes were now coming on; and Raleigh, who had long been at variance with him, contributed to hasten his fall, particularly by a most disgraceful and vindictive letter which he wrote to sir Robert Cecil, to prevent his showing any lenity to Essex. Sir E. Brydges, who has lately reprinted this letter, in his elegant memoir of sir Walter Raleigh, observes, that it exhibits an awful lesson; for "Raleigh, in this dreadful letter, is pressing forward for a rival that snare by which he afterwards perished himself. He urges Cecil to get rid of Essex! By that riddance he himself became no longer necessary to Cecil, as a counterpoise to Essex's power." "Then, I have no doubt it was," adds sir Egerton, "that Cecil, become an adept in the abominable lesson of this letter, and conscious of his minor talents, but more persevering cunning, resolved to disencumber himself of the ascendant abilities, and aspiring and dangerous ambition of Raleigh." But whatever share Raleigh had in defeating the designs of Essex, his sun set at queen Elizabeth's death, which happened March 24, 1602-3.

Upon the accession of king James, he lost his interest at court; was stripped of his preferments, and even accused, tried, and condemned for high treason. Various causes have been assigned for this strange reverse of fortune. In the first place, it has been observed, that the earl of Essex, in his life-time, had prejudiced king James against him; and, after the earl's death, there were circumstances implying, that secretary Cecil had likewise been his secret enemy. For, though Cecil and Raleigh joined against Essex, yet, when he was overthrown, they divided; and when king

James came to England, sir Walter presented to him a memorial, in which he reflected upon Cecil in the affair of Essex; and, vindicating himself, threw the whole blame upon the other. He farther laid open, at the end of it, the conduct of Cecil concerning Mary queen of Scots, his majesty's mother; and charged the death of that unfortunate princess on him; which, however, only irritated Cecil the more against Raleigh, without producing any effect on the king. But, what seems alone sufficient to have incensed the king against Raleigh was, his joining with that party of Englishman, who, jealous of the concourse of Scotchmen who came to court, wished to restrict his majesty in the employment of these his countrymen. We are told, however, that the king received him for some time with great kindness; but this time must have been short, for on July 6, 1603, he was examined before the lords of the council at Westminster, and returned thence a private prisoner to his own house. He was indicted at Staines, September 21, and not long after committed to the Tower of London; whence he was carried to Winchester, tried there November 17, and condemned to die. That there was something of a treasonable conspiracy, called "Raleigh's plot," against the king was generally believed; yet it never was proved that he was engaged in it: and perhaps the best means to prove his innocence may be found in the very trial upon which he was condemned; in which the barbarous partiality and foul language of the attorney-general Coke broke out so glaringly, that he was exposed for it, even upon the public theatre. After this, Raleigh was kept near a month at Winchester, in daily expectation of death; and that he expected nothing less, is plain from an excellent letter he wrote to his wife, which is printed among his Works.

He was however reprieved, and committed prisoner to the Tower of London, where he lay many years, his lady living with him, and bringing him a second son, named Carew, within the year. His estate was at first restored to him, but taken again, and given to the king's minion Robert Carr, afterwards earl of Somerset. Raleigh found a great friend in Henry, the king's eldest son, who laboured to procure him his estate, and had nearly effected it; but, that hopeful and discerning prince dying in 1612, all his views were at an end. The prince is reported to have said, that "no king but his father would keep such a bird in a cage." During his confinement, he devoted the greatest

part of his time to reading and writing, and indeed the productions of his pen at this time are as many, as if original writing and compilation had been the whole pursuit of his life. His writings have been divided into poetical, epistolary, military, maritimal, geographical, political, philosophical, and historical. But, however excellent these miscellanies are allowed by others to be written, he considered them as trivial amusements compared to his grand work "The History of the World;" the first volume of which was published in 1614, folio, and extends to the end of the Macedonian empire. As to a report respecting the second volume of this history, which, it is said, he burned because the first had sold so slowly that it had ruined his bookseller, it is scarcely worth notice; for it appears that there was a second edition of it printed by the same bookseller, within three years after the first. According to his own evidence, he had certainly planned a second and third volume; but was persuaded to lay them aside by the death of prince Henry, to whose use they were dedicated, and the course of his life afterwards left no room for a labour of this magnitude. Of the "History" it has been said, that the design was equal to the greatness of his mind, and the execution to the strength of his parts, and the variety of his learning. His style is pure, nervous and majestic; and much better suited to the dignity of history, than that of lord Bacon. Raleigh seems to have written for posterity, Bacon for the reign of James I. This admirable work of Raleigh has been thought a just model for the reformation of our language, yet is now little read or consulted.

Some have fancied, that the merit of this work procured his releasement from the Tower; but there seems little foundation for that opinion, since king James is known to have expressed some dislike to it. It is more likely that the king's hopes from the mine-adventure to Guiana produced this effect; and accordingly we find sir Walter at large, after twelve years confinement, in March 1616. In August he received a commission from the king to go and explore the golden mines at Guiana. It is said that he was offered a formal pardon for 700*l*. but this he declined, by the advice of sir Francis Bacon, who said, "Sir, the knee-timber of your voyage is money. Spare your purse in this particular; for upon my life you have a sufficient pardon for all that is past already: the king having, under his broad seal, made you admiral of your

fleet, and given you power of martial law over your officers and soldiers." Sir Walter set off from Plymouth July 1617; but his design, being by some secret means betrayed to the Spaniards, was defeated: and, his eldest son Walter being killed by the Spaniards at St. Thome, the town was burnt by captain Keymis, who, being reproached by Sir Walter for his ill conduct in this affair, committed suicide. On this, the Spanish ambassador Gundomar making heavy complaints to the king, as if the peace had been broken between Britain and Spain, a proclamation was published immediately against Raleigh and his proceedings, threatening punishment in an exemplary manner. Notwithstanding this, Raleigh, who landed at Plymouth in July 1618, and heard that the court was exasperated by the Spanish ambassador, firmly resolved to go to London. In this, however, he was anticipated by being arrested on his journey thither; and finding, as he approached, that no apology could save him, repented of not having made his escape while he had it in his power. He attempted it indeed after he was confined in the Tower, but was seized in a boat upon the Thames. It was found, however, that his life could not be touched for any thing which had been done at Guiana: therefore a privy seal was sent to the judges, forthwith to order execution, in consequence of his former attainder.

This manner of proceeding was thought extrajudicial at first; but at length he was brought, October 28, to the king's bench bar at Westminster, and there asked, if he could say any thing why execution should not be awarded? To this he said, that "he hoped the judgment he received to die so long since could not now be strained to take away his life; since, by his majesty's commission for his late voyage, it was implied to be restored, in giving him power as marshal upon the life and death of others:" repeating the words of sir Francis Bacon. Notwithstanding this, sentence of death was passed upon him; and he was beheaded the next day, Thursday Oct. 29, 1618, in Old Palace-yard, when he suffered with great magnanimity. To some who deplored his misfortunes, he observed, that "the world itself is but a larger prison, out of which some are daily selected for execution." When brought up for sentence, he had an ague fit, to which he now alluded, when on the scaffold, informing the spectators, that as he was the day before taken out of his bed in a strong fit of a

fever, which much weakened him, if any disability of voice or dejection of countenance should appear in him, they would impute it rather to the disorder of his body than any dismayedness of mind. He concludes his speech with these words: "And now I intreat, that you will all join with me in prayer to the great God of Heaven, whom I have grievously offended, being a man full of all vanity, who has lived a sinful life in such callings as have been most inducing to it; for I have been a soldier, a sailor, and a courtier, which are courses of wickedness and vice: that his Almighty Goodness will forgive me; that he will cast away my sins from me, and that he will receive me into everlasting life. So I take my leave of you all, making my peace with God."

The mode of his execution is thus related: "Proclamation being made, that all men should depart the scaffold, he prepared himself for death, giving away his hat and cap and money to some attendants, who stood near him. When he took leave of the lords and other gentlemen, he intreated the lord Arundel to desire the king, that no scandalous writings to defame him might be published after his death; concluding, 'I have a long journey to go; therefore must take leave.' Then having put off his gown and doublet, he called to the headsman to shew him the axe; which not being suddenly done, he said, 'I pr'ythee let me see it: dost thou think that I am afraid of it?' Having fingered the edge of it a little, he returned it, and said smiling to the sheriff, 'This is a sharp medicine, but it is a sound cure for all diseases;' and having intreated the company to pray to God to assist him and strengthen him, the executioner kneeled down and asked him forgiveness, which Raleigh, laying his hand upon his shoulder, granted. Then being asked, which way he would lay himself on the block, he answered, 'So the heart be right, it is no matter which way the head lies.' As he stooped to lay himself along, and reclined his head, his face being towards the east, the executioner spread his own cloak under him. After a little pause, he gave the sign, that he was ready for the stroke, by lifting up his hand, and his head was struck off at two blows, his body never shrinking nor moving. His head was shewed on each side of the scaffold, and then being put into a red leather bag, with his velvet night-gown thrown over it, was afterwards conveyed away in a mourning coach of his lady's.

His body was interred in St. Margaret's Westminster; but his head was preserved by his family many years. The sacrificing such a man to the will of the court of Spain, a power detestable for the attempt of the armada, and contemptible by its defeat, has ever since been mentioned with general indignation. Burnet, speaking of certain errors in James I.'s reign, proceeds thus: "Besides these public actings, king James suffered much in the opinion of all people, by his strange way of using one of the greatest men of that age, sir Walter Raleigh; against whom the proceedings at first were censured, but the last part of them was thought both barbarous and illegal." And a little farther: "the first condemnation of him was very black; but the executing him after so many years, and after an employment that had been given him, was counted a barbarous sacrificing him to the Spaniards."

Sir Walter's death gave such disgust to the people, that the king published a declaration, in justification of the measure, which only increased the odium naturally generated by such highly disgraceful acts. But that the pleasure of Spain, and that only, was the cause, was confessed by one of the ministers, who wrote to Cottingham, our agent then in Spain, desiring him to represent to that court, "in how many actions of late, his majesty had strained upon the affections of his people, and especially in this last concerning sir Walter Raleigh," whose character Cottingham was likewise desired to magnify, that Spain might see at what price James was willing to purchase her favour.

Sir Walter was tall, to the height of six feet, well shaped, and not too slender; his hair of a dark colour, and full; and the features and form of his face such as they appear before the last edition of his History in 1736. His taste in dress, both civil and military, was magnificent. Of the latter sort, his armour was so rare, that we are told part of it was for its curiosity preserved in the Tower: and his civil wardrobe was richer, his clothes being adorned with jewels of great value. The truth is, the richness of his apparel was made matter of reproach to him; but, though he was undoubtedly pleased with the distinction, he was far from making it the end of his ambition: for, how much he excelled in arms abroad, counsel at home, and letters in general, history and his own writings have

made sufficiently notorious. One great blot on his character we have already noticed. He was naturally ambitious, and he was bred in a school where scruples as to the means of gratification were not yet taught.

His works may be divided into classes, according to Oldys's arrangement, 1. "Poetical: including his poems on Gascoigne's Steel-Glass; The Excuse; The silent Lover; the Answer to Marloe's Pastoral; with his poems of Cynthia, and two more on Spenser's Fairy-Queen; The Lover's Maze; a Farewel to Court; The Advice; which last three are printed in an old "Collection of several ingenious Poems and Songs by the wits of the age," 1660, in 8vo; another little poem, printed in the London Magazine for August 1734; several in the Ashmolean library at Oxford, namely, "Erroris Responsio," and his "Answer to the Lie," &c.; three pieces written just before his death, viz. his Pilgrim; his "Epigram in allusion to the Snuff of a Candle," and his Epitaph, printed in his "Remains." There is likewise ascribed to him a satirical Elegy upon the death of the lord treasurer Cecil, earl of Salisbury, printed by Osborne in his Memoirs of king James, and said to be our author's by Shirley in his Life of Raleigh, p. 179. Of his poems, a beautiful and correct, but limited edition, has lately been published by sir E. Brydges, with a memoir of his life, written with the taste and feeling which distinguish all the productions of that gentleman's pen. 2. Epistolary: viz. Letters, eight-and-twenty of which Mr. Oldys tells us he has seen in print and manuscript. 3. Military: these discourses relate either to the defence of England in particular, or contain general arguments and examples of the causes of war among mankind. On the former subject he seems to have drawn up several remonstrances, which have but sparingly and slowly come to light. However, as he had a principal hand in the determinations of the council of war for arming the nation when it was under immediate apprehensions of the Spanish invasion, there is reason to believe that he was the author of a treatise concerning "Notes of Direction" for such "Defence of the Kingdom," written three years before that invasion. To this treatise was also joined a "Direction for the best and most orderly retreat of an army, whether in campaign or straits." And these were then presented in manuscript to the privy-council. One advice is, that since frontier forces are unlikely to prevent an

enemy from landing, if they should land through the deficiency or absence of our shipping (for this is the force which Raleigh was ever for having first used against such foreign invasions) it were better by driving or clearing the country of provisions, and temporizing, to endeavour at growing stronger, and rendering the enemy weaker, than to hazard all by a confused and disorderly descent of the populace to oppose the first landing, as their custom was formerly. But this was one of the chief points, which a little before the approach of the Spanish armada was opposed by Thomas Digges, esq. muster-master-general of the queen's forces in the Low Countries, in a "Discourse of the best order for repulsing a foreign Force," &c. which he then published. This occasioned an Answer, which having been found in an old manuscript copy among others of sir Walter Raleigh's discourses, and several circumstances agreeing with the orders in the council of war, as well as some passages in his "History of the World," and his other writings, it was published by Nathaniel Booth, of Gray's Inn, esq. at London, 1734, in 8vo, under this title: "A Military Discourse, whether it be better for England to give an invader present battle, or to temporize and defer the same," &c. But Raleigh's opinion upon this subject is more fully given in his Discourses of the original and fundamental cause of natural and necessary, arbitrary and customary, holy and civil wars; which, though published several years after his death, have sufficient marks of authenticity. 4. Maritimal: viz. his "Discourse of the invention of shipping," &c. printed among his essays in 1650, in 8vo; his "Observations and Notes concerning the Royal Navy and Sea-service," dedicated to prince Henry, printed likewise among his essays; his Letter to that prince concerning the model of a ship, printed among his Remains; his "Report of the truth of the Fight about the isles of Azores," printed in 1591, in 4to, and reprinted by Hakluyt, vol. II.; his Relation of the Action at Cadiz, already mentioned; and his "Memorial touching Dover Port," printed in a pamphlet, entitled "An Essay on ways and means to maintain the Honour and Safety of England," published by sir Henry Sheers in 1701, in 4to. Sir Walter, in the introduction to his "Observations and Notes concerning the Royal Navy and Sea-service," mentions a "Discourse of a maritimal voyage, with the passages and incidents therein," which he had formerly writ-

ten to prince Henry; and in his "History of the World" he takes notice of another treatise, written to the same prince, "Of the art of War by Sea;" "a subject to my knowledge," says he, "never handled by any man, ancient or modern; but God has spared me the labour of finishing it, by the loss of that brave prince; of which, like an eclipse of the sun, we shall find the effects hereafter." 5. Geographical; viz. several discourses and papers of his concerning the discovery, planting, and settlement of Virginia, which were formerly in the hands of sir Francis Walsingham; "A treatise of the West Indies;" "Considerations on the Voyage for Guiana," a manuscript containing ... leaves in 4to, in the library of sir Hans Sloane, bart. and now in the British Museum; "Discovery of the large, rich, and beautiful empire of Guiana," published by himself, and mentioned above. His "Journal of his second Voyage to Guiana," which remains still in manuscript; and his "Apology" for the said voyage. 6. Political: viz. "The Seat of Government," shewing it to be upheld by the two great pillars of civil justice and martial policy; "Observations concerning the causes of the magnificency and opulency;" "The Prince; or Maxims of State," printed at London, 1642, in 4to. Wood says that it is the same with "Aphorisms of State," published by John Milton at London, in 1661, in 8vo. "The Cabinet-Council, containing the chief arts of Empire, and mysteries of State dis-cabineted," &c. published by John Milton, esq. London, 1658, 8vo. In the second edition at London, 1692, 8vo, it is entitled "The Arts of Empire and mysteries of State dis-cabineted," &c. "The Spaniard's Cruelties to the English in Havanna;" his "Consultation about the Peace with Spain;" and our protecting the Netherlands, in manuscript. "The present state of Spain, with a most accurate account of his catholic majesty's power and rights; also the names and worth of the most considerable persons in that kingdom," in manuscript; which seems to be a different piece from "The present state of Things, as they now stand between the three kingdoms, France, England, and Spain," also in manuscript; "A Discourse on the Match propounded by the Savoyan between the lady Elizabeth and the prince of Piedmont," and another on that "between prince Henry of England and a daughter of Savoy," both in manuscript; "A Dialogue between a Jesuit and a Recusant; shewing how dangerous their principles are to

Christian Princes," published by Philip Raleigh, esq. among our author's genuine Remains, at the end of an Abridgment of his History of the World, London, 1700, in 8vo; "A Dialogue between a counsellor of state and a justice of peace," better known in the printed copies by the title of the "Prerogative of Parliaments," dedicated to king James, and printed at Midelburge, 1628, in 4to, and reprinted in 1642 in 4to; A "Discourse of the words Law and Right," in manuscript in the Ashmolean library; "Observations touching Trade and Commerce with the Hollander and other nations, as it was presented to king James; wherein is proved, that our sea and land commodities serve to enrich and strengthen other countries against our own:" printed in 1653, in 12mo. But it is doubtful whether this tract was written by our author. 7. Philosophical: viz. "A treatise of the Soul;" in manuscript in the Ashmolean library. His "Sceptic," or Speculations; printed among his Remains. "Instructions to his Son and Posterity," 1632, in 12mo; and to this is subjoined "The dutiful Advice of a loving Son to his aged Father:" a treatise of "Mines, and the trial of Minerals;" and a "Collection of chymical and medicinal Receipts;" both which are in manuscript. 8. Historical: viz. his "History of the World," the best edition of which is that by Oldys, 1736, fol. with a life. Dr. Birch published a collection of his "Miscellaneous Works," including most of the above, 1748, in 2 vols. 8vo. Mr. Cayley has lately published a very elaborate life of sir Walter, which includes every information as yet procurable, respecting this very extraordinary and unfortunate man.

His son, CAREW, incidentally noticed above, was born in the Tower of London, in 1604, and was educated at Wadham college, Oxford. After spending five years in the university he went to court; but meeting with no encouragement there, his friend, the earl of Pembroke, advised him to travel, as he did till the death of James, which happened about a year after. On his return he petitioned Parliament to restore him in blood; but, while this was under consideration, the king sent for him, and told him that he had promised to secure the manor of Sherborn to the lord Digby, it having been given by king James to that nobleman on the disgrace of Carr earl of Somerset. Mr. Raleigh, therefore, was under the necessity of complying with the royal pleasure, and to give up his inheritance. On this submission an act was passed for his restoration,

a pension of 400*l.* a year was granted to him after the death of his mother, who had that sum paid during life in lieu of her jointure. About a year after this he married the widow of sir Anthony Ashley, by whom he had two sons and three daughters, and soon after he was made one of the gentlemen of the king's privy chamber. In 1645 he wrote a vindication of his father against some misrepresentations which Mr. James Howel had made relative to the mine-affair of Guiana. After the death of the king he again applied to Parliament for a restoration of his estate; but was not successful, although he published, in order to enforce the necessity of his claim, "A brief relation of sir Walter Raleigh's Troubles." In 1656 he printed his "Observations on Sanderson's History of king James," which were replied to by that historian with considerable asperity. In 1659, by the favour of General Monk, Mr. Raleigh was appointed governor of Jersey. King Charles II. would have conferred some mark of favour upon him, but he declined it. His son Walter, however, received the honour of knighthood from that monarch. Mr. Raleigh died in 1666, and was buried in his father's grave at St. Margaret's, Westminster. Anthony Wood says that he had seen some sonnets of his composition, and certain ingenious discourses in MS.¹

RALEGH (WALTER), an eminent English divine in the seventeenth century, was second son of sir Carew Raleigh (elder brother of the celebrated sir Walter Raleigh.) His mother was relict of sir John Thynne, of Longleate, in Wiltshire, and daughter of sir William Wroughton, vice-admiral under sir John Dudley (afterwards duke of Northumberland) in the expedition against the Scots in 1544. He was born at Downton, in Wiltshire, in 1586, and educated in Winchester-school, whence he was sent to Magdalen college, Oxford, of which he became a commoner in Michaelmas term, 1602. In June 1605, he took the degree of B. A. and in June 1608, that of master; and being a noted disputant, was made junior of the public act the same year, in which he distinguished himself to great advantage. About that time he entered into holy orders, and became chaplain to William earl of Pembroke, in whose family he spent about two years, when he was collated by his lordship to the rectory of Chedzoy, near Bridgewater,

¹ Life by Cayley.—Biog. Brit.—Life by Oldys.

in Somersetshire, in the latter end of 1620. Being settled here, he married Mary, the daughter of sir Richard Gibbs, and sister of Dr. Charles Gibbs, prebendary of Westminster. He was afterwards collated to a minor prebend in the church of Wells, and to the rectory of Streat, with the chapel of Walton in Wiltshire. About the time of the death of his patron, the earl of Pembroke, which happened in 1630, he became chaplain in ordinary to king Charles I. and by that title was created D. D. in 1636. January the 13th, 1641, he was admitted dean of Wells on the death of Dr. George Warburton. During the rebellion he was sequestered on account of his loyalty, and afterwards treated with the utmost barbarity. It being his month to wait on the king as his chaplain, the committee of Somersetshire raised the rabble, and commissioned the soldiers to plunder his parsonage-house at Chedzoy; and in his absence they seized upon all his estate spiritual and temporal, drove away his cattle and horses, which they found upon his ground, and turned his family out of doors. His lady was forced to lie two nights in the corn-fields, it being a capital crime for any of the parishioners to afford them lodging. After this she went to Downton, in Wiltshire, the seat of sir Carew Raleigh, where her husband met her. The king's party having had some success in the West, Dr. Raleigh had an opportunity to return to his family, and re-settle at Chedzoy; but the parliament party soon gained the ascendant by the defeat of the lord Goring, and he was obliged to take refuge at Bridgewater, then garrisoned by the king. Here he continued till that town was surrendered to Fairfax and Cromwell, when he was taken prisoner, and after much severe usage set upon a poor horse, with his legs tied under the belly of it, and so carried to his house at Chedzoy, which was then the head-quarters of Fairfax and Cromwell; and being extremely sick through his former ill treatment, obtained the favour of continuing prisoner in his own house. But as soon as the generals marched, Henry Jeanes, who was solicitous for his rectory of Chedzoy, and afterwards succeeded him in it, entered violently into the house, took the doctor out of his bed, and carried him away prisoner with all his goods. His wife and children were exposed to such necessities, that they must have perished if colonel Ash had not procured them the income of some small tenements, which the doctor had purchased at Chedzoy. After this Dr. Raleigh was

sent prisoner to Ilchester, the county-gaol; thence to Banwell-house, and thence to the house belonging to the deanery in Wells, which was turned into a gaol; and here, while endeavouring to secrete a letter which he had written to his wife, from impertinent curiosity, he was stabbed by David Barrett, a shoe-maker of that city, who was his keeper, and died of the wound October 10, 1646, and was interred on the 13th of the same month before the dean's stall, in the choir of the cathedral of Wells. His papers, after his death, such as could be preserved, continued for above thirty years in obscurity, till at last coming into the hands of Dr. Simon Patrick (afterwards bishop of Ely) he published them at London, 1679, in 4to, under this title: "Reliquiæ Raleighanæ, being Discourses and Sermons on several subjects, by the reverend Dr. Walter Raleigh, dean of Wells, and chaplain in ordinary to his late majesty king Charles the First." This editor tells us, that "besides the quickness of his wit and ready elocution, he was master of a very strong reason; which won him the familiarity and friendship of those great men who were the envy of the last age, and the wonder of this, the lord Falkland, Dr. Hammond, and Mr. Chillingworth; the last of which was wont to say (and no man was a better judge of it than himself) that Dr. Raleigh was the best disputant that ever he met withal: and indeed there is a very great acuteness easily to be observed in his writings, which would have appeared more if he had not been led, by the common vice of those times, to imitate too far a very eminent man (meaning, perhaps, bishop Andrews) rather than follow his own excellent genius." He is said to have been a believer in the millenium, or reign of Christ on earth for a thousand years, and to have written a book on that subject, which is lost. In 1719 the rev. Lawrence Howell published at Lond. 8vo, "Certain Queries proposed by Roman catholics, and answered by Dr. Walter Raleigh," &c. which appears to be authentic.¹

RALPH (JAMES), a political and poetical writer of considerable note, is said to have been descended of mean parentage, and was born probably in America. There at least, from the Memoirs of Benjamin Franklin we learn that he became acquainted with that eminent man, who

¹ Ath. Ox. vol. II.—Dr. Patrick's "Brief Account" prefixed to the "Reliquiæ."—Walker's Sufferings of the Clergy.

gives a favourable account of him, as being "ingenuous and shrewd, genteel in his address, and extremely eloquent." Franklin appears to have considered him, however, as a man who might be imposed on, and acknowledges "that he had a hand in unsettling his principles." The first effect of this was Ralph's leaving a wife and children in America, in 1725, and regardless of what became of them, forming another female connexion, by marriage, as it would appear, soon after he arrived with Franklin in England. He is also said to have assumed Franklin's name for some time, until a quarrel dissolved their friendship, such as it was. In 1728 he published his "Night," and in 1729, "Zeuma, or the Love of Liberty."

We hear no more of him, until his appearance in the "Dunciad," in which his poem of "Night" is alluded to in these lines :

"Silence, ye Wolves, while Ralph to Cynthia howls,
And makes *Night* hideous—Answer him, ye Owls."

Warburton says these lines were inserted after the first edition of the *Dunciad*, and that he was not known to Pope, until he published a swearing-piece called "Sawney," very abusive of Pope, Swift, and Gay. He adds that "this low writer attended his own works with panegyrics in the Journals; and once, in particular, praised himself highly above Mr. Addison, in wretched remarks upon that author's account of English poets, printed in a London Journal, Sept. 1728. He was wholly illiterate, and knew no language, not even French. Being advised to read the rules of dramatic poetry before he began a play, he smiled and replied, 'Shakspeare writ without rules.' He ended at last in the common sink of all such writers, a political newspaper, to which he was recommended by his friend Arnall (see ARNALL), and received a small pittance for pay; and being detected in writing on both sides on one and the same day, he publicly justified the morality of his conduct."

Such is Warburton's account, heightened a little, unquestionably, by his regard for Pope, but, except where he calls him illiterate, not much beyond the truth; for Ralph's pen was completely venal, and both his principles and his distresses prevented any consideration on the moral part of his conduct. He had by this time produced on the stage, "The Fashionable Lady," an opera, "The Fall of the Earl of Essex," a tragedy; and afterwards, "The Lawyer's Feast," a farce, and "The Astrologer," a comedy,

none of which had much success. He was a writer, in 1739, in the "Universal Spectator," a periodical paper; but from his letters to Dr. Birch, in the British Museum, it appears that he was no great gainer by any of his performances. There is an excellent pamphlet, however, attributed to him, which was published about 1731, a "Review of the Public Buildings of London;" but from the style and subject, we should suppose his name borrowed. In 1735 he commenced a managing partner with Fielding in the Haymarket theatre; but, as Davies says, "he had no other share in the management than viewing and repining at his partner's success."

At length he became an attendant on the "levees of great men," and luckily applied himself to political writing, for which he was well qualified. When the duchess of Marlborough, about 1742, published memoirs of her life, Ralph was employed to write an answer, which he called "The other side of the question." This, says Davies, was written with so much art, and made so interesting, by the author's management, that it sold very well. His pamphlets and political papers at length appeared of so much importance, that towards the latter end of the Walpole administration, it was thought proper to buy him off with an income. Whether his paper called "The Remembrancer," recommended him to Doddington, lord Melcombe, or was written in consequence of his acquaintance with that statesman, does not appear; but from Doddington's celebrated "Diary," we learn that he was much in the confidence of the party assembled round the prince of Wales, and was not only constantly employed to carry messages and propositions to the leaders of the party, but was frequently consulted as to the subject of such messages. Nor indeed do his talents as a politician seem much inferior to those who employed him. He had likewise before this acquired considerable fame by his "Use and Abuse of Parliaments," 1744, 2 vols. 8vo, and still more by his "History of England, during the reign of William III.; with an introductory review of the reigns of Charles II. and James II." 1744—6, 2 vols. folio, written upon principles avowed by his party. This was always considered as an useful work. Ralph had read a great deal, and was very conversant in the history and politics of this country. He applied himself, with great assiduity, to the study of all writings upon party matters: and had

collected a prodigious number of pamphlets relating to the contests of whig and tory, the essence of which he incorporated in his work so as to make it a fund of curious information and opinions, of which more regular historians might afterwards avail themselves. Mr. Fox, in his late "Historical Work," pronounces him "an historian of great acuteness, as well as diligence, but who falls sometimes into the common error of judging too much from the event."

Notwithstanding his importance with his party, who, we may suppose, provided for him while he was of service to them, his turn for the stage had not left him, and he was continually teasing Garrick (to whom he had been introduced by Doddington), to encourage him in his error. Garrick saw that he was not qualified to write for the stage, and was candid enough to tell him so. Davies also says that Garrick had so much friendship for him, that he prevailed upon the minister, Mr. Pelham, to settle a pension upon him. The editor of Doddington's "Diary" relates this in a different way. After some remarks on Doddington's selfish motives, he adds, "But all this may be strictly honourable within the verge of a court; and on this account, I could patiently hear his lordship recommend Mr. Ralph as a very honest man, and in the same pages inform us, that he was ready to be hired to any cause; that he actually put himself to auction to the two contending parties (the Bedford and Pelhams), and that, after several biddings, the *honest* Mr. Ralph was bought by the Pelhams." If, however, Garrick was in any way the means of closing this bargain, Ralph soon forgot the obligation, and in his "Case of Authors by profession," published in 1758, conveys many insinuations against Garrick, as a manager. Garrick was so irritated, that he never spoke to him afterwards, nor would go into any company where there was a chance of meeting him.

The death of the prince of Wales was a severe blow to Ralph. In a letter to Doddington he thus states his situation—"My brain, such as it is, is my whole estate. I lost half a year's pension, when I went into the prince's service. I lost another 100*l.* about the same time by a bankrupt bookseller. His royal highness died in my debt 65*l.* every farthing of which I had a thousand pressing occasions for; it is almost two years since that event. I did not alter my manner of living except in a few particulars thereon :

1. because I was put in hope that friends would have been found to assist, if not provide for me, till I could again be useful; 2d, because I thought it for their credit, that I should not appear a ruined man, while they continued to honour me with their countenance; and 3dly, because I knew I should be provided for (if ever I was provided for at all) in exact conformity to the figure I lived in, which I cannot yet be humble enough to suppose is better than I have pretensions to, unless the pretensions of players, fiddlers, rope-dancers, &c. to a decent manner of living, should be thought better than mine," &c.

On the death of George II. Ralph, according to Mr. Davies's account, attained the summit of his wishes: by the interest of the earl of Bute, a pension of 600*l.* per annum was bestowed upon him, but he did not live to receive above one half year's income. A fit of the gout proved fatal to him at his house at Chiswick, Jan. 24, 1762. He died almost in the arms of lord Elibank and sir Gilbert Elliot, from whom Mr. Davies had this information. His character may be gathered from the preceding particulars. He left a daughter, to whom a pension of 150*l.* was granted in consequence of some papers found in her father's possession, which belonged to the prince of Wales, and contained a history of his life, said to be written by himself, under the title of "The History of Prince Titi." The late Dr. Rose of Chiswick, who was Ralph's executor, gave up those papers to the earl of Bute, and the pension was granted to Miss Ralph, who died, however, about a month after her father. It has been thought, with much probability, that "The History of Prince Titi" was the composition of Ralph himself. Besides the above daughter, he left a son, if we may rely on the following paragraph in all the papers of May 22, 1770, erroneous certainly in other particulars: "Mr. Ralph, who died a few days since, was the son of that great historian. He enjoyed a pension of 150*l.* a year, which the late and present king settled on his father for writing the History of Scotland."¹

¹ Biog. Dram.—Gent. Mag. LXX. p. 421.—Doddington's Diary, 4th edit. See Index.—Park's edition of Walpole's Royal and Noble Authors, vol. I. art. Frederick prince of Wales.—Davies's Life of Garrick, vol. I. p. 224—241.—Bowles's edition of Pope.—Fox's Historical Work, p. 179.

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